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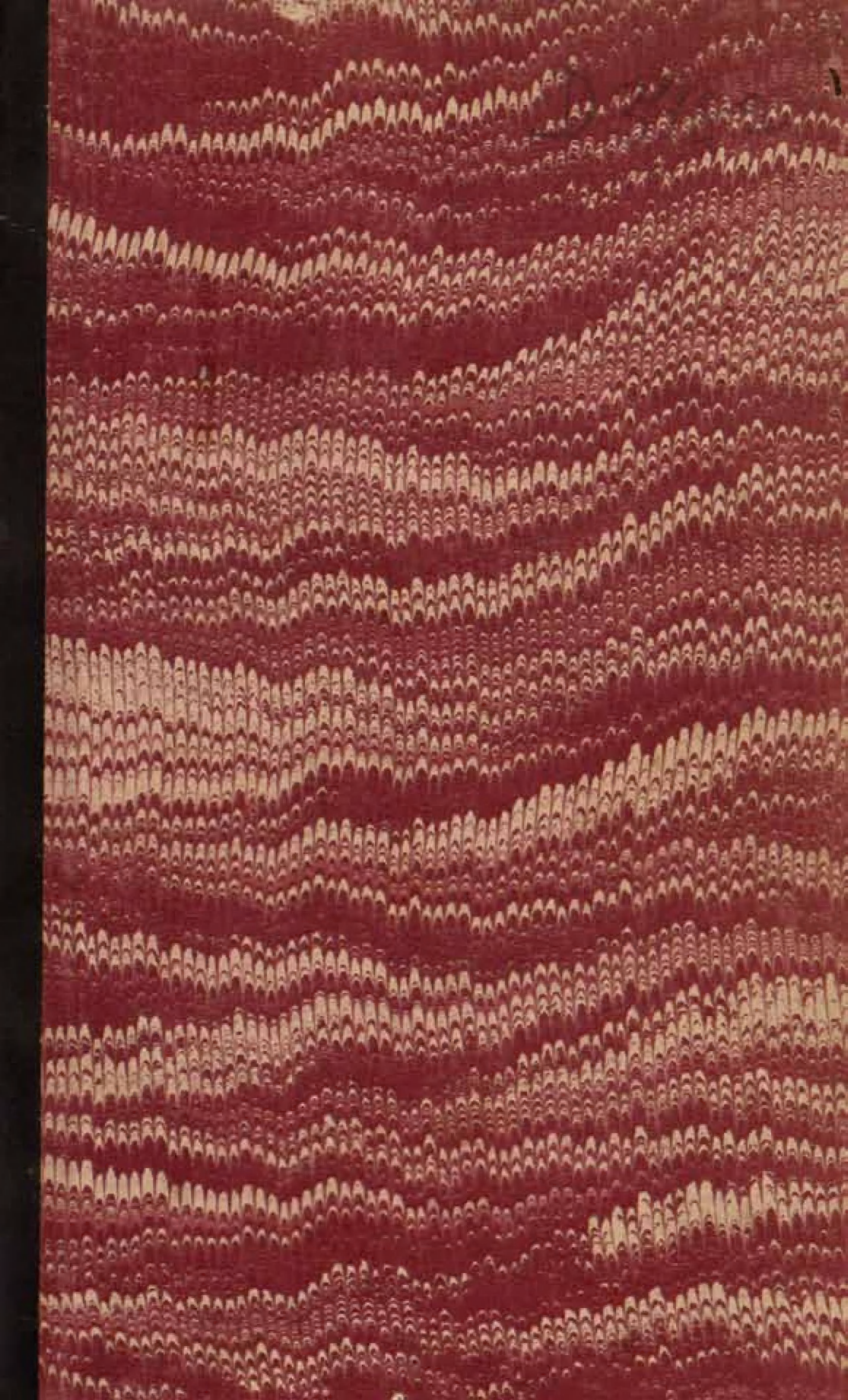
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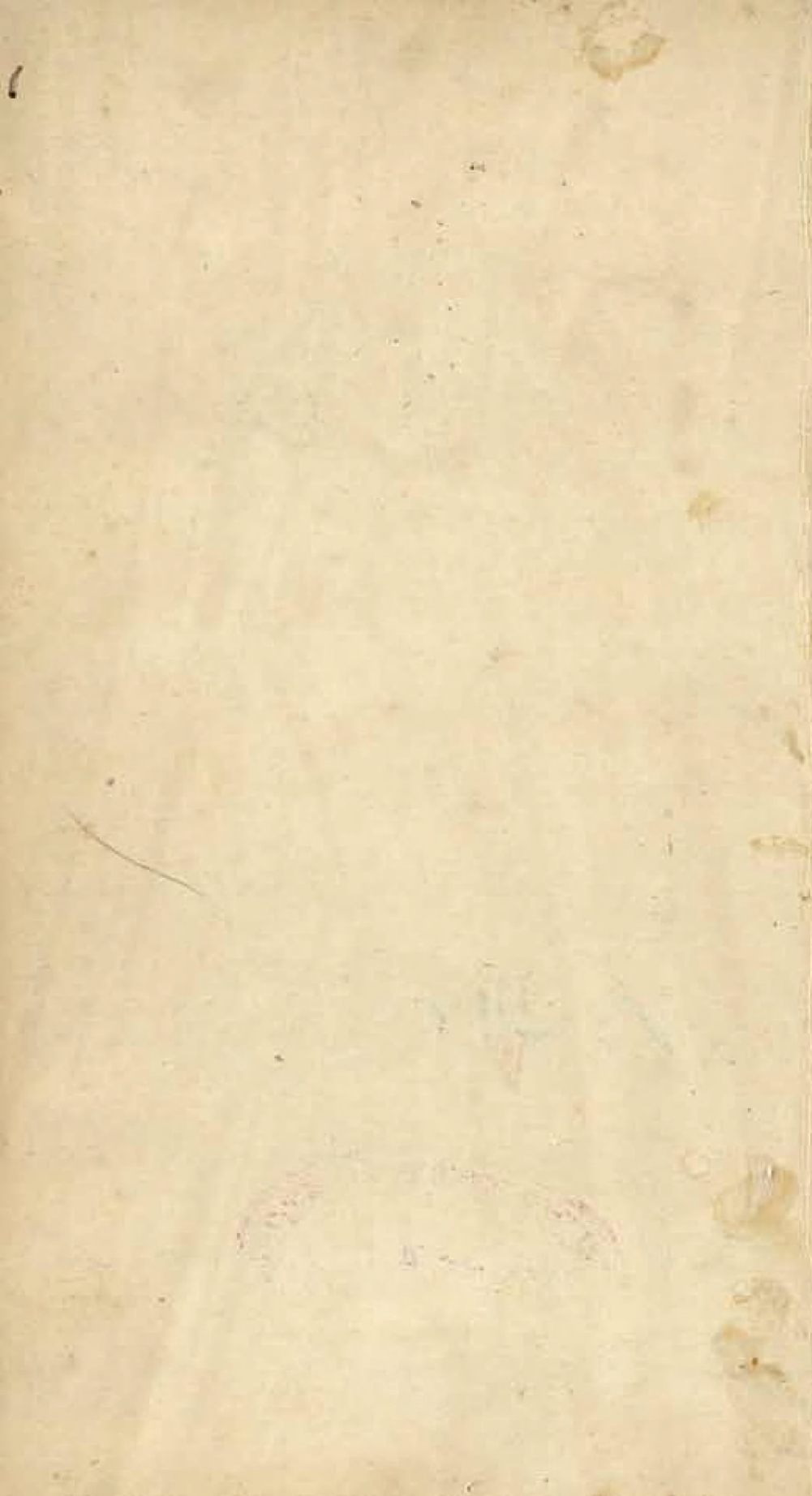
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A
CATALOGUE

OF THE

ARABIC, PERSIAN AND HINDU'STANY

MANUSCRIPTS,

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OF THE

LIBRARIES OF THE KING OF OUDH,

COMPILED

UNDER THE ORDERS OF THE GOVERNMENT OF INDIA

BY

A. SPRENGER, M. D.

OF THE BENGAL MEDICAL ESTABLISHMENT, TRANSLATOR TO THE

GOVERNMENT OF INDIA, ETC.



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L.K.O. | Spr VOL. I.

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L.K.O. | Spr

CONTAINING PERSIAN AND HINDU'STANY POETRY.

(178)

CALCUTTA:

PRINTED BY J. THOMAS, AT THE BAPTIST MISSION PRESS.

1854.



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P R E F A C E.

On the 6th December, 1847, I was honored with the orders of the Government of India appointing me an Extra Assistant to the Resident at Lucnow, as a temporary measure, for the purpose of cataloguing the extensive collection of works in Arabic and Persian literature in the king of Oûdh's libraries.

Among my instructions was the following: "you need not confine yourself exclusively to the king's libraries, but you can undertake, as opportunity offers, the examination of some of the best private collections in that city, which are supposed to contain many rare and valuable works."

I arrived at Lucnow on the 3rd of March, 1848, and I left it on the 1st January, 1850. One month I had other duties to perform and near three months I was sick. The time which I devoted to cataloguing was about eighteen months. During this time I examined about 10,000 volumes. Very many of them were duplicates; but as no kind of arrangement exists, particularly in the Tôpkhânah library, and as it is impossible to recollect whether or not a note has been taken of a book, duplicates took just as much time as new works. There are also many defective volumes which after much search for a name, date, or title, I was obliged to throw away. Supposing then that I had worked every day ten hours (and to do this day after day in a tropical climate is a physical impossibility) I could have devoted only half an hour to the examination of each volume.

I was assisted in my labour by 'aly Akbar of Pânypat. He was a pupil of the Dilly College, and had not yet completed his course of study when I took him to Lucnow. I did not expect more of him than that he would copy for me such passages as I might mark; but he soon entered into the spirit of the work and was of very great service. Some time after my return from

Lucnow I recommended him to the late Lieut. Governor of the North Western Provinces and he appointed him first Professor of Arabic of the Agra College. He died in that post in 1852, about thirty years of age. I take this opportunity publicly to record my sense of gratitude and esteem to this talented industrious and conscientious young man.

The Royal Library at Lucnow was originally kept in the old Palace (*Puráná Dawlat-khánah*), which stands on an eminence between the *Rúmy Darwázah* and the iron bridge over the Gumpty and is now nearly in ruins. It contained the whole of the literary treasures of *Háfiz Rahmat Khán*, and was subsequently much enriched more particularly by *Gházíy aldyn Haydar*.

At present it is divided into three collections. The valuable literary works upwards of three thousand volumes are preserved in a garden house of the *Móty Ma'all Palace*, and elegant books are kept close to the *Farah-bakhsh Palace* in which the late king used to reside. This collection contains about one thousand volumes or less, and formed the private library of His late Majesty. The *Dáróghah* thereof superintends the other librarians. Books, in these two collections were kept in shelves, when I was at Lucnow, and were in tolerably good order, but lately, I hear, they have been given up to pillage.

The third collection is in the *Tópkhánah* or arsenal, which is close to the house of the British Resident. The arsenal is an extensive building including a large square which is filled with guns. Three sides of the building are devoted to military stores, and in the northern wing up-stairs is the library. The books are kept in about forty dilapidated boxes—camel trunks—which are at the same time tenanted by prolific families of rats; and any admirer of oriental lore who may have an opportunity to visit this collection will do well to poke with a stick into the boxes, before he puts his hand into them, unless he be a zoologist as well as an orientalist. At the end of the hall there are bags full of books completely destroyed by white ants. Even new books have not been spared by these destructive insects, nearly the whole edition of the *Táj alloghát* has been destroyed, and most of the remaining copies of the *Haft Qulzum* have had the same fate. The number of volumes in this collection is very great, and among

them are some Pashtú works written with great care for the brave and learned Rohilla chief.

It is unfortunately the habit of the king's people merely to count the volumes, and to make the librarian responsible for the numbers not diminishing. The consequence is that many good books have been abstracted and bad ones put in their place. There are at least one hundred copies of the *Gulistán* and as many of Yúsof ú Zalykhá in the *Tópkhánah*, which apparently fill the places of more valuable works. I have heard that a late librarian sold in one week eleven hundred Rupees worth of books to provide funds for the marriage of his daughter.

In making this statement I beg to say that I have every reason to speak highly of the present *Dárághahs* or librarians, and that I consider them perfectly honest. They are very civil men, more particularly one of the two librarians in the *Tópkhánah*, and it is much to be regretted that men like him had not charge of the library from the commencement.

Though not strictly connected with the subject, the reader will perhaps be glad to obtain some information regarding the *Lucnow* printing offices.

Gházíy aldyn *Haydar* founded a typography at great expense, and one of the works—the *Haft Qulzum*—which issued from it has attained a greater celebrity in Europe than it enjoys in India.

Besides this Dictionary, the following books have been printed in types at *Lucnow*:

المناقب السجديّة, The praise of Gházíy aldyn *Haydar*, in Arabic, by *Ahmad Shirwány*, 1235, small folio, 200 pp.

محمّد حيدري, a similar work in Persian prose and verse, by *Akhtar* (see page 599 *infra*), 1238, small folio, 288 pp.

گلارسته محبت. An account in Persian prose and verse of the meeting of Lord Hastings and Gházíy aldyn *Haydar*, by *Akhtar*, 1239, 8vo. 131 pp.

Panjsúrah or the five *Súrah*s of the *Qorán* usually repeated in prayers, s. A. 4to. printed in the form of a *Toghrá*.

Táj alloghát, an Arabic Dictionary explained in Persian, in seven volumes, large folio, only four volumes have been printed in types, s. A. the remaining three have been lithographed, Vol. I. 725 pp.; Vol. II. 624 pp.; Vol. III. 252 pp.; Vol. IV. 176 pp.; Vol. V. 594 pp.; Vol. VI. 408 pp.; Vol. VII. 138 pp.

About the year 1830, Mr. Archer who had established a lithographic printing office at Cawnpore came at the request of Nağyr aldyn Haydar to Lucnow with his press and entered his service.

The first book lithographed at Lucnow is the *نهج مرغیة* being a commentary on the Alfyyah, by Soyúty, 1247, 8vo. 247 pp.

When I was at Lucnow there were twelve private lithographic presses in that city. Those of Hájy Mohámmad Hosayn and Moçtafá Khán were by far the best. Some editions of the former are particularly correct. In 1849, Kamál aldyn Haydar, Munshiy to the observatory, wishing to ingratiate himself at court, wrote a history of the Royal family of Oudh. Two passages happened to displease His Majesty, and instantly the observatory was abolished and printing was forbidden at Lucnow, lest this objectionable production might be published. The proprietor of the Masyháy press went on the suggestion of the author of these pages to Cawnpore, and most other printers followed him. Some however, among them Moçtafá Khán, managed to keep at the same time an establishment at Lucnow. As they usually put, on the title page only, the name of the press and not of the place, it is not always possible to determine whether a book was printed at Lucnow or Cawnpore if it has been published after the Exodus.

The number of works lithographed at Lucnow and Cawnpore may amount to about seven hundred. Some of them have gone through more than ten editions. The books most in request are of course school books and such other dialectical and religious tracts as every Mawlawy reads or pretends to read. But we already observe symptoms that the press is enlarging the narrow cycle of learning, and, what is more important, that it extends education to all classes and even to ladies. Twenty years ago verses of the Qorán were repeated as prayers and charms, and even the whole book was learned by heart, but without being understood, and the Sunnah was almost unknown; in our days people are gradually beginning to study the book, and I shall have to describe several commentaries on it in Arabic, Persian and Hindústány which have lately been published. The study of the traditions or Sunnah is making even more rapid progress than that of the Qorán. Not only have the principal collections been published in Arabic but we have Persian and Hindústány trans-

lations of the *Mishkât* and *Mashâriq alanwâr* which have gone through more than one edition. After the Musalmâns had, several centuries ago, entirely lost sight of the original idea of their religion, they are now beginning to make their sacred books intelligible to all. This must lead to results, analogous to those which the translation and study of the Bible produced in Europe.

One of the most remarkable results of the progress of printing is the rapid increase of periodical and light literature. India is the only country in the old continent in which the press is entirely free, and there is hardly a town in the upper provinces in which there are not several newspapers published. Of late, several tales and religious works written expressly for ladies have been printed, and seem to meet with a rapid sale. Though the new literature which is rising has not much intrinsic value, things are progressing as rapidly and as healthily as they did in Europe, when the art of printing came first into vogue. The tendency is oriental and Moḥammadan, but already a spirit of liberality is manifesting itself, which is the natural result of progress from school-learning and court refinement to a general civilization.

It was originally intended that this volume should comprise eight chapters, the fourth of which was to contain Persian grammars, dictionaries, letters and letter-forms and works in elegant prose, the fifth, the corresponding Hindústâny books, and the last three, translations from the Sanskrit and Hindy into Persian or Hindústâny, and Turkey (*Chaghatây*) and Pushtû books. It was further intended to add an appendix containing omissions and a table of the contents of *Wâlih*, *Khóshgú*, the *A'tishkadah*, &c. and to conclude the volume with three indexes, one of proper names, one of book-titles, and one of initial lines. But before the third chapter had been put to press the compiler was obliged to apply for leave of absence on sick certificate for two years, and to content himself with publishing the book in its present form. Should it be continued, what is wanting in this volume will be added to the second; which in addition will contain the biographies and writings of Arabic lexicographers, grammarians, poets and elegant prose writers. The remaining volumes will be devoted to the sciences of the Musalmâns: in the third, for instance, will be described the biographies and works of *Qúfies* or mystical philosophers and theologists.

In transcribing oriental names and words into English, I have adopted the principle which is followed in transcribing from one European language into another. A Frenchman spells Brougham, Peel and Goethe, and not Broum, Pile and Guenté and his readers, however erroneously they may pronounce these names, know what persons are meant. This is the object. Writing is a symbol for the eye, and pronunciation must be acquired by the ear. I have substituted for every Arabic and Persian letter a Roman letter, in some instances however, as I did not choose to have new types cast, it was unfortunately necessary to employ two Roman representatives for one oriental symbol, as ch= چ ; sh= ش ; zh= ز ; dh= ض ; th= ث ; dz= ذ ; tz= ظ. The hamzah is rendered by a diæresis, alif where it is of any use at all, and the quiescent w, if preceded by an u, are represented by an accent; ی is always expressed by y and if it is a long vowel, the i which precedes it is omitted as "fy." For expressing the 'ayn an apostrophe (') is used, and with a view to impress upon the reader that in words like 'amr or 'ysà, 'ayh is the first and the vowel the second letter, I do not use a capital a or y.

A. SPRENGER.

THE FIRST CHAPTER.

BIOGRAPHIES OF PERSIAN AND URDU' POETS.

(1) لباب الالباب تصنيف محمد عوفي (P.)

THE marrow of the productions of intellect by Mo-hammad 'awfy. He tells us in folio 155 that he was in 600 at Nasá and met Majd aldyn the author of a Sháhansháh-námah, and we have from him besides this work, a collection of historical anecdotes *جامع الحكايات* which, it is stated in the preface thereto, he compiled in 625. It is therefore clear that he flourished towards the end of the sixth and in the beginning of the seventh century of the Hijrah, and wrote this book after the year 600. It would appear that he was a native of Marw which under the Seljúq Princes was the capital of Persia. In the seventh chapter is an account of his grandfather and of one of his maternal uncles, both of whom were according to Mr. B. Elliott's copy of Marw, but according to mine of Má-wará-l-nahr. The book is dedicated to the Wazyr 'ayn almulk Abú-l-Makárim Hosayn b. Radhyy aldawlah Abú Bakr Ash'ary. *Hájjy Khalyfah* No. 2821, calls the author erroneously Mo-hamad *Hawfy*.

This is the most ancient Tadzkirah that I have seen, and, if we believe the author, the first that has been compiled. As the title indicates, it is rather an anthology than a biographical work. It is divided into 12 chapters. The first four chapters treat on the meaning and origin of poetry and fill only 8 pages. The fifth and sixth chapters contain notices of Kings, Princes and Wazyr̄s who have written poetry, the former fills 32 and the latter 60 pages.

7th Chapter: Imáms and other eminent men who distinguished themselves by their poetical talents but were not poets by profession, 70 pages.

8th Chapter: (twelve) Poets of the courts of the Táhír, Layth and Samán families, 8 pages.

9th: Poets of the court of the Náçir family, (28 poets; 28 pages.)

10th: Poets who were patronized by the Seljúq princes to the end of the reign of Sultán Sa'yd, (39 poets; 92 pages.)

11th Chapter: Poets from the time of Sanjar (who died in A. H. 552) to the present reign.

12th Chapter: Poets at the court of the present sovereign.

A very full and learned notice of this work has been given by Mr. N. Bland, *Journ. Royal As. Soc. London*, Vol. IX. p. 112.

Beginning of the first chapter; بر عفا عالم کون و فساد

The only copy which I have seen of this book is in a private collection. It is a 4to of 336 pp. 23 lines in a page. It is old, written in an elegant hand and tolerably correct; but of the preface two or three and at the end many pages are wanting. It ends with the first line of the biography of Nitzámy and is probably the same copy

which has been used by the author of the *Khizānah 'āmīrah*. Besides this only one copy is known to exist, it belongs to Mr. B. Elliott and has been described by Mr. Bland, *loco cit.*

Contents of the 8th, 9th and 10th Chapters.

Eighth Chapter.—Poets of the Tāhir, Layth and Sāmān Dynasties.

1. *Hakym Hantzalah Bādaghysy.*
2. *Hakym Fayrūz Mostawfiy, flourished under 'amr b. Layth.*

Poets of the Sāmān Dynasty.

3. *Shaykh Abū-l-Hasan Shahyd Balkhy.*
4. *Abū Sho'ayb Čāliā b. Moḥammad Herawy.*
5. *Ustād Abū 'abd Allah Moḥammad Rūdegy.*
6. *Shaykh Abū-l-'abbās al-Fadhl b. 'abbās الرئیس*
7. *Shaykh Abū Zarrā'at Mo'izzy Jorjāny.*
8. *Abū-l-Motzaffar Naṣr b. Moḥammad الامعدانی Nayshāpūry.*
9. *Abū 'abd Allah Moḥammad b. 'abd Allah Jonaydy.*
10. *Abū Maṇṣūr 'omārah b. Moḥammad Marwazy.*
11. *Abū Mowayyad Balkhy.*
12. *Abū Mowayyad Bokhāry.*

Ninth Chapter.—Poets of the Nāṣir Dynasty.

13. *Abū-l- Qāsim Hasan b. Aḥmad 'onçory.*
14. *Abū-l-Qāsim Firdawsy Tūsy.*
15. *Hakym Kasāyiy Marwazy.*
16. *Zynaty 'alawy Maḥmūdy, a lady.*
17. *Kisby Radyny Adyby.*
18. *Abū Sorāqah 'abd al-Raḥmān b. Aḥmad Balkhy Amyny Najjār.*
19. *Abū Sa'yḍ Aḥmad b. Moḥammad Manshūry Samarqandy.*
20. *Abū-l-Motzaffar Makky b. Ibrāhym 'ally al-Najhyr.*
21. *Abū Moḥammad 'abd Allah b. Moḥammad called Rūzdih Balkhy.*
22. *Ustād Abū-l-Hasan 'ally b. Jūlū' جولج Farrokhy Sanjary.*
23. *Abū Natzar 'abd al'azyz b. Maṇṣūr 'asjady Marwazy.*
24. *Abū-l-najm Aḥmad b. قوی b. Aḥmad Manūchihry.*
25. *Ustād Abū-l-Hasan 'ally Bihrāmy Sarakhsy.*

26. Imám 'abd al-Rahmán b. Moḥammad 'utáridy.
27. Abú 'abd Allah Rúziyah (Ruzbeh ?) b. 'abd Allah النُّعْمَانِي of Láhór.
28. Abú Zayd b. Moḥammad 'alyy 'aṣáyiry (Ghadháyiry).
29. Al-Háarith Júb جُوب b. Maḥqíd Haqúry Herawy.
30. Abú Maṇṣúr 'abd al-Rashyd b. Aḥmad b. Abú Yúsof Herawy.
31. The daughter of Ka'b Fardáry.
32. Mas'úd Rúzy.
33. Motzaḥfar Byḥaddy.
34. Kawkaby Barúzy بَرُوزِي
35. Holaylah Fániy.
36. Náṣir Laghwy.
37. Abú-l-Layth Tayry.
38. Moḥsin Qazwyny.
39. Ibn Aḥmad Badry Ghaznawy.
40. Bihrúz Tayry.

Tenth Chapter.—Poets of the Seljūqians.

I.—Poets of Khorásán.

41. Mo'izy.
42. Ḥakym Abú-l-Maḥásin Azraqy Herawy.
43. 'abd al-Wási' Jabaly al-Adyb.
44. Fakhr aldyn Khálid b. al-Raby' Makky.
45. Ḥakym Maḥmúd b. 'alyy Samány (or Samáiyiy) Marwazy.
46. Fotúky Marwazy Athyr aldyn.
47. Shiháb aldyn Abú-l-Hasan Tallah.
48. Tájj aldyn Ismá'yl of Bákharz.
49. Ḥakym 'alyy b. Aḥmad Sayfy Nayshápúry.
50. Rafyqy Marwazy.
51. Abú Hanyfah Iskáf of Marw.

II.—Poets of Má-wará-l-nahr.

52. Ustád Abú Moḥammad Arshady Samarqandy.
53. Shiháb aldyn 'am'aq عَمَق Bokháry.
54. Moḥammad b. 'alyy Súzany.
55. Dihqán 'alyy Shoráfy.
56. Najm aldyn Nitzámy 'arúdhyy Samarqandy.
57. Ḥamyd aldyn Jawhary Mostawfyy.

III.—*Poets of the 'irāq.*

58. Tzafar Hamadāny.
59. Qa'arūn 'adhodhy Tabryzy.
60. The *Hassān* of the Persians Khāqāny Haqāyiqy.
61. Athyr Akhsykaty.
62. Badr aldyn Qiwāmy Rāzy.
63. Abū-l-Farāb (Faraj?) Rūmy.
64. Sa'yd Tāyiy.
65. Fakhr aldyn As'ad Jorjāny.
66. Kúhbāry Tabary.

IV.—*Poets of Ghaznah.*

67. Abū-l-Faraj b. Mas'ūd Rūny الروني was born and educated at Lāhór.
68. Sa'd aldawlah Mas'ūd (b.) Sa'd (b.) Solaymán.
69. Mājd aldyn Adam Nasāyiy Ghaznawy.
70. Ustād 'imād aldyn Ghaznawy 'imādy.
71. Sayyid Jamāl aldyn Moḥammad b. Nāṣir 'alawy.
72. Sayyid Ashraf aldyn Hasan b. Nāṣir 'alawy.
73. Shihāb aldyn 'alyy Ghaznawy.
74. Abū Bakr b. Moḥammad b. 'alyy Rūhāny.
75. Moḥammad b. 'othmān البني الكاتب
76. Sa'd aldyn Mas'ūd Nawky النوكي
77. 'abd al-Majyd 'abhary.
78. Ismā'yl b. Ibrāhym Ghaznawy called زرين اسمعيل
79. Jamāl aldyn Nāṣir Shamsah called Kāfirake Ghaznyn.

*Tenth Chapter.*I.—*Poets of Khorāsān.*

80. Tzahyr aldyn Faryāby.
81. Shams aldyn Moḥammad b. 'abd al-Karym Tabyby.
82. Hakym Moḥammad b. 'omar Farqady.
83. Majd aldyn Abū-l-Barakāt.
84. Mo'yn aldyn Sirājy Balkhy.
85. Jamāl aldyn Moḥammad b. 'alyy Sirājy.
86. Dhiyā aldyn 'abd al-Rāfi' b. al-Fatḥ Herawy.
87. Majd aldyn Abū-l-Sanjary ابو السجري (Sic) Čandaly.

88. Faryd aldyn 'attár Nayshápúry.
89. Sayyid Bú 'alyy, i. e. Abú 'alyy b. Hosayn Marwazy.
90. Majd aldyn الناري النري
91. Abú-l-Fadhl 'othmán b. Aḥmad Herawy.
92. Faryd aldyn Jasús alafák 'alyy Sanjary the Astrologer.
93. Shams aldyn Mobárah-sháh b. al-A'azz Sanjary.
94. Bady' aldyn Turkú تركو Sanjary.
95. 'ajyby Júzjány.
96. Majd aldyn Ghayraty.
97. Shams Dihistány.
98. Hamyd aldyn Dihistány.
99. Hakym Abú Bakr b. Moḥammad Balkhy Wá'itzy.

II.—Poets of Má-wará-luahr.

100. Mowayyad aldyn Mowayyad.
101. Shiháb aldyn Aḥmad b. al-Mowayyad Samarqandy.
102. Bahá aldyn Karymy Samarqandy.
103. Latyf aldyn Zakyy of Marághah.
104. Sa'd aldyn Kány Bokháry.
105. Shams aldyn Moḥammad b. Mowayyad Haddády called
خاله گه هاله this is explained by خرمن ماه
106. Hakym Shams ala'raj Bokháry Hakym Shamsy.
107. Majd aldyn Fahymy Bokháry, though an illiterate man was
a good poet.
108. 'ajyby Khojandy.
109. Sayyid Ashrafy Samarqandy.
110. Agyl aldyn Najyb.

III.—Poets of the 'irāq.

111. Hakym Nitzámy of Ganjah.

(2) بهارستان تصنیف جامی (P.)

The spring garden of Jámy, who died in A. H. 898, (for a notice on his life see the next chapter).

It is divided into eight chapters روضه each of which contains eight Ayyns or rules: 1. Anecdotes of Saints—

2. Anecdotes and sayings of Sages—3. Advice to rulers and anecdotes of them—4. On liberality and generosity—5. On love—6. On kindness and amiability—7. Short biographies of twenty-eight poets—8. Fables.

Beginning چومرغ امردي بالی زاغار نواز نيروي حمد آيد به پرواز

As. Soc. B. No. 500, 8vo. 158 pp. of 17 lines, an old copy. Extracts from the last two chapters are contained in the *Anthologia Persica*, Vienna, 1778. The whole of the text with a German translation has been published by Baron Schlechta Wssehrd, Vienna, 1846.

(3) تذکره شعرا تصنیف دولتشاه (P)

Tadzkirah, i. e. Memoranda of poets by Dawlat-sháh b. 'alá aldawlah Bakhty-sháh. He completed this book in A. H. 892, and dedicated it to the poet and wazyr Myr 'alyy Shyr. It appears from the preface that Dawlat-sháh was fifty years of age when he commenced this labour.

The book is divided into a preface مقدمه which contains notices of nine Arabic poets and seven chapters, طبقات answering to the spheres of the seven planets, and a conclusion. Each chapter contains about twenty poets and the conclusion contains the lives of six contemporaries, among them are Jámy, 'alyy Shyr, A'çafy and Sohayly.

This is one of the best known and most useful Tadzkirahs. It contains valuable historical details besides the biography of poets. Ilahy p. 121, says on this book and its author "Dawlat-sháh: his tadzkirah contains 180 biographies and is very celebrated. Though he does not quote many good verses, the historical and biographical portion of his work is done in a masterly manner and shows much research, 'alyy Shyr informs us in his Tadzkirah that he is the cousin of

Amyr Fayrúz Isfaráyiny, who was a distinguished man. The Takhalluṣ of Dawlat-sháh is 'aláyiy."

Initial line تحمیدی که شاهباز بلند پرواز اندیشه بساحت

Copies are not frequent, yet there are five in the Moty Maḥall. The best is written in Naskhy, and has 626 pages of 17 lines. A beautifully written but incorrect copy is inscribed طبقات مفنگانه در تذكرة شعراء عجم. The preface differs from that of other copies and the book is defective, but in other respects it is a copy of Dawlat-sháh under a different title. There is also a copy in the As. Soc. B. No. 537. Hammer's *Geschichte der schönen Redekünste Persiens* may be considered a free translation of Dawlat-sháh. De Sacy has given a notice of this Tadzkirah in the *Notices et Extraits*. IV. pp. 220—272. Vullers has published the life of Háfitz from it, Giessen 1839, and J. H. Harington the Life of Sa'dy in his edition of the works of that poet, Calcutta, 1791.

(4) سجنجل الارواح تصنیف حسین میبذی (P.)

The mirror of souls or spirits, probably by Hosayn Mo'yn aldyn Maybodzy who flourished in the tenth century of the Hijrah. His name does not occur in the preface but it is found towards the end of the book.

These are selections from Persian and Turkey poets without biographical notices except in a very few instances. The Persian poets are Firdawsy with a short vocabulary, 'aḡḡár, Nitzámy, Kamál Khojandy, Sa'dy, Salmán Sáwajy, Hasan Dihlawy, Amyr Khosraw, Anwary, Shaykh-zádah Láhiy (Commentator of the Gulshane Ráz), Faryd aldyn 'attár, Kháqúny, Tzahyr aldyn Faryáby, Ismá'yl Ispahány, Jalál aldyn Rúmy, Maḥmúd Shabishtery, Jámy, &c.

The Turkey Poets are; Myr 'ally Shyr Nawáiyi, Yúsof Bég, Wáçily, Fodhúly Baghdády, Nasymy, &c.

Beginning این نسخه که از آراستگی چون چمن است

As. Soc. Beng. No. 577, 8vo., 824 pp. 17 lines. An old correct copy.

(5) جواهر العجائب تصنیف فخری بن امیری (P.)

Gems of curiosities being a Tadzkirah of poetesses by Fakhry b. Amyry of Herát. The author informs us that with the intention to perform the pilgrimage to Makkah, he came during the reign of Sháh Tahmásb Hosayny (reigned from 930 to 984) to Sind, the ruler of that country was then Mohámmad 'ysà Tarkhán (died in 974,) and it would appear that he wrote this book at his Court. Ilahy who frequently quotes this book under the title of تذكرة النساء or "Biography of Ladies" gives the following notice of Fakhry: "Fakhry Herawy was a friend of Myr 'ally Shyr. Some say this is the same Fakhry who has been mentioned in the preceding article." In the preceding article he says, "Sultan Mohámmad Amyry, whose takhalluç is Fakhry, was a distinguished man and lived to the time of Sháh Tahmásb. He praised this sovereign in his poems and he is the Translator of Amyr 'ally Shyr's Tadzkirah called *Majális alnafáýis** from Turkey into Persian. He added notices of some

* Myr 'ally Shyr the author of the *Majális* completed it in 903 according to Hammer, and in 896 according to Hájy Khalyfah, and died in 906. The Chagatáy text is divided into eight parts *Majális* and contains 441 biographies. Baron von Hammer-Purgstall, who possesses a copy of it, has given a notice of the work and a list of the biographies in the catalogue of his library. *W. Jahrb.* Vol. 74, Anzbl. p. 11, 1836.

poets of the second period. He is also the author of the Bostán alkhayál بستان الخيال which contains the maṣṣa's of the ghazals of various poets of his age."

It will be observed that Fakhry and Amyry are one and the same person according to this passage, whereas according to the Tadzkirah under notice, Fakhry was the son of Amyry. In a note to p. 263 Ilahy says equally, that Fakhry Sultán Mohammad was a son of Amyry, that he translated the *Majális alnafá'yis* and that he gave to the translation the title *Latáyif námah*. The author of the Kholáṭah says of this work, "Among the works of Myr 'alyy Shyr is the *Majális alnafá'yis* which he wrote in the Turkey language. Mawláná Sultán Mohammad Amyry has translated it into Persian and has added at the end one Majlis. This book contains an account of many poets and learned men who flourished from the reign of Sa'yd Sháhrokh to the time of Sháh Ismá'yl." It will be observed that according to this author the translator of the *Majális* was Amyry. This is probably correct, Amyry is the translator of the *Majális*, and a contemporary of Myr 'alyy Shyr, and his son Fakhry is the author of this Tadzkirah.

In the preface is the following chronogram خود را چو تاریخ همه غم و مصائب دیدم I suspect there is a mistake in it and would propose to read the second miṭra' تاریخ همه غم ز مصائب دیدم "As I saw myself absent from myself on account of you, in like manner I saw the date of all sorrow without misfortunes." This would make 1090—143=947.

Beginning سخن جانست و دیگر گفتگو جانان زمن بشنو
اگر هر لحظه جانی نازد میخواهی سخن بشنو

Tópkhánah, 8vo. 143 pp. of 17 lines, a neat but incorrect MSS.

It contains the names of the following ladies, most of whom are of Tatar origin, and some of them have written Turkey poetry:

1. Byby *Hayát* بی بی حیات the wife of Qiwám aldyn *Hasan*, she was witty and initiated in ma'rifat (theosophy).
2. Mihry مهری a favourite wife of Sháhbrokh Myrzá. See *Kholáq*. N. 634.
3. Moghúl Khátym مغول خانیم wife of Moḥammad Khán Shay-bány and mother of Moḥammad Raḳym Sultán. Only Turkey verses are quoted of her in the *Tadzkirah*.
4. Abáq Bygah Jaláyr اباق بیگه جلالیر daughter of the Amyr 'alyy Jaláyr and sister of *Hasan* 'alyy Jaláyr, was married to Darwysh 'alyy, a brother of 'alyy Shyr.
5. Nihány نهانی a sister of the poet Khwájah Afdhal, whose takhalluḡ is Dywán.
6. Byby *Pycha* (in one instance the name is spelled پیچه and in another پچه) was acquainted with Jámy and knew astrology.
7. 'iḡmaty عصمتی was of Kháf, of which place her brother, who was equally a poet and whose takhalluḡ is *Hákimy*, was governor.
8. Bydily بدلی the wife Shaykh 'abd Allah Dywánah of Herát.
9. The daughter of the Qádhıy دختر قاضی of Samarqand.
10. The daughter of the Amyr Yádgár, who resided at Dúghábád دوغاباد. Her name was Fakhr alnisá and her Takhalluḡ Nisáý نسای.
11. Partawy پرتوی of Tabryz.
12. Sayyid Bégam سید بیگم a daughter of Sayyid *Hasan* Kárh کاره of Astrábád. She was married to Sháh-Malik whose takhalluḡ is Malik.
13. A daughter of Ghazzály Yazdy (who was equally a poet).
14. Árzúy آرزوی of Samarqand.
15. Dha'yfy ضعیفی a contemporary of Byby Árzúy.
16. Atún آنون wife of the poet Baqáiyi.
17. Hıjáby حجابی a daughter of Badr aldyn Hilály.
18. 'ıffaty عفّتی of Isfaráyin a slave woman of Ádzory.
19. Fátimah Khátún, a daughter of Darwysh-zádah, who was a brother of Qiým aldyn Sabzwáry and whose takhalluḡ was Dústy.
20. Nızy نیزی a relation of Mawláná Ahy (or Ahly?) wrote in Turkey.

(6) تحفة الحبيب تصنيف فخری بن امیری (P.)

A present for *Habyb* (friend) being a collection of ghazals from the best authors by Fakhry b. Amyry who has been mentioned in the preceding notice dedicated to the Wazyr *Habyb Allah* who had the title of *Āṣaf*.

The poems are chosen with great taste and alphabetically arranged.

Beginning ای نام تو دیباچه مجموعه راز نازند بنام تر همه اهل نیاز

Moty Maḥall a splendid copy 8vo. 640 pp. 14 lines; Tópkhánah about 700 pp. 17 lines.

(7) تحفة سامی (P.)

The present of *Sám* being a biography of the contemporaneous poets of Persia, compiled by the Prince *Sám Myrzá b. Sháh Ismá'yl* in 957—*Sháh Ismá'yl* the father of the author was the founder of the *Çafawy* Dynasty. This book has been described by de Sacy, in the *Notices et Extraits des MSS.* Vol. IV. pp. 273—308.

It is divided into seven chapters محیفة. The first four contain notices of Princes, Nobles, Wazyrs and learned men who have occasionally written poetry, beginning with *Sháh Ismá'yl*, 184 pages.

5th Chapter. On professional poets and men distinguished by eloquence. It begins with *Jámy*, 162 pages.

6th. Tatars who have written Persian poetry.

7th. Appendix. This and the preceding chapters together have only 34 pages.

The book is valuable for containing contemporaneous accounts, and may be considered as a continuation of *Dawlat-sháh's* *Tadzkirah*; it contains in all 664 poets.

الله الحمد قبل كل كلام بصفات الجلال و الاكرام Beginning

In the Faraḥ-bakhsh library is an elegant copy small 8vo. 350 pages of 15 lines. Another good copy is in the Moty Maḥall.

(P.) خلاصة الاشعار وزبدة الافكار تصنيف تقي الدين كاشاني (8)

The butter of poems and the cream of conceits being a Tadzkirah of Persian poets by Taqyy aldyn Moham-mad b. Sharaf aldyn 'alyy Hosayny *Dzikry*. He was born at Káshán about A. H. 946. He is very particular in giving us the dates on which he completed various portions of his work. In 985 he completed in four volumes notices of the poets who had lived before his time and in 993 he added a volume containing biographies of contemporaneous poets after he had spent fourteen years on the completion of his work. A friend of his embodied this date in the following chronogram :

چون پنجم كتاب تقي تذكرة-سنگ در مخزن جلد جا گزشت چون گنج
تا هر يكرا درست باشد تاريخ بر پنج كتاب تقي افزادم پنج

"When the five books of the Biographer Taqyy were deposited in volumes like a treasury I added to fix the date five to the *five books of Taqyy*." The letters of the Persian words for *five books of Taqyy* have the numerical value 988 and if you add five, you have the above date. After the completion of the work he made many additions and in 1016, he informs us, he found it necessary to publish a new edition in six volumes and the words ست مجلدات لازم i. e. *six volumes are required* give precisely the date of this new edition.

The book is divided into an introduction four chapters خاتمة and a conclusion ركن.

The introduction treats on the utility of the work and on mystical love. The author enters on the latter subject at great length.

1st Chapter. Fifty-four ancient poets beginning from the time of Sabaktegyn. They composed chiefly qacydahs. The latest of them flourished in the eighth century.

2nd. Poets who excelled in the ghazal (Lyric poetry) and some of the later of that class of poets who composed chiefly qacydahs. Forty-two poets, most of whom flourished in the eighth century but some at the beginning of the ninth.

3rd. Forty-nine modern poets most of whom wrote ghazals and were of the ninth century; some few of them are of the tenth century of the Hijrah.

4th. One hundred and one poets who flourished from the time of Sultán Hosayn Mirzá to the time of the author.

The appendix *ضمیمه* contains notices of contemporaneous poets, many of whom the author knew personally. They are divided into twelve chapters, according to the towns or provinces in which they were born. In the Second Edition an alphabetical list of poets is added, who sent to him specimens of their compositions after the book had been completed.

This work contains the fullest biographical details, the most copious and best chosen extracts, (seldom less than a thousand verses and in all 350,000 couplets,) the soundest critical and most exact and complete bibliographical remarks on the Persian poets; the author seems, in all instances, to have consulted their Dywans, and to have collected all the information respecting them he could, the only fault is that he dwells at too great a length on

the love adventures of the subjects of his biography which are generally most disgusting. A very full account of this work has been given by Mr. Bland, *Journ. As. Soc.* London, Vol. IX. p. 126.

Beginning جواهر حمد و ثنای کہ مفرح قلوب

In the Moty Mahall library, two volumes, (the third and the last,) of the first edition are preserved. They were executed in A. H. 1004, and therefore before the second edition was made. They are in 4to., have 25 lines in a page, the writing is small but very correct, and there are two distiches in a line. The third volume, which contains the second chapter, has 860 pages, and the last, which contains the whole of the conclusion, has 750 pages. Mr. Hall of Benares possesses a copy of the first edition of the appendix, which was copied A. H. 993. It is a splendid MS. folio 622 pp. of 24 lines, two bays in a line.

(9)

(P.)

An abridgment of the second edition of the preceding work apparently made by the author himself. This abridgment differs only so far from the original work that the specimens of poetry are omitted. The biographical details, introduction, &c. are literally the same.

Beginning of the first volume جواهر حمد و ثنای کہ مفرح قلوب اصحاب دین مبیین و مفتاح ابواب مدد

Beginning of Appendix حمد و سپاس بیعدن انریدگاری را سزد کہ نفس ناطقه را معدن جواهر اسرار

Moty Mahall, small folio, 868 pages, 25 lines in a page, good hand and correct, copied in 1040.

Table of contents.

First Rokn.

1. Abú-l-Qásim Hosayn Hakym 'onçory died in 441.
2. Hakym Abú-Inajm Manúchihry died in 483.
3. Abú-l-Hasan 'alyy b. Qúlú' قولوع Farrokhy Sanjary Systány died in 470.

4. *Hakym Asady Tûsy.*
5. Abû-l-Mo'yn *Nâçir* b. *Khosraw* b. *Hârith* b. 'ally (in the *Atishk.* p. 265 is 'ysâ instead of 'ally, see also Bland, *Journ. As. Soc. L. VII.* p. 360) b. *Hasan* b. *Mohammad* b. 'ally b. *Mûsâ* *Ridhâ*, (according to *Khûshgû* his *takhalluç* was *Hojjat*).
6. Abû-l-Faraj *Rûny.*
7. Abû-l-Fadhl *Mas'ûd* b. *Sa'd Salmân* d. 525.
8. Abû-l-*Hasan Lom'y* *Jorjâny.*
9. *Hakym Zayn* aldyn *Azraqy* d. 527.
10. Abû *Mançûr* *Qatarân* *Ajaly* *Amûry* (*Ormawy* ?) d. 485.
11. *Shihâb* aldyn *Adyb Çâbir* d. 540.
12. *Amyr Mo'izzy* *Samarqandy*, his name was *Abû Bakr Mohammad* b. 'abd *Malik Mo'izzy* d. 542.
13. *Bâdzil* aldyn 'am'âq عمق *Bokhâry* d. 543.
14. *Shaykh* *Abû Majd Majdûd Mohammad Sanâyyiy.*
15. *Sirâj* aldyn 'othmân *Mokhtâry* *Ghaznawy* d. 554 (his *takhalluç* was first 'othmân and subsequently *Mokhtâry*).
16. *Shams* aldyn *Mohammad Sûzany* *Samarqandy* d. 569.
17. 'abd al *Wâsi* b. 'abd al-*Hâmiy* b. 'omar b. al-*Raby* *Jabaly Sultâny* d. 555.
18. *Sayyid Ashraf* aldyn *Hasan Ghaznawy* d. 565.
19. *Amyr 'imâdy* *Ghaznawy Shahriyâry* d. 573.
20. *Rashyd* aldyn 'abd al-Jaly *Watwât 'omary* d. 578.
21. Abû-l-nitzâm *Jalâl* aldyn *Falaky Sharwâny* d. 577.
22. *Awhad* aldyn 'ally *Anwary* d. 587.
23. *Afdhal* aldyn *Khâqâny.*
24. *Qiwâm* aldyn *Ahmad Qiwâny* of *Ganjah.*

Second Volume.

(Containing chiefly *Qaçyдах* writers.)

25. Abû-l-Fadhl *Tâhir* b. *Mohammad Tzahyr* aldyn *Fâryâby* d. 598.
26. *Râdhyy* aldyn *Mohammad Nayshâpûry* d. 598.
27. *Athyr* aldyn *Mohammad Akheskaty* d. 608.
28. Abû-l-Makârim *Mojyr* aldyn *Baylaqâny* d. 594.
29. *Jamâl* aldyn *Mohammad* b. 'abd al-*Razzâq* *Ispahâny* d. 588.
30. *Sharaf* aldyn *Ashrafy* *Samarqandy* d. 595.
31. *Dhiyâ* aldyn *Khojandy* d. 622.

32. Çafyy aldyn Zakyy Marághy his name was 'omar b. Abú Bakr b. Abú-l-Wafá but he was simply called *Zakyy*. He died 607.
33. *Nitzámy* of Ganjah usually called *Nitzámy* Motarrizy, his name is Abú Moḥammad Nitzám aldyn Aḥmad b. Yúsof d. 606.
34. Káfíy aldawlat Haybat Allah Ibráhyim *Káfíy altzafar* Hamadány.
35. Sharaf aldyn 'abd al-Mámin Shufurdah (in the very correct copy of Maybodzy's *Tadzkirah* and in the preface to the *Kholáçah* this name is spelt شفره).
36. Abú-l-Makárim Shams aldyn Darkány d. 600.
37. Sayf aldyn A'raj Isfarangy born in 581 d. 666.
38. Rafy' aldyn 'abd al-'azyz Labnány d. 603.
39. Faryd aldyn 'attár of Nayshápúr.
40. Siráj aldyn *Qomry* d. 625.
41. Kamál aldyn Ismá'yl Ispahány.
42. Najyb aldyn Churbádqány d. 665.
43. Qádhiy Shams aldyn Maḥmúd Tabsy d. 626.
44. Faryd aldyn Aḥwal Isfaráyiny.
45. Kamál aldyn Zanjány d. 687.
46. Abú Moḥammad 'abd Allah b. Abú Bakr *Imámy* Herawy d. 686.
47. Khwájah Majd aldyn Hibat Allah *Ibn Hamkar* d. 686.
48. Badr aldyn Jáarmy d. 686.
49. Jamál aldyn *Munshiy* d. 702.
50. Qádhiy Rokn aldyn *Da'wy* Dár-Qommy.
51. Athyr aldyn 'abd Allah Awmány d. 665.
52. Dzú-lfiqár Sharwány Qiwám aldyn *Hosayn* b. Çadr aldyn 'alyy.
53. Mawláná Jalál aldyn Rúmy d. 661.
54. Afðhal aldyn Káshány d. 707.

Second Rokn. Third Volume.

55. *Sa'dy* of Shyráz d. 691.
56. Shaykh Rokn aldyn *Awhady* Marághy d. 697
57. Fakhr aldyn Ibráhyim 'iráqy d. 709.
58. Khwájah Homám aldyn Tabryzy d. 714.
59. Naçyr aldyn *Bachayiy* بچلي d. 715.
60. Tájj aldyn b. Bahá aldyn *Jámy* d. 732.
61. Radhyy aldyn *Bábá* Qazwyny d. 909.

62. Sayyid *Hosayny*.
63. *Hasan Káshy* d. 710.
64. Na'yim aldyn b. Jamyl aldyn *Nizáry* Qohistány d. 720
65. Sayyid Jalál aldyn Ja'far Faráhány d. 736.
66. *Amyr Khosraw* of Dilly d. 725.
67. Sa'yd aldyn Herawy d. 741.
68. Sirájj Sikzy سكرى d. 652.
69. Sayyid Shams aldyn 'adhod Yazdy d. 740.
70. Najm aldyn *Hasan* Sanjary of Dilly d. 745.
71. Jalál aldyn b. 'adhod aldyn Yazdy d. 793.
72. Jalál aldyn 'atygy d. 744.
73. Kamál aldyn Abú-al'atá Moḥammad b. 'alyy b. Maḥmúd Murshidy Khwájah Kirmány d. 745.
74. Nitzám aldyn b. Jalál aldyn b. 'áhhod aldyn *Hosayny Shyrázy* d. 763.
75. Myr Moḥammad Kirmány.
76. Fakhr aldyn Maḥmúd *Ibn Yamyṇ* aldyn Moḥammad Faryúmady d. 745.
77. Khwájah Náçir aldyn Bokháry.
78. Khwájah Jamál aldyn Moḥammad *Salmán* Sáwajy d. 799 (?)
79. Khwájah 'obayd Zakány d. 772.
80. 'izz aldyn Karjy (Karkhy ?) d. 788.
81. Amyn aldyn *Hájj* Dádá Tabryzy d. 758.
82. Khwájah 'imád aldyn (Ibn ?) Faqyh Kirmány d. 793, (according to Iláhy he died in 773.)
83. Jalál aldyn Tabyb Shyrázy d. 795.
84. Ghiyáth aldyn Moḥammad called Shaykh *Kajajy* كاجاي d. 778.
85. Shams aldyn Moḥammad 'aqqár d. 784.
86. Khwájah Fadhl Allah Ibn Naçúá Tabryzy d. 793.
87. Rokn aldyn Bekrány.
88. Najm aldyn b. Maḥmúd b. Zangy d. 806.
89. Motzaffar Herawy d. 728 (probably 782).
90. Ustád *Hasan* Motakallim d. 741.
91. Rokn aldyn Çáyin d. 785.
92. Shams aldyn Moḥammad Káffy d. 750.
93. Sharaf aldyn Fadhl Allah Shyrázy.
94. Rokn aldyn Herawy d. 764.

95. Jamál aldyn Abú Isháq Shyrázy d. 758.
 96. Jalál aldyn Sháh Shujá' Kirmány d. 786.

Third Rokn. Fourth Volume.

97. Khwájah Shams aldyn Mohammad *Háfiz* d. 791.
 98. Shaykh Kamál aldyn Khojandy d. 792 or 803 or 808.
 99. Mo'yn aldyn Jowyny جويني.
 100. Shams aldyn Mohammad *Maghriby* d. 809.
 101. Sayyid 'imád aldyn *Nasymy* d. 807.
 102. Sayyid Núr aldyn Ni'mat Allah Walyy d. 827.
 103. Shaykh Mohiy aldyn *Hosayn Ráfi'y* d. 825 or 830.
 104. Abú Isháq *Halláj* Shyrázy.
 105. Sayyid *Qásim Anicár*.
 106. Khwájah Fakhr aldyn 'içmat Allah Bokháry d. 829.
 107. Siráj aldyn *Bisáty* Samarqandy flourished under Sultán
 Khalyl.
 108. *Háfiz* Sa'd called *Sa'de Gul* d. 868.
 109. Burhán aldyn *Adzory* d. 866.
 110. Kamále Giyáth Shyrázy d. 848.
 111. Khayály Bokháry.
 112. Shams aldyn Mohammad *Kátiby* Nayshápúry d. 838.
 113. *Fattáhy* Nayshápúry d. 852.
 114. Badr aldyn Sháshy Sharwány d. 754 (854?)
 115. Sharaf aldyn 'ally Makhdúm d. 858.
 116. Lutf Allah Nayshápúry d. 816.
 117. Khwájah Nitzám aldyn Rostam Bostámy d. 834.
 118. Táj aldyn *Hasan Salymy* Sabzwáry.
 119. Shams aldyn Mohammad called *Ibn Hosám* d. 875.
 120. Bahá aldyn Barondug.
 121. Çafyy aldyn (b.) *Masyk* aldyn Qúshanjy d. 853.
 122. Nitzám aldyn *Akmad* Shyrynkár.
 123. *Aqá* Malik Amyr-sháhy Sabzwáry.
 124. *Táhi'y* Samarqandy d. 858.
 125. Çálib Balkhy *Sharyfy* d. 860.
 126. Shibáb aldyn *Hakymy* d. 881.
 127. 'abd Allah *Túsy* d. 869.
 128. Shaykh-zúdah *Táhir* Bokháráyy d. 869.
 129. Fakhr aldyn Awháad Mostawfiy Sabzwáry d. 868.

130. Amyr Yád-Bég *Sayfy* d. 870.
131. Khwájah Maámúd Borsah d. 878.
132. Shiyúný Qalandar.
133. *Rúhy Nádiry* (or Yádory.)
134. *Khosrawy* Herawy d. 879.
135. *Zayny Sabzwáry*.
136. *Kawthary* Bokháry d. 880.
137. Maámúd *Mushky* Tabryzy.
138. Khwájah Rokn aldyn *Mas'úd Turk*.
139. Sayyid Ashraf d. 884 or 854.
140. *Riyádhy* Samarqandy d. 884.
141. *Çafáiyiy* Samarqandy d. 940 (?)
142. *Kháky*.
143. Shams aldyn Moḥammad *Astry*.
144. 'alá aldyn 'alyy *Çáni'y*.
145. Amyr Kamál aldyn Hosayn *Fatáiyiy* d. 893.

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146. 'abd al-Bakmán *Jámy* d. 898.
147. Amyr Nitzám aldyn 'alyy Shyr *Fāniy* d. 906.
148. Amyr Hosayn Shafy'y Mo'ammáiyiy d. 904.
149. Nitzám aldyn Akmad Sohayly d. 907.
150. *Sayfy* 'arúdhý Bokháry.
151. Darwysh Deheky.
152. Masyh aldyn 'ysà Sáwajy d. 896.
153. Amyr Humáyún Isfaráiyiny d. 902.
154. Hasan Sháh *Hazzál* d. 905.
155. *Ilahy* Hosayn d. 933.
156. Façykh aldyn Çálib Dará d. 906.
157. Shiháb aldyn 'abd Allah Marwáryd *Bayány* d. 922.
158. Shaykh Najm *Yá'qúby*.
159. Gulkhany Qommy d. 913.
160. Amyr *Nacyby* Núr-bakhshy d. 914.
161. Bába *Juzwy* d. 915.
162. *Dhiyáiyiy* Urdú-bághy d. 927.
163. *Portawy* d. 928.
164. *Shohúdy* d. 927.
165. *Çadáiyiy*.

166. *Dá'iy* d. 915.
167. *Mithály* Káshány d. 924.
168. Abú-l-Barakat *Firágy* d. 913.
169. *Bannáiy*.
170. Khwájah *Açafy* d. 920.
171. *Kámy* d. 921.
172. Darwysz *Hosámy* Qárá-Kály d. 922.
173. Bába *Humáiy* d. 923.
174. Amyr Jáh *Unay* d. 923.
175. Nitzám aldyn Mo'ammáiy Astrábády d. 925.
176. Bába *Fighány* d. 925.
177. 'atáiy d. 925.
178. *Amány* Shyrázy.
179. Shaykh-zádah Láhijy *Fidáiy* d. 927.
180. *Nidáiy* Nayshápúry.
181. *Ahy* d. 927.
182. Myr Shams aldyn Mohammad *Majlisy* d. 927.
183. *Ummydy* Teherány.
184. *Mahwy* Herawy d. 928.
185. *Táyiry* Astrábády d. 929.
186. *Farúghy* d. 949 or 959.
187. *Arshad* Kázarány d. 920.
188. *Rashyd* Kázarány d. 920.
189. Mokiy Láry d. 933.
190. *Hayrány* Hamadány d. 930.
191. *Wafáiy* Shyrázy.
192. *Zulály* Shyrázy d. 948.
193. Myr *Maqbúl* Qommy d. 934.
194. Sayyid *Máyily* d. 931.
195. *Kishwary* of Rádbár or of Qomm.
196. *Ahly* Khorásány d. 934.
197. *Makdiy* d. 931.
198. *Hádiy*.
199. *Fukhry* Mashhady d. 932.
200. *Shahydy* Qommy d. 935.
201. *Hilál* Qazwyny d. 934.
202. *Nádiry* Marwy (or Herawy) d. 936.
203. *Açly* (or Açly) Qommy.

204. *Nargis* d. 937.
205. Myr Hâshimy Bokhâry d. 908 (?).
206. Dûst-Mohammad Hâly d. 939.
207. Badr aldyn *Hilâly*.
208. *Nâmy* d. 940.
209. Myr Mohammad Çâlih d. 941.
210. *Ahly* Shyrâzy d. 942.
211. 'abd Allah *Lisâny*.
212. *Râzy*.
213. Bâbâ *Naghy* Gylâny d. 944.
214. *Ilâhy* d. 945.
215. *Dhiyâiy* Nayshâpûry.
216. *Tzâhîry* (*Tâhîry* ?) d. 946.
217. *Fadhly* Herawy d. 947.
218. 'aly *Faydh* d. 947.
219. Qazwyny *Torbât* d. 949.
220. *Sâyil* Hamadâny d. 950.
221. Sayyid Hosayn *Qodsy* d. 951.
222. *Mazâry*.
223. Sultân Mohammad *Qidqy* d. 952.
224. Qâdhiy Yakhâ Gylâny d. 953.
225. *Shawqy* was of Tabryz but is usually called Herawy d. 954.
226. *Fughy* Tabryzy d. 956.
227. *Qâqily* (or Qâbily) of Sabzwâr is the author of a Tadzkirah of Poets d. 955.
228. Shâh Mo'izz aldyn *Tâhir* d. 906.
229. Hosayn Kâshy d. 951.
230. Haydar Kolûj (Kolûh ?) d. 939.
231. Sharyf Tabryzy d. 957.
232. 'ishqy Kâshy d. 960.
233. Sayyid 'alyy Ağghar Mashhady d. 960.
234. *Hayraty*.
235. Sayf aldyn Mahmûd *Rijâiy* d. 966.
236. Motzaftar *Shifâiy* Kâshy d. 963.
237. Mirzâ Sharaf Jehân d. 968.
238. Malik Qazwyny d. 968.
239. *Fodhûly* Baghdâdy d. 970.
240. *Nithâry* Tûny d. 971.

241. Yakyà Ján Gylány d. 970.
 242. Çon'y Nayshápúry d. 972.
 243. *Dhamyry* Hamadány d. 973.
 244. Sharaf aldyn 'alyy Báfiqy d. 974.
 245. Sayyid 'axyz Qalandar d. 972.
 246. *Ghazzály* Mashhády.

Appendix containing contemporary poets.

I.—*Poets of Káshán.*

1. Living poets, that is to say, poets whose biography the author took down during their life time. Many of them were dead in 993 when he first published this book, and he consequently mentions the date of their death.

247. Mawláná Moftasham teacher of the author, wrote three dywans the first is called *مبانیة* the second *جلالیة* and the third *شبابیة*. Besides he wrote a dywan of Qacydahs, in praise of the Imáms and princes of about 8000 bayts. and a Risálah of Mo'ammás and chronograms. There is a qacydah quoted on the succession of Sháh Ismá'yl to the throne, it consists of 66 Miçra's, and every Miçra', contains a chronogram for 984.

248. Amyr Rafy' aldyn Haydar Rafy'ádyi Mo'ammáyi composed more than 12,000 bayts of chronograms, Mo'ammás, &c. but did not collect them.

249. Myr Mo'izz aldyn Moḥammad was so exquisite a caligrapher that a thousand verses written by him sold for 10,000 dynars. ||

250. Khwájah Amyr aldyn Moḥammad writes occasionally Ghazals.

251. *Aqá Salmán* called *Myrzá Hisáby* is the author of a commentary on the Preface of the Gulistán of about 3000 lines. He devoted himself to Çúfism and wrote a treatise thereon. He is also said to have compiled an Arabic commentary on Qúschehy's Persian treatise on astronomy; another work of his is called *اوصاف البلاد*. It treats on geography, on the wonders of the creation, the lives of poets, learned men, &c.

252. Mawláná Dhiyá aldyn Moḥammad.

253. Myrzá Jalál aldyn Moḥammad *Hakym* died in 970.

254. Mawláná Rokn aldyn Mas'úd Masyhy is the author of *ضابطۃ العلما* which is an Arabic work on the practice of medicine. He seems also to have been a good poet.

255. Myrzá Abú Tâlib Masyhy died at the age of thirty.

256. Myr Rafy' aldyn Hosayn a Sayyid of the *Tabátábá* caste, used his name as takhalluṣ. The author met him in 1010.

257. Myr Moḥammad Hâshim Sîhr went to India and was very well received by Akbar.

258. Abú Toráb Bég.

259. Myr Burhân aldyn Moḥammad Bâqir Qâdhiy of Kâshân wrote a dywân of near 5000 verses.

260. Myr Rokn aldyn Mas'úd *Rokny* went to India in 987.

261. Myr Ya'qûby a native of Qomm, was settled at Kâshân, d. in 988.

262. Mawláná Jamál aldyn Moḥammad was a friend of Hayraty.

263. Myr Nitzâm aldyn Hâshimy went from Kâshân to Ispahân.

264. Mawláná Moḥammad Fahmy left a Mathnawý called *مورت ومعنی* and Qaṣydahs, Ghazals, Satyres, &c.

265. Amyr Akbar 'ally *Tashbyhy* was the son of a washerman. He went to India, and turned a Faqyr, but as he is an infidel his ascetic exercises cannot be of much use to his soul. He left a dywân of about 8000 verses and a Mathnawý called *ذرة وخرشید*.

266. Mawláná Dhiyâ aldyn Ghadhanfar was born at Qomm but educated at Kâshân. Besides many Qaṣydahs, Ghazals, &c. he left a Mathnawý called *بدر وچوای* of about 3000 verses in the measure of Yûsof ó Zalykhâ.

267. Mawláná Kamál aldyn Hâtím, his original name was Haybat Allah and his first takhalluṣ *Haybat*. He had great poetical talents and a corresponding opinion of himself.

268. Mawláná Motzaffar aldyn Hasraty a pupil of Mohtasham in whose praise he composed some Qaṣydahs.

269. Mawláná Ridhâiy was in 900 in Kirmân.

270. Mawláná Nadzry, his father was a Shâmlú Turk, and his mother of the Olús tribe. He was born in Kâshân, but went to Khorásân, thence he came to Qazwyn and returned to Kâshân.

271. Faryd aldyn Sho'ayb.

272. Mawláná Afdhal *Dâtary* was put to death for infidelity in 904.

273. Mawláná Sharaf, a native of Ardestán, which is near Ispahán, came to Káshán as a tailor, but became one of the most distinguished poets of his age. He wrote chiefly Ghazals.

274. *Haydar Dzihny* wrote chiefly Ghazals and some humoristic pieces of poetry in the dialect of Káshán.

275. *Moqşud* went in 971 from Káshán to Shyráz, and subsequently he performed the pilgrimage to Makkah.

276. *Haydý* was originally a water-carrier, subsequently owing to some disgusting adventures he was obliged to take flight to Qazwyn, where he joined some devotees. They were apprehended on the charge of infidelity, their books were examined, and they were imprisoned. After two years' confinement he returned in 986 to Káshán. He composed a dywan of about 2000 verses.

277. *Mardumy*, his original name was *Hájý*. His father being a tradesman, he was brought up for the profession of book-binding, nevertheless he received a good education and was for some time Qádhíy at Niyásir, a place near Káshán, but subsequently he returned to his original profession.

278. 'abd al-Ghaffár a brother of 'abd al-Fattáh and an accomplished calligraph and musician.

279. Qádhíy Moammad a descendant of 'abd al-Razzáq the author of the Tawylát. According to the new edition he was called 'oçfúr.

280. Khwájah 'ináyat Saltaq *Khwájagy*, his forefathers were Saltaqyyah Turks. He had landed property in Niyásir and spent most of his time there. He imitates the style of Açafy. He was alive in 975.

281. *Fakhry* wrote a dywan of 10,000 verses in which he imitates most of the ancient masters, but as he has not much education he is not acknowledged by other poets. He dug a grave for himself outside the Ispahán gate and made himself a tombstone. He visited his grave every Friday.

282. *Samáiy* was a distinguished oculist and chess-player.

283. *Hosayn Khiçály* a pupil of Mohtasham had first the takhaluç of Wiçály.

284. *Sho'úry* was one of the most talented poets of Káshán at that period.

285. Khwájah Jalál aldyn Mas'úd a son of Sayyid Shams aldyn Moammad Báqir. His father was a merchant, and died in Turkey.

leaving a considerable property. Jalál aldyn went to Constantinople with a view of recovering it, and died of the plague in 982 or 988.

286. *Ghadhanfar* a son of *Fahm* (Fahmy ?) a talented man who gave himself up to profligacy and died in 993.

✓ 287. *Wahshy Khwájah Hosayn* imitates 'orfy and Ghayraty.

288. *Kisrá كسرى* a grandson of *Ahly* (Khorásany). Went to Yazd in 999.

289. *Sharyf* was originally a tailor, he possessed considerable poetical talents. Went in 994 to India and was well received by the *Khán-Khánán*.

289. *Moámmad Qásim Sarwary* (or *Sorúry*) the son of a shoemaker, had so excellent a memory, that he knew more than thirty thousand verses by heart. He composed a dictionary called *مجمع الغرر* and a book in which he explains the difficult words of *Nitzámy* and other poets.

2. Poets of Káshán who are dead but with some of whom the author was acquainted when young.

290. *Shujá'*, called *Kúr*, was a great drunkard and was imprisoned for it. He died in consequence of his intemperance in 981 and left a *dywán* of about 5000 verses.

291. *Hamdany Myrzá 'ally Dabbágh* (i. e. the tanner) was a dissolute character. He visited India and on his return to Persia collected his poems into a *dywán*. He died in 982.

292. *Myr Mas'úd a Tabátabá Sayyid*. He imitated *Açafy* and spoke depreciatingly of other poets; and this compliment was returned to him.

293. *Mushfiqy* a brother of *Jamály Kirbás-ferúsh* died in 972.

294. *Gulshany* imitated *Túsy* and *Sayfy*. He visited India when aged and was there imprisoned by the Portuguese (در قید فرنگ افاد) when he obtained his liberty he returned to Persia and died in 974.

295. *Haydar* called *Zahmúsy* died 970, or in 971. His poetry was much esteemed.

296. *Adham آدم* though a native of Káshán resided mostly at Baghdád and Tabryz. He was a bigotted Shy'ah and died in 969 (according to the other copy in 999.)

297. *Ni'maty Maddáá* died 966.

298. *Nigáhy* of Arán near Káshán died 979, and left a *Mathnawý*

called مختار نامه of about 30,000 verses, in the metre of the Sháhnámah and one called and مهور مشعري in imitation of 'aḥḥár's Mathnawý.

299. Mohámmad Romúzy of Naslaj near Káshán put books on law and other sciences in Persian verses. A labour of this kind is his كتاب الشرايع. He was eminently skilled in the superstition called Ramal and invented some new methods. He was generally a very eccentric character and for some time perfectly mad. He died in 972.

300. Myr Hamyyat Allah Qáni'y was an accomplished archer and calligrapher but not much of a poet. He died in 958.

II.—Poets of Ispahán.

301. Kamál aldyn Hosayn *Dhamry* was alive, when Taqyy Káshány wrote and had composed upwards of 70,000 bayts of Ghazals, and near 30,000 bayts of Mathnawies and Qáḡydaḥs. He left the following six Mathnawies. 1. ناز و نیاز 2. بهار و خزان 3. 4. واصق و عذرا 5. جنة الاخبار 6. ليلي و مجنون. And one dywán of Qáḡydaḥs in praise of the Imáms, which has the title مصداق لائل اعمال and another which is called

302. Zayn aldyn ályy *Nyky* was a very holy man and upwards of seventy years of age in 993. He is the author of a dywán of Ghazals of about 10,000 verses; of a Mathnawý called زبدة الانكار in the metre of the Makhzan alasarár; and of a dywán of Qáḡydaḥs containing about 4000 verses.

303. *Hayraty* was the greatest poet of his time. He had studied at Ispahán and was alive when Taqyy Káshány wrote his Tadzkirah. Though he received a liberal allowance from the Persian Government, owing to his extravagance, it was quite insufficient for his support, and in 989 he went to India, being attracted by the prodigality of the Qotobsháhians of Golconda.

304. Amyr Rúzbahán *Ḡabry* had first the Takhalluḡ of Fáris. He was a descendant of the celebrated Qádhíy Rúzbahán.

305. Qádhíy Núraldyn Mohámmad was born in Ispahán and brought up in Qazwyn.

306. Khwájah Afidhal aldyn Mohámmad Turkah, the Qádhíy, a son of Habyb Allah Turkah, and a descendant of Khwájah Ḡáýin aldyn Turkah, who had been a great Ḡúfy under Sháhrokh and had written a commentary on the Foḡúḡ and on a qáḡydaḥ of Ibn Fáridh. Afidhal aldyn after having completed his studies at Ispahán repaired

to the 'Irâq and Syria to perfect himself in the traditions and other sciences and then he made the pilgrimage to Makkah. In 967 he returned home from his travels and went to Qazwyn to Shâh Tâhmâsb and eventually the high office of Court Qâdhiy was conferred upon him; after some time however he was obliged to resign it. He was very learned, and pupils flocked to him from all parts of Persia.

307. Amyr Shujâ' aldyn Mohammas Khalyfah, a man of great learning, was alive in 1010 and had written a dywân of 3000 bayts.

308. Amyr Jalâl aldyn Hasan (according to one copy *Hosayn*), a nephew of a Wazyr of Shâh Tâhmâsb had first the takhalluq of *Hozny*, and subsequently that of *Çalâiyi*.

309. Myr Burhân aldyn Mohammas Bâqir *Ishrâq* a son of Shams aldyn Mohammas Astrâbâdy who is called Dâmâd. He is the author of glosses (*âshshiyah*) on various treatises on Philosophy and other school-books. He also wrote Mathnawies in the style and metre of Nizâmî and several Qaçydah. He was alive in 993.

310. Myrzâ Tâj aldyn *Hosayn Çâyidy* a descendant of Khwâjah Rokn aldyn Çâyid was born at Ispahân, and brought up at Shyrâz. He wrote a Persian treatise to prove that Shâh Tâhmâsb would reign until the time of Mahdiy. He died in 1000.

311. Myr Mortadhâ *Rafyqy* of Kaz near Ispahân, died in 990 at an age of fifty years.

312. Aqâ Shâhaky *Fandiyi* Rânâny, that is to say a native of Rânân which is near Ispahân. He was a rich man and well versed in music and left a dywân of about 5000 verses.

313. Aqâ Malik, he held the office of Mo'arrif.

314. Khwâjah Mohammas Ridhâ *Fikry* wrote about 1000 bayts of Qaçydahs, Ghazals, &c.

315. Mawlânâ *Kalâmy*.

316. Mawlânâ Myrak *Dâ'iy* a son of Dhamyry had first the takhalluq of Ma'rûmy.

317. Darwysh *Ghâziy* was born at Ispahân and brought up at Samnân. He was a wandering cynic and spent rarely more than one month in the same town. He was alive in 993.

318. Mawlânâ Bâbâ-shâh *Hâly* was a distinguished calligrapher, but not much of a poet.

319. Hakym Sharaf aldyn Hasan *Shifâiyi*.

320. Mawlânâ *Shikyby* a relation of Myr Çabry Rûzbahân.

III.—*Poets of Ispahán who are dead.*

321. *Hirfy* though born at Ispahán, he is usually called *Hirfy Mashhády*, because he resided mostly at *Tús*. He died in 971. He did not arrange his *dywán*, it consists of about 6000 verses. a/

322. *Mawláná Tálíb* was of Ispahán. He went to India and died in Gujrát in 984.

323. *Mawláná Adáyyi* of Ispahán d. 955.

324. *Baháry* a brother of the preceding. The date of his death is not known.

325. *Khalyfah Sháh Mahmúd*.

326. *Myrzá Ibráhyim* a son of *Myrzá Sháh Hosayn* Ispahány died in 989. He is the author of a Persian Dictionary.

327. *Amyr Taqyy aldyn* called *Sháh Myr Taqyy* went to India and *Qotobsháh* conferred a high office upon him. He died in 991. } ✓

328. *Mawláná Čáliq* d. 944.

329. *Mawláná Mazáqy* was in his younger years a humoristic poet. Died in 987.

330. *Mofáih*.

331. *Khwájah Fadhl Allah 'ámig*.

332. *Sálik*.

333. *Sháh Hosayn Sáqiy* wrote good satyres. Died in 941.

334. *Sháh Hosayn Yaqyny*.

335. *Pýry* a friend of *Dhamyry* and author of a *dywán* which he called *سقیه*.

336. *Khwájah Jalál aldyn Mohammad Čá'idy* died in 942.

337. *Ayaty* was alive in 993.

338. *Wáhid* died in 971.

339. *Mogymy* died in 963 at the early age of forty. His *dywán* has about 3000 verses.

340. *Mohammad Qásim Rázy* was murdered in 979.

341. *Khwájah Ghiyáth aldyn 'alyy Fírshy*.

342. *Khawfy*.

343. *Hilny*.

344. *Wagly*.

345. *Allah Quly Qasamy*.

346. *Lawhy* died in 989 at an age of 80 years.

347. *Myr Ramzy* gave himself during his youth up to profligacy, but when older he led a pious life. He died in 978 and left a *dywán*.

IV.—*Poets of Qomm and its neighbourhood.*

348. Myr 'azyz Allah *Hodhúry* resided at Mashhad. He was a man of great learning. He travelled much and made three times the pilgrimage to Makkah.

349. Myr *Ashky* a brother of *Hodhúry* came to India and died at Dilly in 972. He left according to some more than 12,000 verses but Taqyy thinks only 2000.

350. Mawláná *Hijry* a sword manufacturer lived for some time at Káshán. He left more than 10,000 verses.

351. *Hakym Roshdy* a distinguished physician, was much patronized by Sháh Ismá'yl.

352. Mawláná *Malik* was distinguished in the Ghazal. He visited Qazwyn, and in 985 he proceeded to India and resided at Akmadnagar.

353. Myr Yúsof *Wálihý* was alive in 1003.

354. Sultán Mohammad a son of Shiháb aldyn Qommy.

355. Mawláná 'aridhy was alive in 1000.

356. Myr *Háshimy*.

357. *Shikyby* of Qomm has lately (1016) come to celebrity for the great facility with which he makes verses.

358. *Khorramy*.

359. Myr *Hisdý*.

360. Myr Jalál aldyn Mahmúd *Aply*.

361. *Anqáry* travelled much, and made the acquaintance of most poets of his age.

362. *Wakdy* a contemporary of *Anqáry*, died in 938. He left treatises on Metre and Rhyme.

V.—*Poets of Sáwah.*

363. *Haryfy* had first the takhalluq of Miqra'y. He was an ascetic and died in 971. His dywán contains chiefly mystical poems, and is very celebrated.

364. *Maqqady*.

365. 'ahdy a brother of the preceding, left a mathnawý in the style of Yúsof 6 Zalykhá called آدم و حوا and many Ghazala.

366. *Çobhy* a travelling darwysh died at Qazwyn in 973.

367. *Sázy* a native of Sáwah resided mostly at Ispahán. He had first the takhalluq of Jifákash. He composed two dywáns, one of

Ghazals and one of Qaṣṣdahs in all about 20,000 verses. He wrote a beautiful hand and most of the copies of dywāns of the ancient poets used by learned men at Ispahān are written by him.

368. *Qalāl* aldyn *Çarfy* came to Kāshān in order to profit by the instruction of *Moktasham*. Went twice to Golconda the second time in 988.

369. *Juddāyiy* a son of *Hidāyat Allah* who was called *Arúkh* and held a very high post at the court of Persia, and was put to death in 936. *Juddāyiy* died at Qazwyn in 984.

370. *Tzaryfy* of Sāwah a mystical poet was a pupil of *Haryfy* came with a nobleman of the name of *Walyy Sultan Turkmán* to Kāshān.

371. *Payraway* a native of Sāwah lived many years in India.

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372. *Myr Qodsy* his name is 'abd al-Qoddús, he died in 992.

373. *Bddzily* known for his wit.

374. *Kamāly*, his name is *Kamāl aldyn Hosayn*, he studied for some time in Kāshān.

375. *Myraky* the father of *Çarfy* was a tailor by profession died at Sāwah in 991.

376. *Mançúry* a merchant by profession, wrote a *Dywān* of about 5000 verses.

VI.—*Poets of Qazwyn which was then the capital of Persia.*

377. *Sultán Ibráhyim Myrzá* a son of *Tzahyr aldyn Bahrám Myrzá Çafawy* died in 989.

378. *Sultán Moçtafā Myrzá* was put to death by *Sháh Ismá'yl* in 984.

379. *Bady' alzamán Myrzá* a son of *Bahrám Myrzá* was a long time governor of *Systán*. He was put to death by *Sháh Ismá'yl* in 985.

380. *Sultán Hasán Myrzá* a son of the *Pádsháh Abú-l-Motzaftar Sultán Moḥammad* was put to death by *Sháh Ismá'yl* in 985.

381. *Myrzá Salmán* was of a noble family of *Ispahán* and rose to the dignity of *Wazyr*. He was put to death in 991.

382. *Myrzá Ja'far* a son of *Myrzá Bady' alzamán* left Persia during the tyrannical reign of *Sháh Ismá'yl* and came to India. Akbar conferred an important post upon him.

383. *Qádhíy Hasan 'abd al-Razzáq* his *takhulluṣ* is *Qádhíy* he is a learned man and a fertile poet.

384. *Hájy Ismá'yl Bahthý* a man of wonderful memory. In 985 he left Qazwyn with the intention of going to India, but at Mashhad he saw Imám Ridhá in a dream, he was prevailed upon to stay in that holy place and died shortly after.

385. *Farúghy* of Qazwyn kept an apothecary's shop.

386. *Qádhíy Myrak Hamdy* is alive.

387. *Tabkhy* a relation of *Farúghy* and *Káká* is alive.

388. *Shaykh Mohámmad Aryn* is alive.

389. *Pádsháh Quly Jadzby* a son of *Quly Sultán Náranjy*.

390. *Myr Farúghy* died in 969.

391. *Mawláná Akmad Sharafy* resided in 1003 at Qazwyn.

392. *Darwysz Káká* was of *Shyráz*, though an illiterate man he was a good poet. He died at Qazwyn in 980.

393. *Mohámmad Bég Káchár Badyhy*.

394. *Qadry* was originally a tailor at Qazwyn. Set up as a poet and came to *Káshán* and subsequently to *Ispahán*. He changed his *takhalluq* into *Ghadry*.

395. *Sáhiry* of *Turky* origin, spent his life in travelling.

396. *Hájy Bég* known by the name of *Khwájagy* a native of Qazwyn, spent the greater part of his life at *Káshán*. He was a very good musician.

397. *Myr Faydhy* a *Sayyid* of *Mar'ash* *مرعش* died long ago.

398. *Hayraty* of Qazwyn was a saddler by profession, flourished some time ago, and is mentioned in the *Tadzkirah* of *Sámy*.

399. *Hátify* a contemporary of *Hayraty*, died in 921 and left a *Dywán*.

400. 'azyz Allah a contemporary of *Hayraty*.

VII.—Poets of *Gylán*.

401. *Khán Akmad Myrzá*, Ruler of *Gylán* resided in 992 at *Láhiján* his capital.

402. *Myrzá Qaráry Núr aldyn Mohámmad* a son of 'abd al-Razzáq *Gylány* was in 992 in *India*.

403. *Amyr Háty* a *Sayyid* of *Láhiján*.

404. *Qádhíy 'abd Allah Fayyny* son-in-law of *Shaykh-zadah Láhiyy Fidáyyi*, left a *Dywán*, died previous to 992.

405. *Mawláná 'arif* of *Láhiján* resides at *Shyráz*.

406. 'ináyat Allah *Fikry* d. in 973.

407. *Majázy* of Láhiján wrote more than 5000 verses.
 408. *Káfíy* of Gylán a pious man.
 409. *Thandíy* was a pious man, and inclined to mysticism.
 410. *Awey* a mystical poet.
 411. 'izzy of Rusht.
 412. *Máyily* of Rusht.
 413. *Hayáty* of Rusht was a merchant and visited India.
 414. *Masyby* Gylány a clever physician, after travelling over all Persia he settled at Rustamdár in Mázanderán.
 415. *Dawhíy* of Láhiján came in 990 to Káshán with the intention of going to India.
 416. *Nijáty* of Rusht was a merchant who made many travels.
 417. *Qáymy* of Mázanderán visited India.
 418. Mohammad *Qúfy* of Ámol a mystical poet who enjoyed great celebrity during his life time, he travelled much in Persia and also visited India. He was accused of being a free-thinker by men learned in law. He was alive in 1010, and had written, besides many other poems, a Sáqiy-námah.

VIII.—Poets of Tabryz and Adzarbáyján.

419. *Haqqy* the most celebrated of the poets of Adzarbáyján in his days, died in 992. His Dywán contains about 6000 bayts.
 420. *Nitháry* of Tabryz spent nearly twenty years at Qazwyn imitated the Dywán of Myr Sháhy.
 421. *Khacáry* was of Herát and his father was of Marw, but he was settled at Tabryz and is usually called Tabryzy, his style resembles that of Lisány, he died in 974.
 422. *Shikyby* is of Tabryz died in 971 and is buried at Surkháb.
 423. Khwájah Maámúd Bég *Sálím* is of a noble family and distinguished in the Mathnawý, he has written a Yásof ó Zalykhá.
 424. *Tawfy* (Tawqy ?) of Tabryz is the author of a Tadzkirah which contains a great number of poets.
 425. *Wiqády* of Tabryz died in India.
 426. *Haydary* of Tabryz was originally a saddler and turned subsequently merchant, spent much of his time in India, completed seven years ago a Dywán of Ghazals containing 7000 verses.
 427. Mohammad Hosayn *Çebúry*, it is said that he is of Tabryz.
 428. Mohammad Sharýf *Woqú'y*.

429. *Hasan Bég 'ajzy* of Tabryz a contemporary of the preceding.
430. *Maǧmúd Bég Fosúny* of Tabryz was alive in 998.
431. *Myr Ja'fary* a Sayyid of Tabryz.
432. *Hády* a poet of *Ádzarbáyján* was in 1001 at *Káshán*.
433. *Sultán Mohammad 'azmy* of Tabryz died at *Ispahán* in 1010 at the age of forty.
434. *Mawláná Tálib* (according to the new copy *Hakym Abú Tálib*) of Tabryz was a good physician. He collected his poems (chiefly *Ghazals*) in 994.
435. *Qádhíy Wáfíy* of a great family of Tabryz was killed in 992.
436. *Háyy Bég* of Tabryz studied at *Shyráz* under *Myrzá Ján*.
437. *Myr Hosayn Sare-múy (Sarmady?)* of Tabryz, was in 990 at *Káshán*.
438. *Fúniy* of Tabryz had the same *takhalluṣ* as *Myr 'ally Shyr* and therefore most of the poems of the former are ascribed to the latter. He was a rich and very liberal man, he was dead in 993.
439. *Mawláná Ğayrafy* of *Ádzarbáyján* imitated *Aḡafy*.
440. *Mawláná Ma'rúf* was given to the superstition called *Ramal*.
441. *Jánibý* Tabryzy.
442. *Tofayly*.
443. *Qaṣṣy* an uneducated man.
444. *Khawájah Amyr Bég Mihr* obtained an important office from *Sháh Tahmásh*, perished in prison in 983 into which he had been cast on the suspicion of his being versed in the occult sciences, of which the *Sháh* was in very great dread.
445. *Myrzá Káfíy* of *Ardúbád* in *Ádzarbáyján* a distinguished *Inshá* writer.
446. *Myrzá Ğádiq* of *Ardúbád* went in 980 to India, in 988 he was in the *Deccan*.
447. *Thabáty* of *Ardúbád*.
448. *Baraky* of Tabryz was dead in 993.
449. *Fardy* of *Ardebyl* was in 989 at *Káshán* on his way to *Shyráz*.
450. *Bazmy* of *Ardebyl* a merchant spent some time in India. He was much given to eating opium, and died in 987.
451. *Wárithy* of *Ardebyl* lived in 989 at *Astrábád*.
452. *'abdy* of *Sharwán* a mystical poet, died in 985 at Tabryz.

IX.—*Poets of Yazd and Kirmán.*

453. Mawláná *Wahshy* was born at Báfiq and is a pupil of Sharaf aldyn Báfiqy; he wrote, besides many other poems (particularly Qačydahs), a Mathnawý called فرهاد و شیرین in the metre of Nitzámy's Khosraw ó Shyryn. He died in 992 or 991.

454. Qásim Bég *Qasmy* a son of 'abbás Bég Afshár a pupil of *Wahshy* was killed in 989.

455. Tahmásh Quly Bég '*arshy* of Turkey origin, had first the takhalluŕ of '*ahdy*.

456. Myr 'abd al-Wahháb *Najdy* a Sayyid of Yazd is a merchant by profession. He visited India.

457. Múmin *Hosayn* a pupil of Myrzá Ján was in his youth given to profligacy, when he became older he changed his course of life. He was alive in 1007.

458. *Zamány* of Yazd went in 1001 to Qazwyn composed Qačydahs and a Mathnawý in the metre and style of the Makhzán alastrár.

459. '*ahdy* of *Aberqúh* was uneducated but witty and strong in the satyre and humorous poetry.

460. *Kásib* of Yazd flourished a long time ago.

461. Myr Sháh *Hosayn Sáqiy* (according to the new copy *Kámy*) of Yazd died in 954.

462. Myr *Zubány* a Sayyid of Yazd.

463. Sháh 'izz aldyn *Ghawwády* of Herát was settled at Yazd, he composed nearly 100,000 verses. About A. H. 950, this fertile poet wrote in a work, in which he says

ز شعرم آنچه حالا در حسابست هزار و نهصد و پنجاه کتابست

"The poetry which I have written amounts to 1950 books." He made 500 verses a day, and it would appear that he put the *Rawdhat alshohadá*, the History of Tabary, the Legends of the Prophets, Kalylah wa Damnah, and the medical work called *Dzakhryrah Khwá-rezmsháhy* and many other works into verse. He died in 960 at an age of more than one hundred years.

464. Mawláná Shams aldyn of Yazd died in 988.

465. *Fosúny* of Yazd spent the greater part of his life in India, came in 981 to Káshán.

466. *Qásimy* of Ardestán a place between Yazd and Ispahán and Káshán, he lived for some time at Ispahán, where he died in 976 or 986.

467. Jalál *Sipihry* of Azwárah lived mostly at Ispahán. He is a mystical poet and imitates Mawlawy Jalál aldyn Rúmy.

468. Moḥammad *Murshidy* a brother of Sipihry is equally a mystical poet.

469. Mawláná 'atáiy of Ardestán.

470. Qáfy of Ardestán.

471. Myr Sháms aldyn Moḥammad Çadr obtained in 986 the post of Çadarat. He had first the takhalluḡ of *Fakmy* and subsequently of *Fagry*.

472. Sháh Abú-l-Qásim known by the name of Çáfy is of Bomm in Kirmán. He was alive in 1016.

473. Myr *Fadhly* (or *Fuḡly*) of Bomm was alive in 1016.

474. 'ayyáry was alive in 999.

475. Shaykh 'abd al-Salám *Payámy* b. Shams aldyn Moḥammad Maqtúl (i. e. the man who has been executed) b. Shaykh Thahyr aldyn Ibráhyim Najrány. Was alive in 998.

476. *Fidáiyi* of Kirmán was a good poet and Inshá writer, died at Yazd.

477. 'alvy *Nawmydy* a pupil of Sháh Táhir Anjedány went to India, where he was patronized by Abú-l-Fatḥ Nitzám Sháh. For some time he was in disgrace with his patron and changed his takhalluḡ into *Nawmmydy*. He died in 975 at Akmadnagar.

478. 'áshiqy is originally of a village between Systán and Khorásán, he left a Dywán of Ghazals and was in his native town in 988. Another poet of this takhalluḡ is of the town of Systán, and came under Sháh Ismá'yl II. to Qazwyn.

479. Qádhíy Akmad *Lághiry* of Zábulistán, flourished under Sháh Tahmásb.

480. Myr *Jonúny* of Qandahár.

Kabli?

481. Sayyid Abú-l-Qásim called *Gáhy* of Ispahán, though it is usually said that he was of Kábul, died at Agra in 988 at the age of one hundred and ten. Left a Mathnawý in which he imitates Sady's Bostán.

482. *Dakhly* of Kábul.

483. Yádgár Bég *Hálaty* of Kábul. About 970 he lived some times at Láhór and some times at Agra.

484. Moḥammad Hosayn *Baqáiyi* a son of the preceding, imitates Ghayraty.

485. *Faydhy* of Agra, the poet of Akbar.

486. *Amyr Mohammad Ma'cúm Námý* of Bakkar was one of the nobles of Akbar, and wrote five Mathnawies containing 10,000 verses, one is in the measure of the Haft Paykar, one in the measure of the Sekandar-námah, one is called پری صورت and is in the measure of Laylá Majnún, one is called حسن و ناز and is in the metre of Yúsof ó Zalykhá, and one is in the measure of the Makhzan alasarár. He also wrote two Dywáns of Ghazal and two Sáqi-y-námahs. He paid a visit to Sháh 'abbás, bringing no less than one thousand followers with him.

487. Bayram Khán (see Badáwny N. 16).

488. Myr *Niyázy* is of Bokhárá, but he will not allow it, and alleges that he was born in the Hijáz. He is well versed in metric, poetic, music, &c. and compiled forty-two works.

489. *Matzhary* of Kashmyr, some say his name is Bute Khandán (i. e. the smiling idol) he visited Persia, and in 984 he went to India.

490. Mohammad Zamán *Cáni'y* of Badakhshán.

X.—Poets of Shyráz.

491. Sharáf aldyn *Ghayraty* after visiting Qazwyn, he went to India and lived at Láhór, but returned to Persia. His Dywán contains about 5000 verses.

492. *Qaydy* of Shyráz came under Sháh Ismá'yíl to Qazwyn, thence he went to Makkah and stayed there one or two years, subsequently he went to India where he died in 990 (see Badáwny. No. 112).

493. *Qadry* of Shyráz a contemporary of Qaydy.

494. '*orfy* went in 994 by water to India and settled first in Ahmadnagar. He died in 1002.

495. '*alimy* ('*átíy* ?) of Dárábjard resided at Shyráz d. 975.

496. *Lutfy* of the province of Fáris composed chiefly Ghazals, and was, it would appear alive in 1016. He seems not to be identic with Lutfy Monajjim.

497. Myr *Mahmúd Tarhy* of Shyráz a modern poet.

498. *Nutqy* resides at Shyráz and is a jolly companion.

499. Khwájah Zayn al'ábidyn 'alyy '*abdy Bég Nawdydy* of Shyráz was for many years Mostawfiy. He was particularly distinguished in the Mathnawý, and composed two Khamsahs in imitation of Nizámý, he is also the author of other works, one is called جام جمشید

and he left three Dywáns, the first is called غرة غرا in this he uses takhalluḡ of *Naugdy* in the second he uses the takhalluḡ of 'abdy. He died at Ardebyl in 988.

500. 'Amыр Mo'yn aldyn Ahmad called Myrzá Makhdúm *Sharyfy* a descendant of Sayyid Sharyf Jorjány resided in 990 in Qorá Hamyd, and some times at Baghdád. He was distinguished by his learning.

501. Shaykh Abú-l-Qásim of Kázerún b. Abú Hámid came in 992 to Káshán. He was very learned more particularly in Tafsyr.

502. Háfitz 'imád aldyn Maámúd *Námy* Shyrázy was alive in 1016.

503. *Çahyfy* of Turkey origin, was born at Shyráz, the author met him at Ispahán in 987.

504. *Anyey*.

505. *Pandhy* of Dárábjard died in 966.

506. *Maktaby* of Shyráz a contemporary of Ahly. He left a لیلی و مچنون

507. Mawláná Ahmad of Shyráz, during a year of dearth he left his home and was devoured by cannibals in the neighbourhood of Ispahán.

508. *Forúghy* of Shyráz died in 963.

509. Hámady of Fáris was as distinguished for his liberality as for his poetical talents.

510. 'ayshy of Shyráz d. 967.

511. *Runcágyi* of Shyráz.

512. *Çobúhy* a tradesman of Shyráz.

513. *Çáfiy* a celebrated poet of Shyráz, some say he is of Tabryz.

514. Sayyid Haybat Allah Myr *Gharyby* of Kázerún.

515. Nawráz-Sháh *Baháry*, was for some years governor of Hormúz. Died in 952.

516. *Hámidy* of a village in the ulkah (province) of Garmsyr, Kúh Kylú, was a well educated man and distinguished poet. He travelled in Khorásán, Qazwyn, &c.

517. *Mádyly* of Amol a contemporary of Sháh Tahmásb.

518. *Rásty* it is said he was of Shyráz, he composed Qaḡydahs in praise of the Imáms, flourished in 987.

519. *By-Kasy* of Shúshtar resided at Shyráz, d. in 961.

520. 'ájiy of Lár.

521. Kamál aldyn *Hossyn* of Lár a pupil of Jalál aldyn Dawwány.

522. *Kátib* of Shyráz a pupil of the preceding.

XL.—Poets of Hamadán and the adjacent countries.

523. *Haláky* of Hamadán a great poet, he went to Qandahár and was well received by the Sultán *Hossyn* Myrzá.

524. *Rashky* of Hamadán lived for some time at Qazwyn, but in 988 he returned to his native town.

525. *Rúhy* of Hamadán is a very witty poet and not without learning, wrote Persian and Turkey poems.

526. *Aqá Mollá Zakyy* of Hamadán lives at the Court at Qazwyn visited Káshán in 1005.

527. *Hájy Aqá Bába Mídargar* (*Madadgar*?) was Wazyr of Hamadán under Sháh Tahmásb, d. in 1000.

528. Khwájah 'abd al-Báqiy son of the preceding.

529. 'abd al-Báqiy *Shiqúhy* a son of Wáhyd aldyn Wáhidý, the author saw him in 1001.

530. Músawý Ridhá of Hamadán.

531. Asad Allah Hály of Hamadán d. 1005.

532. Khwájah Maliky Bég of Sarkán which belongs to Hamadán, spent the evening of his life at Najaf and died in 1004.

533. Khwájah Aqá Myr of Hamadán obtained the post of Wazyr under Sháh Tahmásb.

534. Sayyid Mortadhà *Fáný* of Artimán which is not far from Tawy and Sarkán, a mystical poet, was Shaykh Alislám of Dynawar under the late king.

535. Myr Moghyth aldyn *Bazmy* of Asadábád, some say he is of Nayshápúr, but he is usually called Hamadány because he resided at Hamadán. He visited India. He was alive in 1005.

536. *Mongry* of Noháwand in the province of Hamadán.

537. *Çayqaly* of Barújard in the district of Hamadán came in 991 from Ispahán to Káshán.

Appendix : Poets of Baghdád.

538. *Shamsy* a contemporary of Fodhúly was originally a boot-maker, died 964.

539. 'ahdy wrote many Turkish and Persian verses.

540. *Wajhy* is a licentious poet, and suspected of infidelity. He wrote a رسالة در مباشرت خزان و حیوانات غیرها

541. 'abbās *Tarzy* of Shúshtar resides at Baghdád, is the best poet of that part of the world.

542. 'ayn alzamán of *Hillah*.

✓ 543. Sayyid *Shams aldyn Mohammad* went to India many years ago, lived first in the Dakhan and subsequently at Agra, where he was patronized by Akbar, but as he dared to contradict his majesty when speaking of the metre of verses, he was sent to prison at Gwályár where he was in 994. He uses sometimes *Ghanáyyi* as his takhalluq and sometimes his own name.

544. Khwájah Siráj aldyn Ya'qúb *Aṣaf* of Najaf resides now in 998 at Qomm.

545. *Taqyy* of Shúshtar.

Second Appendix: Poets of Churbádqán.

546. 'alyy Naqyy of Kamarah was brought up at Káshán, has written about 2000 verses.

547. *Lutfy* of Khwánsár a brother of Waṣly is distinguished for his facility of composing verses. Visited India and remained for some time at Agra.

548. *Hijáby* of Churbádqán was killed in 988.

549. 'alyy *Wáṣily* a mystical poet of Churbádqán, is alive.

550. *Fikry* of the village of Maḥallát was an infidel and belonged to the school of Maḥmúd Pasá Khwány. He stabbed a man of the name of Birky and was long imprisoned for it. When released he went to Gylán where he died.

551. Qádhyy Myrak Ján of Karahród which is near Qomm, a very learned man particularly in metaphysics. Was in 982 at Baṣrah.

552. Qádhyy 'aláyyi a talented but profligate man died in 936.

553. 'abd al-Ghanyy *Dá'y* of Anjedán was educated at Qazwyn, he is a good Arabic scholar. He studied at Káshán in 978, and again visited that city in 995.

554. Malik Tayfúr elder brother of the preceding, had for some time the takhalluq of *Kisrâ*, (*Kasry*?) when he went to Qazwyn he used *Malik* as his takhalluq.

555. *Waṣly* of Khwánsár educated at Káshán was first a banker.

Visited India and lived for some time at the court of Qotob-sháh at Golconda, Qotob-sháh, being displeased with him, forced him to eat a very large quantity of Anjeers (Indian figs) and he died of them.

Third Appendix: Poets of Khwánsár.

556. Qádhíy Kamál aldyn Hosayn of Khwánsár was distinguished in the Mathnawý and Rubá'y.

557. *Ta'tý* of Khwánsár is a fertile poet.

558. *Tábi'y* of Khwánsár resided for some time at Yazd and in 990 he went to Qazwyn.

559. *Fardý* of Khwánsár a darwysh has collected his poems into a *Dyván* some years ago. Was dead in 992.

560. *Shúkhý* was in 993 more than eighty years of age. He was a farmer and a most ingenious mechanic, he made all kinds of curiosities as a pair of wooden scissors of the size of a Pistachio nut. He wrote mystical verses under the takhalluq of *Pýr Dihgán*.

561. *Tájiry* of Khwánsár was a merchant, visited India where he now is, unable to return to his home.

562. *Khidhry* a son of the preceding.

563. *Hashmaty* of Khwánsár a contemporary of *Tábi'y*.

564. *Háfítz Murád* of Khwánsár, in the science of music he is second only to the *Khwájah Qábir Adwáry*, in 996 he came to Káshán.

565. *Sorúdy* was equally well versed in musical composition. He had first the takhalluq of *Amyny*.

566. *Zulály* of Khwánsár is one of the most distinguished poets alive and author of *Maykhánah* and other Mathnawies.

567. *Ghiyáth aldyn Mançúr Munçif* the son of a Qádhíy of Hírand in the district of *Zakúrah*, Ispahán. Was at Káshán in 1010 on his way from India to his home.

XII.—*Poets of Ray and Astrábad and the neighbouring towns.*

1.—*Poets of Ray.*

568. Kásim Bég *Hálaty* was of Turkish origin and born at Teherán.

569. Sháh Çafyy a Núr-bakhsy Sayyid was first a man in power. Subsequently his brother was put to death and he went to Makkah and led the life of an ascetic. He died in 968.

570. Sháh Ridhá a son of Bahá aldawlah and a descendant of Qásim Núr-bakhsh. He was born at Ray where he died in 980 (according to the old copy in 978).

571. Qádhíy Mohámmad of Derámyñ he was a courtier and died in 978.

572. Qádhíy 'atá Allah a brother of the preceding.

573. Khwájah Mohámmad Sharyf *Hijry* was for some time Wazyr of Ispahán died in 984 and left a Dywán.

574. Qádhíy 'abd Allah a son of Qádhíy Mohámmad is alive.

575. Amyr Qádhíy *Asyry* a son of Qádhíy Mas'úd of Teherán visited India when young and died soon after his return to Persia in 982.

576. Khwájah Sharaf aldyn Shápúr *Qaryby* a relation of Ummyd and of Hijry was in 996 engaged in imitating the Dywán of *Fighány*.

577. *Mohimny* of Durusht visited India as a merchant in 973.

578. Mosayyib Khán a son of Nawáb Mohámmad Khán.

579. Nafys aldyn *Shány* a Taklá Turk born at Teherán, one of the best poets of the time. Was in 1002 going to Makkah.

580. Afdhal *Námy* of Teherán a pupil of Ummydy, flourished some time ago, left a Dywán.

581. 'alyy Bég Dadah *Zohdy*, a Shámlú Turk, lived for some time at the court. In 991 he was at Káshán.

582. *Yamny*, he is called Samnány, but he said himself that he is of Shyráz. He composed nearly 10,000 verses and is strongest in the Ghazal. He died in 981.

2.—Poets of Astrábád.

583. Myr Mohámmad Múmin of Astrábád is a good Arabic scholar, was at Káshán in 987, subsequently he went to India.

584. Myr *Murády* of Astrábád resided chiefly at Yazd, died in 976 (or 979).

585. *Raaghany* was born at Dámaghán but is considered as a poet of Astrábád.

586. *Fárighy* of Astrábád.

587. *Saháby* of Astrábád is settled at Najaf, composed about 12,000 verses of Rubá'ys.

588. *Nátigý* of Astrábád went twice on commerce to India.

589. Dúst Mohámmad a tailor.

Narān

590. *Ghiyáth* of Astrábád visited Káshán in 991.
591. *Niyázy* of Astrábád went to India and was shot by the Franks.
592. Myr Mohammad Yúsof of Astrábád went on pilgrimage to Makkah and thence by water to India and perished at sea in 967.
593. *Bayány* of Astrábád flourished long time ago and was well versed in the superstition called Ramal.
594. *Fidáyiy* of Astrábád.
595. Myr *Wáliky* a Sayyid of Astrábád.
596. Myr *Sayry* called Myr Náqah on account of his tall figure and long neck, died 972.
597. *Dáyim* in the 'iráq he is called *Dáyimye-lang*, he died before *Hayraty*.
598. Myr Hášimiy of Astrábád was well versed in history.

XIII.—Poets of Khorásán.

599. Myrzá Quly *Mayly* of Herát went in 983 to India but died on the road. He was one of the best poets of his age and left a *Dyván*.
600. *Walyy* Dasht *Bayádh* was a friend of Nitháry Túny.
601. Khwájah *Hosayn Thanáyiy* of Mashhad. He and his father were protégés of Sultán Ibráhym Myrzá, left *Qacydahs* and a Mathnawý called *مناجاة اسكندر*.
602. Khwájah Mohammad Myrak *Çáliky* of Mashhad is a descendant of Khwájah 'abd Allah Marwáryd (see No. 157). Khwájah 'abd Allah was called Marwáryd, i. e. pearls, because a Týmúrian prince sent his father Khwájah Mohammad Kirmány to Bohayrah and al-Qatýf to plunder the inhabitants and he brought back some very splendid pearls.
603. Khwájah Ahmad Myrak *Çúfy* a brother of the preceding.
604. Qádhiy Ahmad *Figáry* of Jowayn visited in 984 Káshán and died at Mashhad in 994.
605. Myr Mohammad Hášim *Mardumy* of Mashhad was killed by an Uzbek in 995 or 996.
606. *Nisbaty* of Mashhad died at Ardebyl in 1005.
607. *Çabúhy* of Herát, some say he is of Badakhshán, went to India where he died in 970.
608. 'abdy of the Janábid of Tún had a predilection for Mathnawies

and is the author of the *گوهر شاعوار* which is in the style of Nitzámy's *Makhzan al-asrár*. He came to celebrity in Khorásán about 950.

609. Myrzá Qásim a Sayyid of one of the *Janábid* of Khorásán is the author of a *شاهنشاه نامه* and of a *Mathnawý* in the measure of *Makhzan al-asrár* and of one in the measure of *Majnún ó Laylá*.

610. Mohámmad Abyn *Dzawqy* of Tán died in 969 (or 977) at *Láhiján*.

611. Sayyid Mohámmad *Jámah-báf Fikry* of Mashhad, a celebrated *Qúfy*, is distinguished in the *Rubá'y*, visited India where he is at present in 985.

612. Shaykh Maqqúd *Shawqy* of Herát is usually called *Mashhady* because he resided at Mashhad a friend of the preceding and like him a *Qúfy* and distinguished in the *Rubá'y* he is therefore generally called *Shaykh Rubá'y*. He was an arrow maker by profession and died in 977 at an age of near 90 years.

613. *Háfiz Hasan* (or *Hosayn*) *Himmaty* of Mashhad.

614. Sharaf *Rashky* of Sabzwár a profligate man and a protégé of Sháh Ismá'yl. Died at Rusht and left a *Dywán*.

615. *Hájý Hosayn Mokhlisy* of Sabzwár a son of *Hájý Yakyà Ta'ál* died at the early age of 25 in 996 and left about 1000 bayts.

616. Jamál aldyn Mohámmad *Wáq'ý* composed good Ghazals.

617. Myr Mohámmad Táhir *Hazyny* is a Sayyid of Mashhad.

618. *Kamaly* is a native of Sabzwár wrote in 1005 the history of the victories *تاریخ فتوحات* of Sháh 'abbás in verse.

619.—Núr aldyn Mohámmad *Tzohúry* of Tarshyz went at an early age from Khorásán to Yazd and in 988 he proceeded to India and resided at Byjápúr.

620. *Natzry* of Jowayn was a merchant, he visited India and sent in 1013 his *Dywán* to the author containing about 4000 verses.

621. *Ghobáry* of Jowayn visited Káshán in 984.

622. *Aqdasy* of Mashhad came in the beginning of the reign of Sháh 'abbás to Qazwyn and died in 1002.

923. *Shohúdy* of Sabzwár a mystic poet is the author of a book on ethics. Visited Káshán in 1000

624. Mohámmad 'aly *Qábir* of Mashhad. There was an oilman who was a contemporary of *Qábir* and wrote poetry under the takhalluq of *Qábiry*.

625. *Myr Mohammad Akbar Badyhy* a Sayyid of Mashhad was a learned man and a good Inshá writer and calligraph.

626. *Yúl Quly Bég Anyss* a Shámlú Turk resided for some time at Herát and went subsequently to India where he was in 1002.

627. *Maldly* resided at Mashhad.

628. *Khawájah 'alyy Wáqify* of Mashhad.

629. *Haydary* of Khorásán resided at Sabzwár and was called *Haydar Byn* on account of his large nose.

630. *Nikúyiy* of Herát left a *Dywán* of Ghazals of 3000 bayts.

631. *Bykasy* of Sabzwár.

632. *Rawnagy*, some say he is of Mashhad, others say of Nayshápúr, visited India and was received into the service of Qotob Sháh, died 979.

633. *Mawláná 'ysà* of Herát.

634. *Sho'úry* of Nayshápúr.

635. *Ablahy* of Tarbyt d. 972.

636. *Asyry* of Tarbyt; the author met him in 987.

637. *Myr* of Sabzwár.

638. *Myr Mohammad Kaskany* is of Sabzwár.

639. *'ahdy* is of Nayistán.

640. *Hamdamy* is of Mashhad.

641. *Wiqály* was of Bostám.

642. *Khawájah Mohammad Khawáfy* is of Khawáf.

643. *Qásimy Khawáfy*, a convert to the Islám, came during the end of the late reign to Qazwyn but returned to Khorásán.

644. *Humáy* of Nasá some say he was of Herát, lived mostly in Má-wará-l-nahr.

645. *Shaykhy* of Herát was given to pleasure and died in 968 at Yazd.

646. *Mihry* the daughter of a Qádhíy of Herát fell in love with Mohammad Mas'úd Myrzá a son of Bady' alzanán Myrzá who took her into his zanánah (see p. 11 *supra*.)

647. *Dhiyáiy* of Bokhárá an old poet and a contemporary of Hayraty and Lisány and Qábily. (or Qáyily?)

648. *Ghazzály Junbak* جنبك of Herát, a pupil of Haydar Kalúá (Kaluj?) died in 967 at Mashhad.

649. *Mowáliy Tány* a man of good birth died in 949 or 959 and left a *Dywán*.

650. *Wirdy* of Samarcand died at Herát.
 651. *Harymy* of Nayshápúr flourished a long time ago.
 652. Myr Karym aldyn Hâshimiy a Sayyid of Nayshápúr composed a *Dywán* of 3000 bayts. Died in 968.
 653. *Mohammad Ridhá* called *Hakym Mashhady* a clever physician and fair poet was alive in 991.
 654. *Abú-lwajid Fâriqhy* visited India.
 655. *Ridháiy* of Mashhad.
 656. *Çon'aty* is of Mashhad.
 657. *Kamál aldyn Hosayn Zynaty* of Mashhad resided for several years at Káshán.

It will be observed from the preceding list that many of the poets whom it contains were freethinkers. It would therefore appear, disregard for the doctrine of *Mohammad* was not the invention of the genius of *Akbar* but that it immigrated into India from Persia.

(P.) نفایس المائر تصنیف کامی مسمی بتذکرۃ ملائی (10)

Gems of distinguished actions being a biographical Dictionary of Persian poets by *Mirzá 'alâ aldawlah Qazwyny* whose *Takhalluç* is *Kámy*. *Badáwny* mentions him among the poets who flourished during *Akbar's* reign but gives no details of his life. It would however appear that he was alive when *Badáwny* wrote, in 1004. The title is a chronogram for the date when this compilation was begun, viz. 973; it was completed according to a Postscript in 979, but there occur much later dates in it.

It contains notices of about 350 poets in alphabetical order. Most of them flourished in India during the reign of *Akbar*, to whom the book is dedicated, or of his predecessors. The author used besides the *tadzkirahs* of *Dawlat-sháh*, 'alyy Shyr, &c. several historical and geographical works which enabled him in many instances to

state the date, and he made it a point to give details on the geography of places which he mentions.

Beginning بسم الله الرحمن الرحيم
زینت دیباجہ ام الكتاب
مطلع انوار کلام قدیم
زیب و نامہ فضل الخطاب

Moty Makall 4to, 232 pages of 27 lines Naskhy, the copy is old but it bears no date, a former owner wrote his name in it in 1071. Correct though not without errors.

I allowed the opportunity to escape for making an abstract of the work; I can therefore insert here merely an index to it and the most important dates. It appears that the author of the *Atishkadah* has used it and I therefore some times refer to this work for farther details.

Ashúby Nafanzy نظری (Khúshgú calls him Natzary and says that he was of the Wiláyati Natzar.)

Açafy, Khwájah-zadah (see Dawlat-sháh). Abú-l-Barakah Qádhíy.

Abú-Hasan b. Aámad. Abú 'alyy b. Hakym Khabbáz Ispahány.

Ajal, Myr Zayn al'ábidyn.

Aámád, Qádhíy Aámad Lágghir Systány d. 958 (*Atishk* p. 114).

Aámad, Qádhíy Aámad ghaffáry d. 975. Aámad, Aámad-Khán.

Aámad, Abywardy. Adáyyí ادائی Ispahány.

Adham Káshy (see *Atishk*, p. 321).

Adham, Adham Bég b. Khwájah Murád Bég (see *Atishk*, p. 299).

Arslán, Qásim Arslán Túsy (*Atishk*, p. 29).

Asad, Asad Allah (*Atishk*, p. 43). Myr Asyry.

Ashraf, Moáammad Açghar Ashraf Khán. Ashky Qommy.

Ashky. Afsary. Afdhal. Afdhaly, Khwájah Moáammad.

Ulfaty, Moáammad Qulyj Khán. Ulfaty Yazdy.

Ummydy (*Atishk*, p. 278.)

Amyr, Amyr Sultán Moáammad Rashy رشى (Rushty?)

Amány, Amyr Sharyf. Myr Amány d. 981.

Amyr, Amyr Kalang كلنگ died in 953.

Amyry, Myrzá Myrak Radhawy.

Amyny, Hasan Sanjar died in 485. Unsy, Moáammad-Sháh.

Anys, Haydar Bég of Tabryz died 964.

Shaykh Awkady Kirmány d. 697. Báqiy Kúláby كولاىي

Báqiy, Myr 'abd al-Báqiy (see Hamyshah Behár).

Báqiy Qazwyny. Báqiy, Myr 'abd al-Báqiy of Ispahán.

Báqiy, Moḥammad Báqir of Balkh.

Bakhty (or Bakthy بختي?), Mollá Ismá'yl Qazwyny (see Kalimát).

Bady'y (see Átishkadah, p. 44).

Bady'y, Bady' al-zamán Mirzá governor of Systán (Átishk. p. 20.)

Partawy Shyrázy. Bazmy Qazwyny (see Hamyshah B.)

Bazmy a friend of Humáyún.

Bismilly Kallah-paz i. e. the man who cooks goats' heads, of Sabzwár.

Bačyr Qádhiy of Systán. Bannáy (see Átishk. p. 200.)

Shaykh Bú-l'ajab of Kábul. Bihrúz, Moḥammad Khán.

Bayány Túny.

Bayány, Khwájah 'abd Allah Marwáryd (Átishk. 164 and *supra* pp. 20 and 43.)

By-Khúdy Balkhy (Átishk. 21.) By-Dily Qazwyny.

Bayram Khán. Pyrah پيراه, Mollá Pyrah of Qomam.

By-qaydy died in 950. By-Kasy Ghaznawy.

Tarkhán, Núr aldyn Moḥammad Khán d. 975.

Turdy Rúdah. Túryqy Torbaty توريقى تربتى

Túryqy Dámaghány died 963. Thábit, Thábit Khán.

Jákir جاكىr 'ally-Khán Kúláby.

Jámy, 'abd al-Raḥmán (see Dawlatsh, &c.)

Jány, Yatmyán ياتميان Another Jány.

Judáiyi, Myr Sayyid 'ally was alive in 956.

Jadzby, Bádsháh Quly. Myr Ja'far.

Ja'fary Ispahány (see Átishk. 44.) Shaykh Jalál.

Shaykh Jamály died in 976.

Jamyly, Jamyl aldyn b. Shaykh Jalál.

Shaykh Jonayd Khalkhály خلكالى

Jinny جنى Qazwyny. Hájaty.

Háčily Tabryzy, is alive. Háfitz, Moḥammad Hosayn d. 991.

Háfitz, Wá'itz Kirmány d. 635. Hálaty, Láhiyy.

Hálaty, Qásim Bég is alive (Átishk. p. 22.)

Hálaty, Yádkár Moḥammad is alive. Hirfy Ispahány.

Chakar

Haryfy, 'alyy Farrásh Sáwajy (*Átishk.* p. 292.)

Haryfy, Khwájah Yádgár Moḥammad is alive. *Hozny* Ispahány.

Hazyny, 'abd al-Hayy Kátib. *Hazyny* Yazdy is alive.

Hisáby Natzary is alive. Khwájah Hasan Qandaháry.

Mollá Hosayn. Qádhyy Myr Hosayn d. 956.

Amyr Sayyid Hosayny (*Dawlatsh.*)

Hadhrraty Kirmány. *Hodhúry.*

Haqyry Tabryzy (*Átishk.* p. 45.) *Halláwy* Shyrázy.

Hamdy, Qádhyy Qofob aldyn Abú Sa'y'd Khálidy d. 969.

Hamdy Astrábády is alive.

Haydar Túnýány was a good musician. He was alive in 966.

Túnýán is a village near Herát.

Haydary was alive in 962 (*Átishk.* 25).

Haydary Sabzwáry (*Átishk.* p. 111.) *Hayraty* Qazwyny.

Haywány Qommy. *Kháne A'tzam Ghaznawy* d. 975.

Khánamy is alive. Myr Khirad (*Khord?*)

Myr Khosraw Dihlawy (*Dawlatsh.*)

Khiçály Kashmyry. *Khidhry* Astrábády.

Kholqy. *Kholqy*, Myr Moḥammad Yúsof (*Átishk.* p. 285).

Khanjar Bég. Khwájah-zadah Kábuly is alive. *Dámy.*

Dánahy دانی Dardy (*Átishk.* p. 24.) *Du'áiyi* Mashhády.

Dawáiyi, *Hakym* Shams aldyn 'alyy Shyrázy is alive.

Dawry, Myr Sultán Báýazyd Herawy is alive. *Dywánah.*

Dzawqy, Myr (*Pyr?*) Bádáq is alive.

Dzawqy, Moḥammad Amyn Ispahány. *Dzawqy* Túny is alive.

Rijáiyi, Sayf aldyn Maḥmúd d. 962 (according to the *Kholáçah*, he died in 966.)

Rijáiyi, *Hasan* 'alyy Kharrás خراس was a good composer of music and left a didactic poem on music. He was alive in 960. (*Átishk.* 202.)

Raḥymy. *Ruswáiyi* Sirkány.

Ridháiyi Núr-bakhshy (*Átishk.* p. 286.)

Rafyqy, two poets of this takhalluç are mentioned.

Rúály, three poets of this name are mentioned in the *Nafáiyis*, one of them, Qádhyy Rúá Allah Qazwyny, died in 948.

Rawshany Mashhady. *Rawnagy* Bokháry d. 964.

Riháiyi, Sa'd aldyn Khawáfy d. 980.

Rázy, Moḥammad Qásim is alive.

Záry, Moḥammad Qásim is alive. *Zulály*, Herawy d. 931.

Zayn, Aqá Zayn aldyn b. Aqá Kamál.

Zayny Mashhady a son of Darwysh Rawghangar.

Sáqiý b. Ibráhyrn Jazáýiry.

Sálim Maǵmúd Bég (see Átishk. p. 25.)

Sámiy 'azyz aldyn Jabaly d. 956. Sáýil d. 940.

Sipihry, Myrzá Bég d. 979.

Saǵáby Astrábády (Átishk. p. 206.) Sa'ydy Badakhshy.

Sultán, 'ally Quly Khán b. Haydar Sultán Uzbek Shaybány had the title of Khánzamárn d. 951. Saqqá Chaghatáýiy.

Khwájah Salmán Sáwajy d. 799. Sam'y Láry. Sangy.

Soháýiy مهالي Sahl, 'ally Qazwyny.

Siyáhy Khodá-dúst b. Khwájah Kalán Bég d. 978.

Sayyidy, Sayyid Jalál d. 597.

Sayry Teherány (distinct from Siyary or Sayry Ghaznawý).

Myr Sayry Náqah. Myr Shády Júybáry.

Sháhy Bég Khán a son of Búdáq Sultán was born in 844.

Shujá'y, Sayf almulk of Domáwand is alive.

Sharaf Yáfiqy (sic, Báfiqy? see Kholác. No. 244).

Sharaf, Myrzá Sharafe Jahán d. 971 (according to the Kholác. No. 237, he died 968).

Sharyf Mahdiy d. 951. Sharyf Bokháry d. 950.

Sharyf Tabryzy d. 950 (according to the Kholác. No. 231, he d. 957).

Sho'úry, Abú-l-Qásim Torbaty is alive.

Shukry, Myr Shukr Allah is alive.

Shikyby Tabryzy. Shawqy Yazdy d. 963.

Shiháby, Mollá 'abd Allah is alive.

Shahdy, Sháh Abú-l-Ma'áliy. Shaydá.

Shyry b. 'abd al-Hayy Hindústány is alive. Mollá Çubáý.

Çabry in all three poets of this takhalluç are enumerated, one of them is Çabry Moǵammad Qásim Gúh-paz كوه پاز

Çabúáý. Çádiqy Qandaháry. Çáliý, Moǵammad Myr Bég.

Çadre Jahán Qannawjy. Çidqy, Sultán Moǵammad Astrábády.

Çarfý, Shaykh Ya'qúb Kashmyry. Çafyy, Shaykh Moǵammad.

Myr Ço'ny Nayshápúry. Çayrafy Tabryzy.

Çayfy b. Sháh Qásim Núr-bakhsh. Dhamyry Ispahány.

Dhamyry Hamadány. Dhiyáýiy, Qásim d. 954.

Tárimy, Myr Dúst. Tárimy, 'ally d. 981.

Tálib Gylány d. 977. Táli'y. Qádhiy Táhir.

Sháh Táhir. Tabkhy Qazwyny.

Tab'y, Darwysh Moḥammad. Taryqy. Tofayly Ispahány.

Another Tofayly d. 952. Tawqy Tabryzy b. Siráyy.

Sháh Tahmásh d. 956. Sháh Tayyib. Tzahyr Faryáby.

'ábid Ispahány Wá'itzy is alive.

'ádil, Ismá'yl Myrzá b. Sháh Tahmásh d. 943.

'ádil, Pádsháhe Lár was alive in 952.

'árif Shaykh Báyzayd b. Sultán Abú Sa'y'd Búrány.

'álim 'árif Kábuly. 'áshiqy Systány.

'áshiqy, Abú-l-Khayr d. 957. 'ákify Láhijy.

'álimy Dárábjardy d. 973. 'abd al-Ghaffár is alive.

Khwájah 'abd Allah Farankhúdy فرنگودی

'abdy of Báku d. 965.

'obaydy, 'obayd Allah Khán b. Maḥmúd Sultán b. Sháh Badágh
Sultán b. Abú-l-Kháyr Khán d. 947. 'itáby, *Habyb Allah*.

'itáby, Sayyid Moḥammad Najafy is alive. 'izzaty Hamadány.

'izzy Láhijy d. 962. 'azyz, Myrzá Kókah.

'azyzy, 'abd al'azyz Khán b. 'obayd Allah Khán d. 959.

'azyzy Ghaznawy.

'azyzy, Myr azyz Allah. In the Nafá'yis are two poets of this name and takhalluṣ, one was alive when the book was compiled and is probably identic with the one mentioned by Badáwny, and the other died in 999. (979 ?)

Mirzá 'askary. 'ishraty Yazdy. 'ishqy Sáwajy.

'ishqy, Khwájah Ma'cúm. 'ishqy Khán. Sayyid 'alá aldyn.

'aláyyiy Qádhiiy Kahrúdy كهرودى d. 936.

'ilmy ('alamy ?), Myr Mortadhá.

'ilmy ('alamy ?), Moḥammad b. *Hasan Láry*.

'alyy Bég. Myr 'alyy Aqghar Mashhady. 'ahdy Nayistány.

'shdy, Khwájah Moḥammad Raḥym is alive.

Qádhiiy Qafyy aldyn 'ysá d. 980. Qádhiiy 'ysá Tabryzy d. 981.

Gháyiby. Ghazzály Junbak. Ghazzály Mashhady d. 981.

Ghaznawy, Myr Moḥammad Kalán is alive. Ghanáyyiy Láry.

Ghayraty. Fárighy Shyrázy.

Fárighy Qazwyny Sayfy b. Myr Sa'd almulk *Hosayny*.

Fárighy, Shaykh Abú-l-Wajd b. Shaykh Wajyh aldyn d. 940.

Fádhil Andejány اندجانى

Fáyidhy Moḥammad Múmin b. Myr Dúst *Tárimy* is alive.

Fatáy Qarā a contemporary of Humáyún.

Fatyáiy فتیائی Myrzá Aqghar of Mashhad.

Fakhry called Mollá-zádah, his name is Fakhr aldyn b. *Hosayn* Wá'itz Káshify, sometimes he used the takhalluq of Qafyy.

Fidáy Shaykh-zádah a son of Shaykh Moḥammad Láhiy.

Forúghy Samarqandy. Forúghy Qazwyny.

Firyby Bokháry d. 944. Fosúny Yazdy.

Faryd Kátib Shyrázy is alive.

Facyhy Tabryzy a pupil of Lisány. Fadhly Sabzwáry.

Fodhúly Baghdády. Fadhyl Khalkhály. Figáry is alive.

Faqyry Bokháry. Fikry, Myr 'ally 'arab d. 964.

Fikry, Núr-bakhshy.

Fikry, Sayyid Moḥammad Jámah-báf called Myr Rubá'y came in 969 to India.

Fikry Domáwandy is now in India.

Fanáiy, Aḥmad Khalkhály is alive. Fanáiy Chaghatáiy.

Fahmy Herawy d. 963.

Fahmy Astrábády a brother of Myr Hamdy.

Fahmy Káshy the carbasus seller, is alive.

Fahmy, Shams aldyn Khabyqy is alive.

Fahmy b. Myr Nádiry is in India.

Fahmy Qazwyny was called Amyr Moḥammad Wazyr-zádah.

Fahmy, Sháh Qásim Qazwyny. Fahmy Teherány.

Faydhy, Myr Mo'izz aldyn Moḥammad d. 942.

Faydhy Qazwyny Mar'ashy. Faydhy Fayyádh is alive.

Qábily Sabzwáry d. 954. Mirzá Qásim Myraky d. 932.

Qásimy, Mirzá Qásim Junábády. Qáni'y Qazwyny.

Qodsy of Farghánah. Qodsy Má-wará-lnahry.

Qadymy Mázanderány lives in the Deccan.

Qaráry, Núr aldyn Moḥammad b. 'abd al-Razzáq Gylány is alive.

Qorádah is alive. Myr Qorby Gylány.

Myr Káfiy Ardúbány d. 969. Káká Urdú-bázary.

Káhy (Gáhy?), Qásim. Gadáiy Kábuly.

Kasby Qazwyny. Kashyry (?) Bokháry.

Kalámy, Çadr aldyn Moḥammad, had the title of Afilhal Khán d. 977.

Kalán, Khwájah Kalán Bég Andejány. Gul-bábá Balkhy.

Gul-Báqiy Bániy Samarqandy.

Kamál, Khwájah Kamál aldyn Hosayn Shyrázy d. 975.

- Kamteryn Shyrázy. Kawkaby of Má-wará-l nahr.
 Kúhkan, Abú-Fat'h Sultán b. Abú Sa'yd Sultán b. Kúnjy-Khán b.
 Abú-l-Khayr Khán d. 937.
 Lisány Shyrázy. Liqáiy Astrábády.
 Lawwámy, Pyr-zádah Qiyám Sabzwáry d. 975.
 Mány Shyrázy. Motayyamy.
 Máyily Ibn Khwájah Moḥammad Zaryn-kamar Teherány.
 Majázy Majuún Láhiyy. Mojriy (Mojrayiy?) Systány.
 Majnún, 'ally Dúst Tárimy. Moḥtasham Káshy.
 Moḥsiby Ardebyly.
 Moḥammad Yúsof b. Myr Moḥammad Báqiy d. 970.
 Myr Moḥammad Yúsof b. Qádhíy Astrábády d. 977.
 Myr Moḥammad Kaskany. Moḥammad Záhid Jámy d. 979. ||
 Qádhíy Moḥammad Rázy b. Qádhíy Shukr Allah Hosayny.
 Miánaty Hiçáry. Miánaty Systány.
 Maḥwy, Myr Maḥmúd Munshiy d. 980.
 Moḥiyiy, Solaymán I. Turkish Emperor called Khwandaká خوندك
 born in 900 d. 974.
 Moḍámy Badakhshy is alive. Madzágy Ispahány.
 Madzágy Nayshápúry, Nitzáme Badr. Murád Qazwyny d. 943.
 Murády Astrábády died in India in 972. Mortadhá is alive.
 Mardumy, Moḥammad Háshim.
 Marwy Khwájah Hosayn was alive in 978.
 Myrzá Mas'úd b. Myr Shams aldyn 'ally Sabzwáry.
 Masyty Tabryzy. Masyḥy a Christian merchant of Tabryz.
 Moshfiqy. Ma'çúmy Káshy is alive.
 Khwájah Mo'atztzam d. 971. Mo'yn Astrábády.
 Mollá Moḥiá Ispahány. Moqbily Qazwyny Çábúny.
 Maqçúd the arrow-maker. Maqçúd Qazwyny b. Fadhl Allah.
 Maqçúd Káshy. Mollá Maqçúd died 977.
 Moqymy, Moḥammad Moqym.
 Makárim, Qádhíy Abú-l-Makárim Ispahány.
 Malik, Maḥmúd Khán Daylamy Qazwyny.
 Malaky Serkány. Mantzary Samarqandy. Munshiy, Adham.
 Munyry Hamadány is alive.
 Mawáliy Láry called Khorásán-Khán. Mawáliy Tóny.
 Myrak Daylamy, Myr 'abd Allah d. 962, his Dywán has 6000
 verses.

843 Mawjy, Moĥammad Qásim-Khán Badakhahány, author of a Yúsof ó Zalykhá in 8000 verses; died at Agra in 979.

Mawzún, Mollá Bihkárý.

Mahjúry b. Hasan d. 967. Mayly Qazwyny.

Mayly, Myrzá Quly Herawy came in 979 to India.

Nádirý Samarqandy. Náçiry. Náçiqy.

Nitháry Bokháry, Bahá aldyn Hasan. Nitháry Astrábády.

Nitháry Qazwyny. Nitháry Tabryzy.

Nitháry Túny d. 962 (according the Kholác N. 240 he died 971).

Najáty. Nasym. Nishány Hindústány, 'ally Aĥmad. 979

Khwájah Naçyr b. Khwájah Maĥmúd Hamadány.

Nuŧqy, Moĥammad Čáliĥ b. Khwájah Gháziy.

Natzyy Tabryzy, Nitzám aldyn 'ally is alive. Naŧ'y.

Nafys Ibn Qásim Júsaqy. Naqqáby Teherány. Núr aldyn.

Núry Dandány Herawy. Núry, Myr Moĥammad Sharyf.

Núry. Naw'y, Moĥammad Sa'yd Herawy. Nawydy.

Nawydy Bázy. Nihány Samarqandy. Niyázy Tabryzy.

'ally Niyázy. Niyázy, 'abd al-Haqq Fárisĥyny قارحینی

Niyázy Bokháry Ibn Qádhyy Sayyid 'ally (see Badáwny.)

Nyky, Zayn aldyn. Wáĥid, Sháh Mirzá Taqyy. Wáĥidy.

Wadá'y Herawy came to India. Wáçify Kamál aldyn.

Wáçily of Marw. d. 968.

Wáŧly a son of Qádhyy Shukr Allah Tabryzy.

Wiçály Moĥammad Amyn d. 967.

Waçly, different from the one mentioned in Badáwny.

Mollá Waçly d. 977.

Wafáyyi, Shaykh Núr aldyn the Wazyr of Humáyún.

Wafáyyi Astrábády. Wafáyyi, Mirzá Ibrahym born in 941.

Woqú'y Tabryzy. Woqú'y, Myr Wá'itzy.

Woqú'y, Moĥammad Sharyf d. 977. Walyy Dasht Bayádhyy.

Hátify Qazwyny. Hádiy, Abú-l-Hádiy d. 996.

Hádiy, Shaykh Hádiy Astrábády is alive.

Háshim, Sháh Háshim b. 'azyz aldyn Jabaly Qazwyny.

Háshim, Amyr Khwájagy Qazwyny d. 947.

Háshim, Myr 'ally Kamál Herawy.

Moĥammad Háshim was at Lábór in 969.

Háshimy a son of Khwájah 'içmat Shaykh alislám d. 945.

Háshimy, Myrak Háshimy b. Khwájah Háshimy.

Háshimy Kirmány called Sháh Jahángyr d. 948.
 Khwájah Hijry. Hijry Samshyr-gar Qominy.
 Hijry Andejány. Hijry Bázy, Khwájah Moḥammad Sharyf.
 Mollá Hidáyat Qazwiny, a physician d. 960.
 Khwájah Hidáyat. Haláky Hamadány. Mollá Hilál.
 Hilály. Myr Humáyún Isfaráyiny. Humáyún Samarqandy.
 Hamdam Bég. Hamdamy.
 Hindál Mirzá Moḥammad b. Bár Pádsháh.
 Yarak Qazwiny a physician. Yár Moḥammad Sowalah سولاه
 Yáry Tabryzy. Yalyá Qádhíy Núr-bakhshy, a brother of 'abd
 Allah Yaqyny.
 Myr Yalyá Hosayny Sayfy a son of the author of the Nafáiyis.
 Yaqyny, Qádhíy 'abd Allah.
 Yaqyny, Qádhíy 'abd Allah Hasany Rádhíy b. Qádhíy Moḥammad.
 Yamyny Samnány Shamshtyr-gar.
 Yúsuf Bég Cháwishlú. Yúsufy Narsábády.

In order to complete the list of poets who flourished under Akbar I add here an abstract from the appendix to Badáwny's History which was compiled in 1004 (see Sir H. Elliot's *Indian Hist.*) Badáwny says that he has greatly used the Nafáiyis in drawing up that Appendix, and that he knew most of the poets personally whom he mentions.

Atishy of Qandahár came to India with Bábor and became his historiographer. He died in 973 at Lahór.

Ashraf-Khán, Myr Munshiy Hosayny of Mashhad ~~was a great calligraph but a bad poet.~~

Amyr Qádhíy Asyry of Ray. As the climate of India did not agree with him he returned to his native town where he died.

Myr Amány, called Mykkehah (?) was a Sayyid of Kábul, died in 981 and left a Dywán.

Amány, Myrzá Sharyf Ispahány lived twenty years in India.

Qádhíy Ahmad Ghaffáry Qazwiny was a descendant of Najm aldyn 'abd al-Ghaffár the author of the *Hawy* on Sháfi' law. Ahmad came to India and died in 975. He is the author of the Nigáristán نگارستان and of the نسخ جهان-ارا a general history which is usually

called Jehán árâ, but as the title is a chronogram (for 971) the word چ ought not to be omitted.

Myr Ashky Qominy died at Agra.

Anyay Lawlaqy was a Shámlú Turkman left a Mathnawý.

Amyny was a young man when Badáwny wrote. He had first the takhalluq of Khaufy but his patron Nitzám aldyn Ahmad with whom he lived at Gujrát changed it into Amyny (Amny ?) When Badáwny wrote he was attached to the service of a royal prince.

Abtary Badakhshy is also called Wakyle Fir'awn.

Ulfaty, Qalyj Khán a noble resided at Qábul when Badáwny wrote.

Ulfaty Yazdy was dead when Badáwny wrote.

Ulfaty 'iráqy has several times been at Kashmyr with Mirzá Yúsuf Khán.

Bayram-Khán, the Khán-Khánán was originally in the service of Bábor. He was a great patron of learning and left a Persian and a Turkey Dywán. He died in 968 in Gujrát whence his body was agreeably to his will carried to Mashhad for interment.

By-kasy Ghaznawý went to Makkah and studied there several books on tradition. In his old age he returned from India to Afghánistán and died there in 973.

Báqiy Kúláby was killed during the rebellion of Ma'çúm Kábuly.

Bayáddhy بیانی resided at Agra.

Payrawy Sáwy was a painter as well as a poet, he died in India and left a Dywán. He imitates Açafy.

Baqáyyiy came from Qom to Gujrát where he was attached to the service of Nitzám aldyn Ahmad. Thence he went to Agra and when Badáwny wrote he had the intention to go to Láhór. His takhalluq was first Maftúny.

Tarkhán, his name is Mollá Núr aldyn Sufaydany and his takhalluq Núry. Sufaydan is the name of a place in Sirhind which was his Jagyr. He was a good Mathematician and stood high in favour with the emperor Humáyún who conferred upon him the title of a Tarkhán, but towards the end of his life he fell into great poverty. He was alive in 979. He is the author of a Dywán.

Turdy a native of Má-wará-l-nahr.

Towsany his name is Manóhar and though he was a Hindú he is also called Moáammad Manóhar and Mirzá Manóhar. The name of his father is Lón-karn (salt manufacturer), he was Rájah of Sámbar

Tadzraacy تذروي Abhary a nephew of Nargisy came from Rám to India. He is the author of a memoir رساله (or Mathnawý?) called بنام آنکه روی the first verse of which is دشمن و دوست. He died in 975 and is buried at Agra.

Tushbyhy Káshy came twice or three times to India and returned again to Persia, when Badáwny wrote he was in India. He was of doubtful orthodoxy, has written a Risálah which he dedicated to Abú-l-Fadhl and which contains irreligious theories; he also left a Dywán.

Taqyy aldyn Shúshtary was skilled in almost all sciences and had just come to the court when Badáwny wrote, he put the Sháh-námah into prose.

Thániy Khán Herawy his name was 'ally Akbar, he put the Káfiyah into Persian verse and left a treatise in verse on Arabic grammar صرف and a prose treatise on pantheism. He was alive in 990.

Thandiyi Mashhady, Khwájah Hosayn. His poetry was much esteemed in India before he came to this country and it was thought nothing of after he had come to India, he left a Dywán and a very good Mathnawý.

Jidály, Myr Sayyid 'ally was a most distinguished painter. He painted the history of Hamzah. It is in sixteen volumes. Every volume is in a box and every leaf is a cubit long. He was alive in A. H. 956 and had written a Dywán.

Jadsby his name is Pádsháh Quly son of Sháh Quly-Khán Tárykhy.

Jamyly Kálpý-wál, i. e. of Calpee, a son of Jalál Wáçil. He and his brother Fadhyl were both poets of some repute. The latter also wrote Arabic poetry and left a commentary on Faydhy's sentences without diacritical points. They were both alive when Badáwny wrote.

Chishty, Shaykh Hosayn Qúfy Dihlawy was in mysticism a disciple of Shaykh Islám اسلام Chishty. He was in the Khánqáh of Fatáhpúr Sykry. He left a Dywán and several other works among them one in verse called Heart and Soul دل و جان which is an imitation of the حسن و دل of Tofáky the teacher of Myr 'ally Shyr.

Ja'far a Sayyid of Herát.

Ja'far-Bég was called Açať Khán Qazwyny he was a nephew of the late Paymaster of the forces, says Badáwny, who speaks in high praises of him.

Haydary Tabryzy was a *Hájy* and came twice to India but left it again. His *Dywán* in which there are but few good poems has about 14,000 verses. He was a pupil of *Lisány*.

Hozny of the 'iráq intended to come from *Hérat* to India but died before he could carry out his plan.

Haydy Gylány a friend of *Dardmand* wrote a *Dywán*.

Hály was at *Gujrát* with *Mirzá Nitzám aldyn Akmad*.

Hálaty Yádgár is according to his own opinion a descendant of *Sultán Sanjar*, but according to the *Tárykh Nitzámy* he was a *Chaghatáyan*. He left a *Dywán*.

Kháne A'tzam flourished under *Humáyún* and *Akbar*.

Khanjar Bég a relation of *Turdy Bég Khán* is a *Chaghatáian* by birth and wrote a *Mathnawý* of 300 verses in which he gives an account of his own life and celebrates the praises of the emperor.

Khoeráwy came from the *Makkian* pilgrimage to India where he was patronized by one of the Royal princes.

Myr Dawry his name is *Sultán Báýazyd Herawy* and his title *Kátib almulk*. He was the best calligraph in *Akbar's* time and a fair poet.

Dakhly came from the 'iráq to India.

Dánahy, *Dánah* is a village near *Nayshápúr* of which this poet was a peasant. He came to India and made poetry, but as his language was rustic and uncultivated his verses were not much admired.

Dawwány, *Hakym 'ayn almulk*. His mother is descended from the celebrated *Philosopher Jakál aldyn Dawwány*.

Rafy'y, *Myr Haydar Mo'ammáiy* of *Káshán* was distinguished by his skill in making chronograms. He was drowned when returning by sea to Persia. He was in charge of copies of *Faydhy's* works for distribution in Persia and they were also lost.

Riháiy is a descendant of *Shaykh Zayn Kháfý* and wrote a celebrated *Dywán*. *Sa'd aldyn Riháiy Khawáfý* is mentioned in the *Nafáyis*, he died in 980.

Raughany was a Jester in the service of the emperor and left a *Dywán* of about 3000 verses, he died in 981. The following chronogram on his death expresses the estimation in which he was held by his contemporaries *داده چو مکی بکاترمنان جان*

Zayn Khán Kókah was the best musician of the time of *Akbar* but a bad poet. He played chiefly Hindu tunes.

Dawwá

Sultán Mohammad Saplakی سابلکی, Saplak is a place in Qandahár. The common people of India pronounce the word with an i after the p; if thus pronounced it means کیلاسی this is the name of an animal which lives on carrion.

Sultán, his title was Khán-zamán. There was another poet, *Mohammad*, who had the takhalluq of *Sultán*; the Khán-zamán offered him one thousand Rupees if he would change it and when he refused to do so he threatened to put him to death; but promises and threats were unavailing with the poor poet, he kept his takhalluq.

Sayy Ghaznawý was versed in law, metric and other sciences.

Sipáhy, *Myrzá Bég* died in India in 979.

Sibágy was in the service of *Bayram-khán* who sent through him seven thousand Rupees to the shrine of *Imám Ridhá*. The poet spent the money and was punished for it by *Sháh Tahmásh* of Persia with imprisonment, but in 974 he again obtained his liberty.

Sahmy Bokháry. His father was an arrow manufacturer, hence his takhalluq. He grew up in the service of *Myrzá 'azyz Kókah*.

Sagqá Bahrám belongs to the school of *Darwýsh Fāny* and to the Silsilah of *Hájj Mohammad Janúshány* جدو شانی. He lived at Agra and having given every thing he possessed to a son of his *Pyr*, he travelled to Ceylon and died on the road. He left a large *Dywán*.

Siyáhy Khodá-dúst a grandson of *Khwájah Kalán Bég* died in 978. (According to another *Tadzkirah* his takhalluq is *Sipáhy*.)

Sarmady *Ispahány* had first the takhalluq of *Faydhy*, he resides in Bengal.

Sáqiy Jazáýiry a native of Mashhad. His father who was of Arabic extraction was considered as a doctor (*mojtáhid*) of the Shy'ah church. *Sáqiy* held in 1004 an office in Bengal. In the *Nafáýis* it is stated that his father's name was *Ibráhyim Jazáýiry*.

Sayyidy a *Qúfy* was a disciple of *Shaykh Islém* (احليم apparently a corruption of *Islám*) *Chishty*. Was first settled at *Kálpy*, now he is at *Kabúl*.

Shahdy (or *Shohdy*), *Sháh Abú-l-Ma'ály*.

Shyry of the village of *Kókwál* in the Panjáb. His father was of *Máchyn*. He was a very celebrated poet and was ordered to translate the *Mahabharata* into Persian, but it is not clear whether he did execute the task. He died in the *Yúsofjáy* country in 994 and left a celebrated *Dywán*.

خبر شانی

Shikyby Ispahány came to India and is patronized by the Khán Khánán the son of Bayram Khán.

Shujá'y, Hakym Sayf almólúk Domáwandy was a clever physician. *Sharbaty* is alive.

Mollá *Çádiq Halwáziy* Samarqandy was in 988 in Má-wará-l-nahr, he is the author of a Dywán.

Çabúhy was of Chaghatyyah origin lived at Agra and died in 972.

Çálihy Herawy was in India but returned to his home.

Çádiq (according to the *Nafáyiis Çádiqiy*) Qandaháry Herawy was for some time in India, he is dead.

Çarfy, Shaykh Ya'qúb Kashmyry a learned man who left several works on Çáfiism. He commenced the compilation of a large commentary on the Korán like the *Tafsyr Kabyr* (of Rázy) but died before he could complete it.

Çarfy Sáwajy was for some time at Gujrát with Khwájah Nitzám aldyn Ahmad, subsequently he went to Láhór, he wrote a Dywán.

Çabúry Hamadány was cast in prison when the Khán-zamán was put to death. Was dead when Badáwny wrote.

Çálih Dywánah obtained the title of 'áqily from the emperor.

Tárimy, Mollá 'alyy was very strong in the traditions having studied this science in Arabia. Died in 981.

Tarygy Sáwajy died on a pilgrimage to Makkah.

Tálib Ispahány resided the last twenty years in Kashmyr, first he was a Qalandar, subsequently he entered the service of the emperor and was sent on an embassy to Ladak.

Tálib'y Yazdy an elegant calligraph resided at Agra.

Tifly a son of Mollá Darwysh Fatápúry was so precocious that he read the Shamsyyah on Logie when only ten years of age. Was in the service of one of the princes.

Trohúry resided in the Deccan and left a Dywán.

Myr 'abd al-Hayy Mashhady a brother of Myr 'abd Allah Qánúny who was a courtier of Humáyún.

Sayyid Mohammad Najafy wrote good Persian and Arabic poetry, and his poetical talents were fully acknowledged in the Deccan. He came to Ilahábád and it was reported that he had written a satyre on Fakh Alláh. As he denied the charge, his papers were searched, and as satyres were found among them he was ten years imprisoned at Gwáliar. He wrote a Dywán.

'*obaydy* was a young but promising poet when Badáwny wrote.

'*ishqy Khán* a Turkey Pyr-zádah. His father was Rahmán Quly Sultán. He was well versed in accounts and filled for some time the place of Myr-Bakhshy. He left a Dywán of a thousand Qaḡydahs and many Ghazals and a very large Mathnawy.

'*ilmy* (or 'alamy) Myr Mortadhà a Sayyid of Dúgháb was for some time lord of Badáwn.

'*azyzy* Myr 'azyz Allah was for some time Dywán (Minister of Finance) of Akbar but finally his property was confiscated and he was imprisoned because he could not account for five crores of Rupees. He left a Dywán of Ghazals and some Mathnawies like گل و مل and شهر اشوب.

Mirzá 'azyz Kókah A'tzam Khán attempts now and then to write poetry.

'*ahdy* Shyrázy was for some time in Gujrát with Nitzám aldyn Aámad. Subsequently he came to Dilly and entered the service of the *Hakym* 'ayn almulk.

'*ináyat* Kátib Shyrázy was librarian of Akbar when Badáwny wrote.

'*orfy* Shyrázy. His Dywán was even during his life time very popular and sold in every street.

Ghaznawý Myr Mohámmad Kháne Kalán held a very high appointment. He left a large Dywán.

Ghazzády Mashhady fled from the 'iráq where he had been in danger of being put to death into the Deccan. The Khán-zamán sent him one thousand Rupees for the journey and prevailed upon him to proceed from the Deccan to Agra. After he had been some years with the Khán-zamán, the emperor took him into his service and conferred the title of *king of poets* ملك الشعراء upon him. He died at Ahmadábád on Thursday evening 27th of Rajeb 980, according to the *Nafáyis* in 981. He was deeply versed in mystic philosophy. He left a Dywán and a Mathnawý, in all from 40,000 to 50,000 verses.

Ghobáry Qásim 'alyy b. Haydar Baqqál rose from a humble station (his father was a green-grocer at Agra) to the dignity of a Khán. He died in 1000 or 1001. Badáwny who writes a very spiteful article on him says that قاسم علي خان ابله is in the former and قاسم علي خان جاهل is in the latter case, the chronogram of his death.

Ghorbaty Hicáry travelled in Má-wará-l-nahr and died at Agra in 966. He left a Dywán.

Ghayraty Shyrázy came to India but returned to Shyráz.

Shaykh *Faydhy* died in 1004. Sir Henry Elliot has given a very spirited translation of this article in his *Ind. Hist.* I. 255.

Fárigly Shyrázy a cousin of *Fatā* Allah. He came twice to India, and died.

Fahmy Tabarány (Teherány?) was a great traveller and visited also India.

Fahmy b. Nádiry Samarqandy came to India, but left it again.

Fahmy Astrábády died at Dilly.

Fikry, Sayyid Mohammad Jámah-báf nicknamed Myr Rubá'iyi is the Khayyám of his age.

Fendáiy Chaghatáiyi had the title of Khán. He was some time imprisoned, which affected his mind so much that he turned mad. He left a Dywán.

Fosúny Yazdy a story teller by profession. Came from Tatab, and was received into the service of the emperor.

Fyrúzáh Kábuly a slave of Myrzá Mohammad *Hakym* was a clever musician, and a fair poet. He was admitted into the society of the emperor.

Fúrisy, Sharyf a son of the painter Khwájah 'abd al-Çamad was a great calligraph and a good painter, he left a Dywán.

Qaráry Gylány, Núr aldyn son of Mollá 'abd al-Razzáq and brother of the *Hakym* Abú-l-Fatā, died in Bengal during the days of Motzaffar Khán and left a Dywán.

Qawzy was in the service of the Kháne Kalán, and it is said that he was without equal in the art of—making tooth-picks.

Qaydy Shyrázy came to India on his return from the Makkian pilgrimage, and entered the service of the emperor, but fell into disgrace for having said that his subjects were greatly suffering. He died at Fatáhpúr.

Qandy came at the time of Bayram Khán from Má-wará-l-nahr to India.

Qásim Gáhy (*Káhy* from Káh grass?) Kábuly was a Çúfy and skilled in the explanation of the Qorán, polemics, music, &c. but he was an atheist and a disgusting cynic.

Qásim Aralán was originally of Tús, but was brought up in Má-wará-l-nahr. He was a very good poet and left a Dywán. He died in 995.

Kámy, Myr 'alá aldawlah, author of a Tadzkirah.

Kalámy, Afdhal-khán came from the Deccan to Hindústán, he was learned in most sciences, more particularly in law. Died in the Deccan.

Kámy Qommy, a young man who had shortly previous to 1004 come to India.

Liqáiyi Astrábády a most distinguished man died at Láhór in 979 or 975.

La'ly Myrzá La'l Bég son of Quly Badakhshy a most gentle young man, who was admitted into the society of the emperor. He is very well versed in history and writes occasionally poetry.

Lutfy Monajjim was for some time with Mirzá Nitzám aldyn Ahmad in Gujrát. Was well acquainted with ancient poetry and repeated one night, one thousand verses from memory.

Myr Mortadhá Sharyfy Shyrázy grandson of Myr Sayyid Sharyf Jorjány, surpassed all his contemporaries in the mathematical and philosophical sciences. He went to Makkah, studied there the traditions under Ibn Hajr, and obtained a licence اجازت from him. From Makkah he went into the Deccan and thence to Agra. He died in 974, and was conveyed to Mashhad for interment.

Khudájah Hosayn Mar'ey a descendant of Rokn aldyn 'alá aldawlah Samnány was in Philosophy a pupil of 'icám aldyn and Mollá Hanafy and in law of Ibn Hajr II. In 979 he left India and returned to his home and died there. He put the Singhásan Batysy into Persian verses, but did not complete it. He left a Dywán.

Mahwy, Myr Mohammad Munshiy was twenty-five years Head Munshiy of India.

Myr Mohsin Radhawy Mashhady.

Mancjy, Qásim Khán Badakhshy was a high officer in the army of the emperor, and left a poem of 6000 verses in the style of Yúsof ó Zalykhá. He died at Agra in 979.

Myr-zadah 'ally Khán a son of Mohtaram Bég was killed in Kashmyr in 996.

Mathnawey Herawy was of the Tabátábá family, lived nearly fifty years in India. Died in 982.

Murády Astrábády was a Sayyid of that place. He came to India and died in 979.

Mushfiq Bokh  ry, his family is of Marw, he came twice to India but returned again to Persia.

Mayly Herawy his name was Myrz   Quly. He was a very distinguished poet in the service of Nawrang Kh  n. He died at Malwa.

Malik Qommy called Malik alkal  m or the king of poetry. He lived in the Deccan in a humble manner. It is to be observed that Fagh  r adopted some times the takhallu   of Malik. His poems must therefore not be confounded with those of Malik Qommy.

Moll   *Mod  my* of Badakhsh  n was for some time in the service of Myrz   'azyz K  kah.

Moll   Mo  q  d Qazwyny was a good poet and left a Dyw  n.

Mihnaty Hi    ry a man of considerable learning was first in the Dilly Madrasah and subsequently Q  dhiy of Sirhind where he died. The emperor gave him the takhallu   of 'ayszhy.

M  sawy Mashhady.

Kh  w  jah Mo'atztzam, he murdered his wife and was executed for it in 971.

Mauz  n the son of a celebrated calligraph was also well versed in this art.

|| *Mohammad Y  sof* was born at K  bul and brought up in India. Was killed in the siege of S  rat in 980. (970?)

Mantzary Samarqandy was at Agra in the service of Bayram Kh  n. He wrote a poem called شاهنامه   خيال which contains an amount of the war of Iskander S  r, &c.

Mod  my Hamad  ny was known in India by the name of Haydary.

Mo  q  my Sabz  w  ry was for some time in the service of Kh  ne A'tzam. He returned after the fall of Gujrat to his native country.

Mo'  m a son of the Q  dhiy Ab   Ma'  liy died at L  h  r.

Mahwy came to India shortly before 1004, was for some time in the service of the Kh  nkh  n  n, then he went on a pilgrimage to Makkah.

Matzbary Kashmyry wrote a Dyw  n. Was in Kashmyr in 1004.

Shaykh Mohammad Bokh  ry Dihlawy was a man of very good family, but seems not to have been much of a poet.

Naw  dy Torbaty left a Dyw  n which contains a very biting satire against Kychak-B  g the Bakhshy of Bayram Kh  n.

Nish  ny, Mawlan   'aly Ahmad son of Hosayn Naqshy Dihlawy, a seal engraver by profession.

Nāqīly Jamāl Khān son of Miyān Mangan of Badāwn is dead.

Nihāly a lady of Agra, a relation of Mihry Herawy.

Nijāty Gylāny came to India and died.

Nawdy a young man in the service of the Khān Khānān.

Naw'y was in the service of one of the princes.

Niyāzy of Bokhārā, was a most insolent and shameless fellow. He died at Tata.

Nāmy is the takhalluṣ of Myr Mokhammad Ma'ṣūm Ḥafawy of Bakar.

Natzry Nayshāpūry was in 1004 in the service of the Khān Khānān.

Nawdy Nayshāpūry died 973 at Ojayn on his way to Makkah.

Natzry Tabryzy. His Dywān is celebrated.

Woqū'y Nayshāpūry a relation of Shihāb Aḥmad Khān, his name was Mokhammad Sharyf.

Wadd'y Herawy came to India and died.

Wāqīfy Herawy Ibn 'alyy was in the service of the emperor.

Wacy Myr 'abd Allah a very good calligraph. He was the pupil of Shāh 'abbās and Mawlanā Rāqīmy in this art. He wrote sometimes poetry.

Waply went from the 'irāq to Makkah and thence by water to India. The ship was wrecked and most of the passengers were drowned, but he was saved and went to the Deccan. He was favourably received by the king, this excited the envy of the courtiers and they poisoned him in 977.

Woqūfy Herawy is called Myr Wā'itz. He resides in Badakhshān.

Wafāyiy Ispahāny lived for a long time in Kashmyr thence he came to Lāhór.

Hamadāny called Khāne 'ālam is a son of Hamdam Bég.

Hijry a descendant of the Shaykh Jām was a very sanctified man and left a Dywān of 5000 verses.

Hāshimiy (or *Hāshim* ?), Mokhammad Hāshim a cousin of Mawlanā Mokhammad Shāh Unay. He sometimes used the takhalluṣ of Sollāmy سولامی and sometimes of Wāfiy. He was at Lāhór in 972.

(11)

خزینہ گنج الہی

(P.)

Iláhy's treasury, containing the biography of about four hundred Persian poets alphabetically arranged by 'imád aldyn Maḥmúd Iláhy *Hosayny*. The title of the book and name of the author occur in the life of Ādzory. Iláhy is mentioned by Táhír Naṣrábády and in the A'tishkadah p. 341 and it is stated there that he was a native of Asadábád in Hamadán and that he spent a great part of his life in India and died there. Sarkhúsh says that he came to India under Jahángyŕ, but neither of these authors mention his name. According to the Hamysshah Bahár his name was Myr Çadr aldyn Moḥammad 'alyy, he was the son of the physician Moḥammad Shyrázy and was a native of Hamadán, he came to India in A. H. 1010, and found great favor at the Court of the emperor and on account of his medical skill he received the title of the Messiah of the age. Either this statement refers to a different individual or it is full of errors. Iláhy himself informs us in p. 112 that he went in 1010 to Ispahán for the sake of prosecuting his studies and stayed there three and a half years; and in page 365 he says that in 1015 he went to Shyráz for the same purpose, and in one passage he mentions that he was at Thanéser which is one hundred miles N. W. from Dilly. Siráj mentions Myr Iláhy Hamadány and places his death in 1064. His poems are much admired and he left a considerable Dywán.

The author mentions in this Tadzkirah chiefly poets of the 9th and 10th centuries of the Hijrah whom he calls شعراى متوسطين. He also mentions some of the eighth

century on the authority of Dawlat-sháh. The authorities which he uses are principally the Sâmy (see p. 12 *supra*), Myr 'alyy Shyr (see p. 9), and Taqyy Awhady (see below), and Fakhry (p. 9). He also quotes the Tadzkirah of Khwájah Aryn aldyn Hasan Nitháry نثاري (in one passage he writes نزارى) but gives us no information respecting him, except that he wrote his work in Máwará-l-nahr. In Tadzkirahs five poets of this takhalluṣ are mentioned, 1. Nitháry Túny who died in 971 or 968 and is the author of a Dywán of Ghazals and Qaṣydah and of a Mathnawý in the same measure as the King and the Beggar; 2. Nitháry Tabryzy; 3. Nitháry Qazwyny; 4. Nitháry Bokháry, his name is Bahá aldyn Hasan and he is most likely the author of the Tadzkirah. 5. Nitháry Astrábády. He also quotes the مقالة الأبرار which is a biography of Qúfies and the Majális of 'abd al-Qádir Marághahí. The book has no preface and has never been completed and it is therefore perfectly unknown.

Beginning صاحب مقطعات مرعظت. ابن امير محمود مشهور بابن امين

The rough copy of the author is in a private collection, large 8vo. 368 pp. of 19 lines. There are many blanks in it. Sometimes only the name of a poet is written, a space is left for the biography and then follow extracts from the Dywán. Sometimes the biography is given and a space is left for extracts; in many instances additions are made in the margin, these additions are sometimes by another author and in a different hand.

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Amir Mahmúd Ibn Yamyn d. 749. *Ibn Táj Kyl Qúfy.*

Ibn Sayf. Ibn Faraj.

Ibn Hilál, 'alyy b. Hosayn b. 'alyy called 'aláiyi is the author of the منهاج الطالبين which is also called تاريخ عالمي and is dedicated to Sháh Shujá' Kirmány.

Mahmúd Ibn Zangy a brother of Motzaffar aldyn *Abú Shujá'* Atábuk Sa'd b. Zangy.

Ibn 'icám, some say he was a son of 'icámy Samarqandy.

Khwájah Kamál aldyn Ibn Naqúh dedicated a Dah-námah to the *Wazyr-zádah Khwájah Ghiyáth aldyn Mokhammad* b. *Khwájah Rashyd Hamadány*, he resided mostly at Baghdád.

Jamál aldyn Ibn Hosám d. in 730 at Herát.

Mokhammad Ibn Hosám author of the *خوارنامه* d. 875.

Qádhíy Ibn Jalál probably of Naysápúr.

Abú-l-Fudhl Mahnah, a descendant of *Abú Sa'yd*.

Abú Sa'yd Mahnah, a son of *Mowayyad Dywánah* was equally a descendant of *Abú Sa'yd* (b.) *Abú-l-Khayr*.

Khwájah Abú-l-Naqr Mahnah a son of *Mowayyad Dywánah*.

Ibn Badr aldyn Járjarmy a contemporary of *Sultán Abú Sa'yd Myrzá Gurgán*, resided mostly at Ispahán.

Ibn Qotob a friend of *Afdhal Na'yuny*.

Ibn Jalál died probably in 750. He was a darwys and probably an associate of *Athyr Umány* and of *Kamál Ismá'yl*.

Ibn Ahmad.

Abú-l-Ma'ály of *Khawáf* was a neighbour of 'abd Allah Anqáry.

Khwájah Abú-l-Qásim a son of *Shiháb aldyn Khawáfy*.

Abú Isháq called *Yashoq* at'imah *يحيى اطعمه* *Shyrázy*, contemporary of a grandson of *Tymúr*, is the author of a *Mathnawý* called *چنگال نامه*.

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Myrzá Abú Bakr Ibn Hüky-Sháh *شا حوكى* was killed in 852.

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Myrzá Abú Bakr b. *Sultán Abú Sa'yd* was put to death in 885.

Myrzá Ibráhyim b. *Solaymán Pádsháh* born in 941 d. 967 (?)

Ibn La'l son of *La'ly-sháh Badakhshány*.

Abú 'algy used to behave like a mad man.

Khwájah Ibn 'imád left a Dah-námah or Decalogue.

Sayyid Ibn 'algy.

Ibn Mo'yn a poet of the middle period.

Ibn Khatyb *Húshang* panegyrist of the *Kart* family more particularly of *Fakhr aldyn Kart*.

Háfiz Ibráhyim of the country of *Karmiyah* *كرميه*.

Sayyid *Ibráhyim* a descendant of Khwájah Bahá aldyn, had the appointment of Çadârat at Kábul.

Amyr Nitzám aldyn Abú-l-Baqá *Baqáiyi* was a contemporary of the Sultán *Hosayn Myrzá*, he came to India under Humáyún, and was killed in 947.

Khwájah *Abú-l-Wafá* a Çúfy of Khwárizm d. 835.

Ibráhyim Kandah of Khorásán was a teacher in the Madrasah of Fárjak.

Abdál Ispahány was in the service of Sâm Myrzá.

Qádhíy *Abú-l-Barakat* Samarqandy mentioned by 'ally Shyr.

Abú-l-Khayr Samarqandy a good Mathematician came to Herát under Myrzá Abú-l-Baqáiyi b. Sultán *Hosayn Myrzá*, Mohammad Khán Shaybány took him to Balkh.

Khwájah *Abú Isháq* is mentioned by Myr 'ally Shyr.

Khwájah *Abú Tâhir* a son of Khwájah 'abd Allah.

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Mawláná *Ablahy*.

Mawláná Sharaf aldyn *Ibráhyim* of Bokhárá.

Shaykh *Abú-l-Wási'* a Çúfy.

Amyr *Abú-l-Fath* Junábády جنابدى some say that he is identic with Amyr Abú-l-Fatá whose takhalluq was *Fathy*.

Abu-l-Mojáhid Iskúiyi اسكويي the younger brother of Amyr Çadr aldyn Iskúiyi and a contemporary of Sháh Ismá'yl.

Myr *Ibráhyim* Teherány b. Núr Allah.

Mawláná *Ibráhyim* Astrábády.

Háiy *Abú-l-Hasan* a Turkey poet.

Aby (from *áb* water) of Khorásán a contemporary of Sultán *Hosayn Myrzá*.

Abú-l-Mohsin Myrzá b. Myrzá Abú-l-Baqáiyi b. Sultán *Hosayn Myrzá Báyyará*.

Byby *Atán*.

Atishy flourished at the close of Sultán *Hosayn Myrzá's* reign and in the beginning of that of Sháh Ismá'yl.

Sultán *Ahmad* Jaláiyir d. 895. Myrzá *Ahmad* Daylami.

Prince Sayyid *Ahmad* Myrzá. Sultán *Ahmad* king of Kalbarga.

Khwájah AÁmad Mojallid of Khorásán.

Háfiz AÁmad Hinná-tarásh of Herát. Mawláná *Ahmady*.

Háfiz *Ahmad* Khátyb.

Myrzá *Ahmad* a descendant of Shaykh 'alá aldawlah Samnání.

Shaykh *Ahmad Hasan* Balkhy Čáfy.

Mawláná *Ahsan* a poet of the middle period, is called *Ahsan Nadym*.

Shaykh *Ahmad Músawy*.

Qádhíy *Ahmad* Ghaffáry Qazwyny d. 975.

Amír *Ahmad Hájj* was for some time Ruler of Herát, and subsequently of Samarqand.

Ahmad At'imah a mystic. *Ahmad Tabsy* d. 932.

Khwájah *Ikhtiyár Závahí* زوّ left a Mathnawý, or perhaps two, called *مختار الاخيار* وفتباميات he flourished under Sháh Ismá'yí.

Qádhíy *Ikhtiyár* Torbaty lived to the time of Sháh Tahmásh.

Sayyid *Akhfash* Shyrázy.

Ahmad Tabsy called Mawláná *Atún* was the teacher of Sháh Ismá'yí, went later to Turkey.

Myr *Ikhtiyár* we have a chronogram, *ساقی کوثر*, by him for 897.

Mawláná *Akhy* Zihgyr-tarásh *رهگیر تراش*

Akhtamy came to India under Humáyún.

Adáyy Ispahány flourished from Sháh Ismá'yí to Sháh Tahmásh.

Adáyy Bokharáyy, a contemporary of Sultán Hosayn Myrzá.

Myrzá *Adham* Baghdády, a contemporary of Sultán Solaymán of Turkey; wrote in Arabic, Persian and Turkish.

Ibráhyim Sháh *Adhamy*. *Adham Káshy*.

Adham Qazwyny.

Adam, left a Qacydah on the Elixir.

Shaykh Jalál aldyn *Adzory* d. 866 at an age of eighty-two years.

Byby *Arzúyy*.

Ardebyly, flourished under Sultán Haydar Čafawy. *Azy*.

Shaykh Moḥammad Láhyjy (لاهيجی sic) *Azyry*, author of a commentary on the Gulshane Ráz and father of Fidáyy.

Sháh *Ismá'yí* b. Sultán Haydar Čafawy was born in 892, and was acknowledged as sovereign at Tabryz in 906, in the same year died Myr 'alyy Shyr and in 911 died Sultán Hosayn Myrzá Báyyqará, Sháh Ismá'yí died at Bayláq on Monday, 19 Rajab, 930, and left a Turqy Dywán in which he uses the takhulluḡ of Khitáby.

Myr Islám a descendant of Moḥammad Ghazzály and a panegyrist of Myrzá 'alá aldawlah died under Sultán Abú Sa'y'd.

Khalyfah *Asad Allah* b. Khalyfah Hidáyat Allah Ispahány.

Sayyid *Asud Allah*. Mawláná *Aseráry*.

Mawláná *Ismy* Herawy. Khwájah *Ashraf* of the 'iráq.

Sayyid Jalál aldyn *Ashraf* Káshy flourished under Buqá-Khán a son of Hulákú.

Darwysh *Ashraf* flourished under Sultán Moammad b. Báysankar.

Khwájah *Açafy* d. 928. Mawláná *Açly* of Mashhad.

Açyl aldyn Moammad b. Táhir b. Abú-l-Ma'ály Nahjbary (or Hanjbary ?) of Shyráz, contemporary of Sultán Abú Isáq, Moammad Motzaffar and Sháh Shujá'.

Amir *Açly* Qommy.

Myr Siráj aldyn *Açly* of Herát, contemporary of Sultán Hosayn Myrzá.

Khwájah *Afdhal aldyn* Moammad Kirmány a son of Dhiyá aldyn and a Wazyr of Sultán Hosayn Myrzá, to be distinguished from the elder *Afdhal aldyn* Kirmány.

Afdhal Sárány, Sárán is the name of a quarter of the town of Teherán.

Afdhal Bég of the Qipchaq came to India under Humáyún.

Khwájah *Iftikhár*, some identify him with *Hakym Iftikhár*, who is an ancient poet.

Afsary Bokháry. *Afdhal Allah* Shyrázy.

Amir *Afdhal* son of Sultán alyy Khwáb-byn.

Afsary a contemporary of Sultán Bábor. *Afaty* Samarqandy.

Áfúq Jaláýir a sister of Moammad 'ályy Jaláýir Nitháry.

Afchangy افچنگي *Agahy* Herawy is older than *Agahy* Yazdy.

Mawláná *Agahy* Qáyiny a grandson of Jalál aldyn Qáyiny.

Myrzá Ulugh Bég the astronomer.

Myr *Hosayn Ufáty* of Torbat was under Humáyún in India.

Iláhy a contemporary of Sultán Hosayn Myrzá.

Alf (?) *Abdál* Ispahány had first the takhalluq of *Moty'y* was a contemporary of Sultán Ya'qúb.

Amány a panegyrist of Humáyún. Mollá *Amyry* Astrábády.

Mawláná *Amyry* Khorásány, a contemporary of Sháh Ismá'yl is the father of *Fakhry* the author of the تحفة الحبيب

Amir aldyn Moammad *Amyry* of Khorásán.

Nitzám aldyn 'ályy *Shyr* d. 906, the chronogram is انوار رحمت.

Mawláná Dhiyá aldyn Yúsof *Amyry*, was at the court of Sháh-rokh. Mawláná *Amyry*.

Khwájah *Amyr Bég* Natzary lived to the time of Sháh Tahmásb.

Khwájah *Amyr Bég*. Khwájah *Amyr Bég* Mohr.

Amán Allah Qohistány mentioned by 'ally Shyr.

Amán Allah Qazwyny, a nephew of Adham Munahiy, was ten years in the service of Sám Myrzá, and wrote a treatise on the preservation of health در حفظ صحت, one on the crisis in fevers در بحرّون, and one containing Mo'ammás.

Amyr Samnány Sa'd-gul. *Amyr* Sultán Ibráhyr *Amyr* d. 941.

Ummydy Rázy a native of Teherán d. 925.

Amyr Maḥmúd Gylány is of the family of the Rulers of Láhiján.

Amyr Amyr-khwánd a son of Khwánd-Sháh Balkhy the historian.

Mohammad *Amyr* Balkhy died at Astrábád.

Sayyid Qoṭb aldyn Amyr *Hájj Unsy* a Sayyid of Herát, left a set of اربعينيه i. e. forty Ghazals.

Amy Herawy lived long in Kashmyr and died there.

Amyr Khárizmy خازمي was in the service of Sultán Ya'qúb.

Anicary Balkhy made a chronogram on Jámy.

Anicary Mashhady.

Anicary Samarqandy a friend of Amyr Akmad *Hájj* the Ruler of Samarqand.

Anicary Bokháry a calligraph in the service of Myr 'ally Shyr.

Shaykh *Anicár* Hamadány. Shaykh *Ançary* Herawy.

{ Mollá Mohammad-sháh *Unsy* Qandaháry came to India under Humáyún.

Mawláná *Inçáfy* a contemporary of Sultan Ya'qúb.

Khwájah *Awhad* Mostawfiy Sabzwáry a physician, and generally a learned man d. 868.

Sultán *Oways* b. Shaykh Hasan Núyán نويّ succeeded to the throne of Adzarbáyján and the Arabian 'iráq after the death of his father. He died in 765.

Ahly Khorásány. *Ahly* Shyrázy. *Ahly* Chaghatáyyi. *Ahy*.

Mohammad *Bayrár* Khán who had the title Khán Khánán d. 968.

Bayány Tabryzy. *Bayány* Astrábády. *Bayán* Bahrábády.

Myrzá *Pyr Budáq* (he spells this word بدق and بودق) son of Jahánsháh d. 822.

Amyr *By-Khúdy* Isfaráyiny. *By-Khúdy* Balkhy.

Bayádkhy Astrábády mentioned by Sámy.

Payámy Herawy lived in Má-wará-l-nahr until Bábor Myrzá raised him to the post of Qadárat.

By-Kasy Shúshtary spent thirty years at Herát.

Myr *Táj* Gylány.

Mawláná *Tadzrawy* Abhary a nephew of Nargisy came to India and dedicated a Dah-námah, or Decalogue to the Kháne A'tzam.

Túbí'y Herawy, and Tarkhán Khorásány and Tawhidy are mentioned by Taqyy *Awhády*.

Tarzyqy (see *Tadzkirah Sámy*).

Mawláná 'alyy Kalawy *كلوي* *Thawry* Bokháry mentioned by 'alyy Shyr. Myrzá Ján Mohammad *Thániy*.

'abd al-Rahmán Jámý (he gives a list of his works which will be inserted in the next chapter).

Mohammad Jány a brother of Jámý died before him.

Sayyid Ja'far brother of Mohammad Núr-bakhsh went to Herát under Myrzá Sultán Hosayn.

Sayyid Jalále 'adhod of Yazd a son of 'adhod the Wazyr of Mohammad Motzaffar.

Mawláná Jalál aldyn Tabyb, his takhalluṣ was *Sháh Shujá'* he flourished in Fárís under the Motzaffar family, another physician of the name of Jalál aldyn is mentioned by Sám.

Jalál b. Ja'far Faráhány left a Dywán of 3000 verses and a Mathnawý in the measure of the Makhzan.

Khawájah Jalál aldyn Mohammad Tabryzy mentioned by Sám.

Mawláná Jalál aldyn Mohammad Dawwány the philosopher, a son of Sa'd aldyn As'ad Dawwány. Iláhy says that Dawwány died under Sháh Tahmásb, at the end of the notice is a chronostichon for 908 viz. *نادر عصر و اعلم علما* it is however not said that it is intended to fix the year of the death of Dawwány, on the contrary it would appear that it has been made by Dawwány on the death of Sultán Abú Sa'yd, yet there is a note to it in the margin in a different hand to the effect that as Sháh Tahmásb came to the throne in 930, this chronostichon contradicts the above statement. Hájj Khalyfah N. 11210 places the death of Dawwány in 908. He has written three glosses, the Old قدیم, New جدید and Newest اجد to Qúshchý's commentary on Túsý's Tajryd, and in like manner he has written glosses to the commentary on the Matáli' he is also the author of the شرح ديانل, اخلاق جلالی, اثبات واجب (on the existence of God), رسالة زورا, on Qúfyism, حاشیه شمسیه (i. e. glosses to Qofby's commentary on the Shamsyyah on Logic); and انوار شانیة.

Jalády a contemporary of Sultán Hosayn Myrzá lived to the reign of Sháh Ismá'yí.

Shaykh *Jalál* Herawy Qáfy.

Jalál Hindy left a Dywán of upwards of 2000 verses.

Háfítz Jalál aldyn Mahmúd.

Pyr *Jamály Ardestány* brought the autograph of Saná'yíy's *Hady-qah* from Ghaznyn to Ardestán.

Shaykh *Jamály* Dihlawy contemporary of Jámy.

Shaykh *Jamál aldyn* Barújardy Núr-bakhsy.

Jamály Káshy a son of *Háyy Sháh Jallák* (*Halláj*?).

Jamshyd Monajjim Herawy. *Jonány* Hamadány.

Jonány Andakhúdy.

Amyr *Jahán-sháh* b. Qará Yúsof a Qará Qynlú Turkmán, his takhalluq was *Haqqy* (see 'alyy Shyr).

Háfítz Khámúsh a mystic. *Háyy Fútah* فوطه Samarqandy.

Háfítz Hakkák a native of Kirmán resided at Herát.

Qadhiy Myr Hosayn Maybodzy, the Philosopher, left a commentary on the Dywán ascribed to 'alyy; a commentary on the هداية الحكمة; commentaries on the Káfiyah and on the طواع and on the Shamsy-yah, and glosses on the Daqqyah حواشي دقيقة.

Mawláná Kamál aldyn Hosayn Wá'itz Káshify of Bayhaq in Sabzwár resided twenty years at Herát. He was a contemporary of Myr 'alyy Shyr and died in 910. He is the author of the جواهر التفسير in one volume being a commentary on the second Súra of the Qorán, of the Tafsyir Hosayny, of the مختزن الانشا, of the مراغب عليه, of the اخلاق محسني, of the سبعة كاشفيه (the seven Revealers are the seven planets, the work treats in seven books, which it seems are also called Káshifyyah Revealers, on astrology, and is dedicated to Myr 'alyy Shyr), of the روضة الشهداء, and of the اسرار قاسمي, and of a book on alchemy.

Hakymy Khorásány is mentioned by Taqyy Awkady and probably identic with

Sayyid *Hakymy* Tabyb a contemporary of Sultán Hosayn Myrzá.

Darwysh *Haydar* Túnýány was in India in the beginning of Akbar's reign.

Haydar Kolúj Herawy flourished in the commencement of Sháh Tahmásh, visited India and left a Dywán of about 10,000 verses.

Habyb Allah Qapzy قېزي a son of Myr Sar-barahnah who flourished under Sultán Hosayn Myrzá.

Sayyid *Hazyng*, Amyr *Hasan* of Astrábád was Qádhíy of Herát. *Hijáby* the daughter of Badr aldyn.

Myrzá Abú-l-Baqá Sultán *Hosayn* b. Mançúr b. Myrzá Báyyqará b. Myrzá 'omar Shaykh b. Tymúr came to the throne in 861 and died in 911, and left Persian and Turkey poetry.

Mawláná Myr *Hosayn* Mo'ammáiy d. 904.

Sayyid *Hasan* Motakkallim Nayshápúry a pupil of Motzaffar Herawy and a panegyrist of Malik Ghiyáth aldyn Kart.

Khwájah *Hasan* Qandaháry. Sayyid *Hasan* Shiháb.

Hosamy Qalandar of Khwárizm resided at Qará Kúl near Bokhárá.

Mawláná *Hasan-sháh* Herawy a contemporary of Jámy.

Mawláná *Hayrány* Hamadány left several Mathnawies as Bahrám and Náhyd, Dispute between heaven and earth, Dispute between the candle and the moth, Dispute between the roasting spit and the fowl (see Sám).

Hayraty Qazwyny.

Hayraty Marwy, i. e. of Marw, he is known by this patronymic though he was of Tún.

Khálidy Hiçáry. *Khorramy* Herawy.

Khizry was originally a slave. Mohammad *Khilwaty*.

Sultán *Khalyl* b. Myrán-sháh b. Tymúr d. 814.

Khalyl Allah Monajjim.

Amyr Kamál aldyn *Hosayn Kholqy* a son of *Hakymy*.

Kholqy Bokháry. *Kholqy* Tabryzy.

Sayyid *Khanjar* studied at Herát. *Khwénd Amyr* the historian.

Khwájé Kirmány d. 742 and left about 20,000 verses.

Khiyály Bokháry is said to have been a pupil of Khwájah 'iqmat Bokháry.

Khiyály Herawy. *Khiyály* Khojandy.

Sháh *Dá'iy Allah* Shyrázy a pupil of Ni'mat Allah Walyy is a mystical poet. He is a great saint, and his tomb which is at Shyráz is a place of pilgrimage.

Dághy Sarakhsy lived to the time of Sháh Ismá'yí.

Dághy Herawy. *Dághy* Astrábády. *Dánishy* Bokháry.

The daughter of the Qádhíy of Samarqand, her name was Khayr al-Nisá Khátún, and it is said that she lived in Khorásán.

The daughter of the Amyr Yádgar resided in Dóghábád.

Darwysch Maqqúd Tyrgar a Çúfy and a pupil of *Hájy* Mohammad.

Darwysz *Dihaky* Qazwyny, Dihak is a quarter of the town of Qazwyn. He was originally a weaver, flourished under Sultán Ya'qúb.

Darwysz Sarakhsy, a felt-maker.

Khwájah Darwysz a brother of Khwájah Motzaffar and a son of Khwájah Fakr aldyn Tabkchy نیکچی.

Darwysz Torbaty, Torbat (Tarbit?) is the name of a place.

Du'áiyi of Mashhad.

Amyr Qásim *Dildáry* was an Amyr of Sultán Mawdód Myrzá. He fled from Má-wará-l-nahr to Sultán Hosayn Myrzá.

Myr Khánzádah called Myr Bulbul-báz *Dilyry* was falconer to Humáyún.

Myr Dawry, the calligraph, was during Humáyún, and during the beginning of Akbar's reign in India.

Dúst Mohámmad *Jámy* of Sabzwár in Khorásán.

Dúst Mohámmad Isfaráry probably identic with the preceding.

Amyr Dúst Hasan son of Hasan Kingirah.

Dústy Naqqásh of Yazd.

Myr Dúst Tárimy of Chaghatáy was in the service of Bábor Myrzá.

Sultán 'ally Dawáiyi a brother of Haláky Herawy.

Darwysz Rawghangar wrote a satire against Jámy.

Dúst Mohammad Sultán b. Nawrúz Ahamad Khán b. Sywanj سیدونج

Khwájah Khán b. Abú-l-Khayr Khán was a great patron of learning.

Mawláná Sultán 'ally *Dawáiyi*.

Dawlatskháh. *Dihqány* of Ray kept a school.

Dyudnah Nayshápúry. *Dyudnahé* 'ishq.

Dzáty mentioned by 'ally Shyr.

Dzáty Láry carried on the profession of a book-binder at Tabryz,

Dzihny Tabryzy. *Dzihny* Kághadz-farúsh.

Dzihny Artúkhány. Mawláná *Ráziy*. Amyr *Rázy* Herawy.

Mawláná *Rázy* Shyrázy.

Rázy Baghdády mentioned by 'ally Shyr.

Sharaf aldyn *Rámiy* (*Rámiy*?) d. 795 and left حدائق الحقائق which treats on metric and poetic, and has been written in imitation of, or competition with, Rasyd Watwáf's حدائق السحر.

Rijáiyi Herawy wrote a Mathnawý, containing the rules of musical composition.

Sayf aldyn Maḥmúd *Rijáiyi* of Ispahán (see Sám).

Rahmány Khorásány. *Ruswáiyi* Hamadány.

Rashyd aldyn Ahmad Kázerúny a contemporary of *Jámy* and author of a Persian commentary on the *Poçúç*.

Rashydy. Ridháyiy Sabzwáry d. 856.

Ridháyiy Hazár-jaryby. Amyr Ridháyiy. Jalál Rafyqy.

Khawájah Rokn Qáyim Samnány panegyrist of *Mohammad Motzaffar Sháh-Shujá'*, his brother *Sháh-Mahmúd* and *Toghá Tymúr Khán*.

Rawnagy was in the service of *Myrzá Kamrán* the brother of the emperor *Humáyún*.

Riyádhí Mohawwiláty of *Záwáh* died in 921 and left a *Mathnawý* of 8000 verses containing an account of the reign of *Sultán Hosayn*, he also began a poem on the exploits of *Sháh Ismá'yl*, but did not finish it.

Zulály Tabryzy mentioned by *Sám Myrzá*.

Zulály Khorásány mentioned by 'ally *Shyr. Zayny Siyáh.*

Zayny Mashhady a son of *Darwysh Rawghangar*.

Zayn aldyn Abú Bakr Táybády a saint who flourished during the *Kart* dynasty.

Shaykh Zayn aldyn Khawáfy a *Çúfy* d. 833.

Zyrazy mentioned by 'ally *Shyr.*

Sám Myrzá son of *Sháh Ismá'yl*.

Sháh Hosayn Ságyi *Ispahány* died at *Dámaghán* in 941.

Ságyi Qúshchy (i. e. the falconer).

Sáyil Hamadány of *Ah* in *Domáwand* d. 940.

Sághiry a friend of *Jámy*.

Sámy of *Dámaghán* a contemporary of *Sultán Hosayn Myrzá*.

Sákiny Samarqandy.

Myrzá Sháh Hosayn Arghún Sipáhy a son of *Sháh Bég* b. *Amyr Dzú-lnún*.

Háfiz Sarwý a son of *Háfiz 'alamy Birjindy*.

Sarúdy a son of *Háfiz Myráthy* was for some time historiographer of 'obayd *Allah Khán*.

Sarwary (*Sorúry* ?).

Seráj aldyn Qumry, some say he is of *Shyráz*, others say he is of *Qazwyn*, he was a contemporary of *Salmán Sáwajy*. He must be distinguished from two more ancient poets one of whom is *Nitzám aldyn Mahmúd Qumry Ispahány* and the other *Qamary*.

Surkh Waddý. Háfiz Sa'd a disciple of *Qásim Anwár*.

Khawájah *Sa'd-gul* Shyrázy.

Sa'ady Gholámy mentioned by 'ally Shyr.

Abú-l-Fatá Sultán Sa'yd Khán.

Darwysz *Saggáyyi* Chaghatáyyi of Bokhárá travelled much in India during the beginning of Humáyún's reign; *Taqyy Awkady* saw a Dywán of his containing about 4000 bayts.

Sultán 'ally Mashhady; this man was not so much distinguished as a poet as he was as a calligraph. The author gives here a list of celebrated calligraphs which is of interest:—"ally Mashhady was in calligraphy, a pupil of *Mawláná Atzhar*, and *Atzhar* was a pupil of *Ja'far* and *Ja'far* was a pupil of *Mawláná Myr 'ally* the inventor of the *Naskh-ta'lyq*. The pupils of *Mawláná Sultán 'ally*, are *Mawláná 'alá aldyn Mohammad* and Sultán *Mohammad Khándán*, and Sultán *Mohammad Núr*, and Sultán *Mohammad Abryshumy*, *Qalandar Kátib*, and *Mawláná Shams aldyn Mohammad*, who was the teacher of *Myr 'ally* the second. *Mawláná Sultán 'ally* lived at the court of *Myrzá Báýqará* and found a patron in *Myr 'ally Shyr*." Sultán 'ally was upwards of sixty-three years of age in 957.

Sultán *Maímúd Myrzá* son of Sultán *Abú Sa'yd Myrzá* sovereign of the greater part of *Má-wará-l-nahr* and *Badakhshán*. His takhalluq was *Tzilly* علي. He was called *Maímúd Gháziy* in *Má-wará-l-nahr*.

Sultán *Mas'úd Myrzá*, a son of the preceding, and a brother of *Báýsanqar*, succeeded his father to the throne, and when dethroned, he took refuge to Sultán *Hosayn Myrzá*. His takhalluq is *Gháziy* and he left a *Turky* and a *Persian Dywán*.

Khawájah Sultán *Mohammad* a son of *Shams aldyn Tabkchy* تېكچي.

Khawájah *Salmán* Sáwajy *Jamál aldyn Mohammad*.

Hasan 'ally Salymy of *Tún* resided at *Sabzwár* where he died in 854.

Salymy Shúshtary of the time of *Sháh-Tahmásb*.

Salámy, *Sháh-Mohammad* son of *Hasan-sháh* of *Herát* is mentioned by 'ally Shyr.

Bábá Sawdáyiy of *Abyward* had first the takhalluq of *Kháwary* d. 853. *Myr Sawdáyiy*.

Amыр Nitzám aldyn Shaykham *Sohayly* left a *Turky* and a *Persian Dywán*, the *Anwáre Sohayly* is dedicated to him. There was also a *Sohayly* under *Abú Sa'yd*.

Symy besides being a good poet was a distinguished calligraph, (see *Dawlatah*).

Amyr Yádgár Bég *Sayfy*, his grandfather Amyr Habbán Malik was a high officer of Tymúr.

Sayfy Bokháry author of a compendium on prosody and rhyme, was a contemporary of Jámy.

Amyr *Sháhy* Sabzwáry Áqá Malik b. Jamál aldyn Malik *Firáz-Kúhy* died in 857.

Myrzá Sháh Hosayn Ispahány d. 929, founded the *Qimáryyah* Madrasah at Ispahán.

Sayf almólúk Domáwandy *Shujá'y* was a distinguished physician, and a contemporary of *Myr Sayyid Moḥammad Jámah-báf*.

Sharaf Khayábány a darwyeh imitated the *Khamsah*.

Sharaf aldyn 'alyy Yazdy author of the *Tzafar-námah* left a *Dywán* of 4000 verses.

Sharaf aldyn 'alyy Báfiqy a panegyrist of Sháh Tahmásh, left a *Dywán* of 5000 verses. *Walshy Báfiqy* is his pupil.

Myrzá Sharaf a son of Qádhyy-Jahán Qazwyny who flourished under Sháh Tahmásh.

Çalib al-Balkhy familiarly called Sharyfy, panegyrist of the kings of Badakhshán who were destroyed by Sultán Abú Sa'y'd.

Çádiq Halwáyy Samarqandy descended (or a son?) of Shams alayimmah Halwáyy flourished under Humáyún at Láhór and Kábul and died under Akbar in Má-wará-l-nahr, he left several works, one is called *رساله آداب بحث* ۸

Sayyid Ja'far Çádiqy a brother of Sháh Qásim b. Sayyid Moḥammad Núr-bakhsh.

Myr Moḥammad Çáliḥ Herawy one of the Amyrs of Sultán Hosayn Myrzá, his *Dywán* is celebrated.

Çáliḥ Badakhshy. Bába Çálihy.

Khwájah Kamál aldyn Hosayn Çabúry was at the court of Akbar. ۱

Myr Çadr aldyn Moḥammad a son of Myr Çafyy aldyn Abú-lçafá the following chronogram of his, fixes the time when he flourished *از خوش-اوزان یکنی رفت* i. e. 971—40=931 or 970. ۸

Myr Çadr alislám. Çidqy Herawy.

Mollá Moḥammad Hosayn Çidqy of Astrábád a courtier of Sháh Tahmásh.

Sultán Moḥammad Çidqy Astrábády resided long at Káshán d. 952.

Qádhyy Çafyy aldyn 'ysá flourished under Sháh Ismá'yl.

Sháh Çafyy aldyn Moḥammad Núr-bakhshy a son of Shams aldyn

b. Sháh Qásim Núr-bakhshy. *Çafáiyi* Ispahány.

Çafáiyi Khorásány, became towards the end of his life acquainted with Jámy. Bába *Çafáiyi* Qommy.

Bába *Çafáiyi* Qalandar of Astrábád mentioned by Sám.

Çafáiyi Kirmány.

Çafyy aldyn Mohámmad son of Hosayn Wá'itz is the author of a book called *رشدات* which is a chronogram for 909, it seems that it contains the sayings of his Pyr Khwájah 'obayd Allah Ahrár who resided at Samarqand (see p. 83).

Çúfy Ardestány. Mawláná *Dha'yfy*. Byby *Dha'yfy*.

Dhiyáiyi Ardúbády flourished under Sultán Hosayn Myrzá.

Dhiya aldyn Nakhshaby author of the *Túty-námah* and a treatise entitled *لذة النسا*

Qásim *Dhiyáiyi* of Má-wará-l nahr.

Tálib Jájarmy d. 854 is the author of *منظومات گوی و چوگان* which he dedicated to Sultán 'abd Allah b. Ibráhyim b. Sháhrokh.

Táqyy Bokháry. *Táyiry* of the time of Sultán Hosayn Myrzá.

Táli'y Maddáh (i. e. the panegyrist) of 'alyy.

Ustád Táhir Kamándár.

Sháh Táhir Dakany was born in Ankwány near Qomm, and was the Wakyl of Nitzám Sháh of the Deccan. He died in 952.

Táhiry Rázy a son of Ummydy.

Táhir Bokháry flourished at Herát under Sultán Bábor.

Táhir Herawy was first a shoemaker and subsequently he gained his livelihood by copying books.

Hakym Toghráiyi left a *Qacydah* on the elixir and on alchemy.

Túty Tarshyzy was in the service of Bábor Myrzá and died in 866.

Taryqy of Tabryz.

Túsy composed a *Qacydah* in praise of Sultán Bábor rhyming in *Saric*, after the fall of this prince he was patronized by Amyr Jahán-sháh and Pyr Badágh. He died at a very advanced age ('alyy Shyr says that he was upwards of one hundred years old) during the reign of Sultán Hosayn Myrzá Báýqará.

'árif Astrábády.

Maámúd 'árfy composed chiefly panegyrics on great personages, and put the *Hanafy* law into verse. He dedicated a *Dah-námah*, Decalogue, to Pyr Álmad b. Isáq and is probably identical with 'árfy Herawy who is mentioned in the Persian translation of 'alyy Shyr's

Tadzkirah, and who is the author of a poem called گوی و چوگان it has 510 verses and he composed it within a fortnight.

'*abdy* it is said he is of Khorásán, he was one of the poets who survived Sultán Hosayn Myrzá.

'*álim* Bayhaqy. Sháh '*ádíl* Láry flourished about 1011.

Myr Nitzám aldyn 'abd al-Malik.

Bábá 'abd Allah Chashmah-málán a darwysz.

Khwájah 'obayd Zákány.

'abd al'ally Najáty Mashhady left a Mathnawý in the metre of the Makhzan alasarár.

'abd al-Qádir Marághy, born in 754, was exceedingly precocious and particularly distinguished in music.

'obayd Khán b. Ma'múd Sultán b. Sháh Badágh Sultán b. Abú-l-Khayr Khán, the chronogram of his concealment (خانی death?) is 940=خان جهانگیر.

'*abd al-Jalyl* a descendant of Jalál aldyn Qáiyiny.

'abdy Nayshápúry uncle of Sháh Ma'múd Zarryn-qalam.

'azyzy contemporary of Myrzá Sháhrokh.

Mawláná 'izz aldyn Jabaly a learned man of Qazwyn.

Abú-l-Gháziy 'abd al'azyz Khán '*azyzy*.

Myrzá Mohammad '*askary* a son of the emperor Tzahyr aldyn Mohammad Bábor.

Khwájah 'abd Malik '*iqámy*.

Khwájah 'iqmat Allah Bokháry a descendant of Khwájah Háfitzy Kalán was a Sayyid. '*iqmaty* a lady.

Amyr Burhán aldyn 'atá Allah a Sayyid of Nayshápúr d. 919, and left a treatise on poetic and the figures of speech رساله در شعر و صنائع

'*iffaty* Isfaráyiny a lady.

Amyr Táj aldyn '*aqyly* Shyrázy a Sayyid of the Daste-ghayb family, died under Sháh Tahmásh.

Shaykh Rokn aldyn 'alá aldawlah Samnány, his name was A'lad b. Mohammad Biyábánky, a contemporary of 'abd al-Razzáq Káshy. In 687 he became a pupil of the Shaykh 'abd al-Ra'mán Isfaráyiny, and died on Friday the 20 Rajab, 736.

Shaykh Zayn aldyn '*ally* Kulák Shyrázy a saint, disciple of Shams Aldyn 'abd Allah Shyrázy who died in 872.

'*ally* Dardzad Astrábády d. in 854.

Myr '*ally* whose takhalluq was Kátib, a contemporary of Sultán

Hosayn Myrzá, was a very distinguished calligraph, and in this art a pupil of Sultán 'ally Mashhady (see p. 78).

Bábá 'ally-Sháh Abdál Herawy called *Ákhtah* was a saint, and a contemporary of *Jámy*.

Ustád 'ally Kármál a composer of music,

Khwájah 'ally Shiháb Tarshyzy a friend of Shaykh *Ádzory*.

'ally Shaghál was skilled in making mo'ammás.

Myr 'ally Aqghar of Samarqand mentioned by 'ally Shyr.

Myr 'ally Akbar a son of Amyr Hádiy Mohtasib is mentioned by *Sám*.

Sayyid alá aldyn Awadhy a mystical poet is of Khorásán but is called 'ودى' (*sic*) because he lived in Oudh.

Khwájah 'imád aldyn Faqyh Kirmány a great *Qúfy* d. 773. *Iláhy* has seen about 12,000 verses of his, and he mentions a *محت نامه* and *صحبت نامه* of his, adding that he wrote in all a *پنج گنج* that is to say, five Mathnawies.

Ghobáry Herawy was strong in musical composition. He is mentioned by 'ally Shyr.

✓ *Ghorbaty* of Má-wará-l-nahr, Tagyy Awhady saw a *Dywán* of 2,000 bayts of his at Ajmyr.

Gharyb Sabzwáry of the time of Sultán *Hosayn Myrzá*.

Sháh Gharyb Myrzá a son or descendant of Sultán *Hosayn Myrzá*, his takhalluq was Gharyby.

Ghawwáqy Yazdy wrote odes in praise of the Imáms, lived to the time of Sháh Tahmásb.

Ghayúry Kábuly was first in the service of Myrzá Moammad Hakym, and subsequently of Akbar.

Khwájah Ghiyáth aldyn Moammad Çadr (Some say Mohr) Tabryzy.

Ghiyáth Balkhy *Na'ymy* mentioned by 'ally Shyr.

Ghiyáth aldyn Moammad Rangryz of Mashhad a brother of Aqly. Ghiyáth aldyn Moammad Çon'y.

Fúniy, this is the takhalluq of Myr 'ally Shyr in his Persian poems.

Mawláná *Fúniy* Herawy. Padsháh Tabryzy *Fúriqhy*.

Fúniy a son of Darwysh Akmad Parwánachy mentioned by 'ally Shyr.

Fattáhy Nayshápúry had also the takhalluq of Asráry and Khomáry d. 852.

Sultán Mohámmad b. Amyry *Fakhry*. *Fakhry* Herawy.

Fakhr aldyn 'alyy *Çafyy* a son of *Hosayn Káshify* author of the *شعبات* and of a Mathnawý called *محمود و* in the metre of Laylá Majnún (see p. 80). Myr *Fidáyy* mentioned by Alyy Shyr.

Fidáyy of Má-wará-l-nahr was in the service of Shaybak Khán.

Shaykh-Zádah Láhiyy *Fidáyy* a son of Mohámmad Asyry. He is the author of a commentary on the *Gulshane Ráz* and of a *Dywán* of more than 2000 bayts. His *Khánqáh* is in Shyráz.

Farydán Hosayn Myrzá a son of Sultán Hosayn Myrzá.

Khwájah Abú-l-Barakat Feráhy *Firáqy* came to India and entered the service of Humáyún.

Khwájah Abú-l-Wafáyy *Firishtah* was a man of importance at the time of Humáyún.

Fadhly Zabáty (Zubány or Zayyáty?) Báá *Fighány*.

Siráj aldyn Myrzá Qásim Junábády a brother of the governor of Junábád imitated the *Khamsah*, and is the author of a *Sháhán-sháh-námah* which is in the metre of the *Sháh-námah* and divided into three parts *كتاب* containing the exploits of Sháhrokh and Sháh Ismá'yl and Sháh Tahmáshb. He also wrote a *Laylá Majnún* and dedicated it to Sháh Ismá'yl and a *Kár-námah*.

Sayyid Qásim Anwár born in 757 and died in 837. He belonged to the school of *Awhá* aldyn Kirmány.

Darwesh Qásimyy Ispahány. Qám'y Kamar-dúz.

Qásim Khán *Mawjy* Badakhshány was at the court of Humáyún.

Mawláná Qálíby Qálib-tarásh.

Mawláná Qobúly Herawy, there were two poets of the *takhalluq* of Qobúly at the time of 'alyy Shyr.

Qadymy Naqqásh Gylány.

Sháh Qodsy, Tagyy *Awhady* saw a *Dywán* of 2000 verses of his.

Qodsy of Herát. *Qassamy*.

Qotb aldyn Khosraw Sháh of Yazd is of the Motzaffar family.

Qunbury Nayshápúry.

Qiwám aldyn Abú Isháq b. Abú-Táhir b. Abú-l-Ma'áliyy *النجيري* a cousin of Shams aldyn 'abd Allah who has been mentioned, and the teacher of Khwájah Háfitz Shyrázy.

Sháh Qiwám aldyn Mohámmad a son of Shams aldyn Mohámmad-sháh and a grandson of Sháh Qásim Rázy who killed Ummydy.

Kátiby Nayshápúry a contemporary of Badr Jájarmy.

Kákuly, Lálah Khátún Kirmány a lady.

Qáddhiy *Lághir* Systány. *Lisáng* Shyrázy.

Luff Allah Nayshápúry. Khwájah Lohrásb.

Mány Shyrázy a courtier of Sháh Ismá'yl.

Mány Mashhady. *Majázy*.

Majlisy had first the takhalluṣ of Gharyby but altered it by the command of Sultán Hosayn Myrzá.

Shaykh Maǵmúd b. Shaykh 'alyy b. 'imád aldyn عجمدوانى a disciple of Shaykh Hosayn Khwárizmy a Qúfy, author of the مصباح الطالبين.

Khwájah Maǵmúd Bursah, and Khwájah Maǵmúd Torbaty Haz-zál, and Maǵmúd Langrúdy were poets of the middling period.

Khwájah Moǵammad Kákhyg Qohistány was a contemporary of Myrán Sháh.

Sultán Moǵammad b. Báysanqar d. 855.

Khwájah Moǵammad Pársá grandson of Maǵmúd Háfitz Bokháry went to Makkah in 822.

Moǵammad Tebábkány تباكانى a successor of Shaykh Zayn aldyn a Qúfy has rendered the Qaṣdah Bordah in Mokhammas's and has written a commentary on the منازل السائرين of Khwájah Anqáry.

Moǵammad Kúhmarahē كوهمره.

Moǵammad Hosayn Myrzá a son of Sultán Hosayn Myrzá.

Moǵammad Múmin Myrzá a contemporary of the preceding.

Moǵammad Mo'ammáyiy a contemporary of Bábor Myrzá built a dome over the grave of Háfitz.

Mahacy Herawy a contemporary of Myrzá (Sultán Hosayn ?)

Khwájah Mas'úd Bak, it is said he was for some time a king in Má-wará-l-nahr, but he was a Darwysz at heart and is author of several works on Qúfism as ام النصائح &c. and of a Dywán which he called نور العيون and which contains more than 3000 verses. Bak is the name of a place near Bokhárá.

Mas'úd Turkmán an amyr of Sultán Yaq'úb, some identify him with Mas'úd Qommy. He is the author of a Mathnawý called منظره نبع و قلم.

Mas'úd Sharwány d. 905 and left glosses on the حكمة العين.

Makhdúm Shaykh Sayyid Moǵammad b. Sayyid Sháh . . . a most learned man went from Rúm to Khorásán and proceeded thence to Multán. He was a contemporary of Jámy.

Mushtary Astrábády mentioned by 'alyy Shyr.

Moshriqy Mashhady was originally a potter.

Mashraby Mashhady.

Motza'ffar Herawy is of a village of Kháf called Faqráb, sometimes he is called Khidrdáby *خضر دابی*. He was a panegyrist of the Sultáns of Kart more particularly of Mo'izz aldyn Mohámmad.

Mo'yn aldyn Jowayny a native of Áwah near Jowayn author of the *نگارستان*. He was a disciple of the Shaykh Sa'd aldyn Hamawy in Çáflim and in the sciences of Fakhr aldyn Khálidy Isfaráyiny who was called Bihishty, and who wrote a commentary on the Faráyidh.

Mo'yny Jámy, that is to say, a native of Jámi.

Mo'yny Çaffar.

Ma'rúf of Khilján near Tabryz was versed in Ramal.

Sháh Mo'izz aldyn Mohámmad had the takhalluç of *Faydhy*.

Moghúl مغول 'abd al-Wahháb was attached to Shaybak Khán.

Moghol مغول Khánam the wife of Shaybak Khán wrote Turkey poetry.

Myram Siyáh Qazwyny a disciple of Bába 'alyy-sháh Abdál a Çúfy left a Dywán of about 2000 verses consisting chiefly of humorous poems.

Khwájah Dhiyá aldyn Myram Badr b. 'alá aldyn b. Afdhal aldyn Kirmány.

Khwájah Qádhiy Myrak Kazwyny flourished under Sháh Ismá'yl.

Darwyah Náçir Bokháry a darwysh and a contemporary of Mohámmad Pársá.

Náçir Bachchah Shyrázy knew Sa'dy, Bachchah is a place near Shyráz.

Mohámmad Náçir Myrzá a son of Sultán Hosayn Myrzá.

Yádgár Náçir Myrzá.

Shaykh *Najm aldyn* Hayawy *هیري* i. e. the astronomer, was a contemporary of Myrzá Sultán Hosayn and a good mathematician.

Najmy, there were two poets of this takhalluç one of Mashhad and the other of Sharwán. *Najm aldyn Najmy* is the author of a Mathnawý called *چنگ نامه*.

Nidáyyi Gylány left among other poetry a long Sáqiý-námah dedicated to Myr Háshimy, who is usually called Sháh Jahángyr.

Nargisay Herawy a contemporary of Hilály.

Hakym *Nizáry* *نزاری* Qohistány.

Sayyid Jalál aldyn *Nasymy* of Shyráz is a disciple of Sháh Fadhl

Na'ymy, when at Aleppo he imitated Mañcúr, and claimed to be God and was sentenced to death.

Nasymy Herawy is one of the poets of the time of Myrzá.

Bábá Naçyby Gylány.

Shaykh Naçyby Núr-bakhsh a mystical poet.

Natzmy Khorásány of the time of Sultán Hosayn Myrzá.

Nitzám aldyn Astrábády.

Shaykh Nitzám Qáry Shyrázy was usually called *Nitzám Albisah* his name is *Maímúd b. Aímád*. He had the name of *Albisah*, garments, because he wrote a poem in imitation of that of *Abú Isháq At'imah*, in which he takes his similes, &c. from garments.

Sayyid Fadhl Na'ymy a *Çúfy* a contemporary of *Tymúr* and *Sháh-rokh* was well versed in *Ramal* or *Cabala* and other occult sciences, and wrote several treatises on them. He is also the author of the *جاردان كبیر* and a *Sáqiyy-námah*, and a *Qaçydah* of predictions most of which were borne out. He had many disciples, among them were *Nasymy* who has just been mentioned and *Maímúd Pasykhány*. The latter was expelled by *Na'ymy* and founded a sect of impostors of his own, and he (*Pasykhány*) wrote no less than seventeen volumes *جلد* and one thousand and one *Risálahs* on *Ramal* or *Cabala*.

Sayyid Núr aldyn Ni'mat Allah *Walyy* a disciple of *Yáfi'y* d. 827 at an age of 79 years..

Núr Allah Túnaqtár نورنگتار a witty poet of Herát.

Núr Mohammad of India.

Amyr Naçydy Nayshápúry one of the poets of Sultán Hosayn Myrzá, came subsequently to India and was well received by *Humáyún* d. in 948 and left a *Dywán* of upwards of 4000 verses. He is the panegyrist of *Humáyún*, of *Bahádur Sultán* and of *Khodáy-Burdy Sultán* Ruler of *Nasaf*.

Naçydy Torbaty. *Naçydy Rázy*.

Naçydy Shyrázy left a *Mathnawý* in the metre of *Khosraw Shyryn*.

Núry Dandány Herawy a son of *Mawláná Hasan-sháh* and a contemporary of *Ghazzály Mashhady*.

Mohammad Yúsof Niyázy of Herát was called *Máh Bég*. He is mentioned by 'ally *Shyr*.

Wáçify of *Táshkand* brought up at Herát was a friend of *Açafy*, *Ahly Khorásány* and *Bannáyyi*.

Waláhy (ولہی from والہ "by God") Herawy a poet of Myrzá.

Waláhy Bokháry called Khwájah 'attár.

Wálihy والى Samarqandy the panegyrist of a Myrzá Bábor.

Khwájah Ibn 'alyy Wáqify of Mashhad studied at Herát and went subsequently to the Deccan. Wáqify Ispahány.

Wahyd (or Wahydá?) of Khorasán was well versed in history.

Waqly a brother of Anwary Samarqandy mentioned by 'alyy Shyr.

Amyr Hájy Ahmad Wafáiyi a son of Sultán Malik Káshghary was ten years Ruler of Herát.

Wafáiyi a friend of Shaykh-zádah Láhijy.

Mollá Hosayn Wafáiyi author of a celebrated Persian dictionary, some say he is identical with Wafáiyi Shyrázy.

Walyy Bég Qalandar mentioned by Dawlat-sháh.

Myr Wayey one of the amyrs of Humáyún.

Wayey Herawy a poet of the time of Myrzá, he and Sághiry intended to perform the pilgrimage to Makkah with Jámy, but did not carry out their intention.

Myr Háshimy usually called Sháh Jahán-gyr a contemporary of Myrzá Sháh Hosayn Arghún and Jámy and Moçliá aldyn Kalámy Láry lived for some time in Sind and Mekrán.

Khwájah Háshimy Bokháry is mentioned in the Persian translation of 'alyy Shyr. Khwájah Háshimy Kúft-gar.

'abd Allah Hátify d. 929, Habyb Allah made the following chronogram on his death: از عقل گفت از شاعر شاهان و شه شاعران طلب تاریخ فوت او طلبیدم

Hátify Qazwyny. Sayyid Hádiy Naqshbandy.

Myr Hádiy Astrábády a Çúfy.

Khwájah Hijry Jámy a grandson of the Shaykh alislám Zandah Pyl of Jám.

Khwájah Moḥammad Sharyf Hijry of Teheran a nephew of Ummydy, was for some time Wazyr of Ispahán under Sháh Tahmásb.

Haláky Herawy a pupil of Jámy and a panegyrist of Sultán Hosayn Myrzá.

Mollá Hilál Qazwyny. Mawláná Hamdomy Hamadány.

Himmaty Khorásány.

Amyr Humáyún is of the 'irac and not of Samarqand as Taqyy Awhady asserts. Humáyún Padsháh.

(12)

تذکرہ نصرآبادی

(P.)

Naṣrābādī's biographies of poets. The full name of the author was Moḥammad Tāhir, he was born at Naṣrābād which is in the district of Ispahān in 1025 or 1027. He lost his father before he was twenty years of age and gave himself for some time up to pleasure, but poverty, which was the more painful because some of his ancestors had been so wealthy as to be able to build schools and colleges, brought him to his senses, and henceforth he led a pious life. He wrote this book about 1083, but added eight or nine biographies in 1092. His grandfather had been settled in India and his uncle Myrzā Qādiq had been in the Indian army and died in this country in 1061.

The author tells us in the preface that the lives of former poets were recorded in the Tadzkirahs of Moḥammad 'awfy, of Myr 'alyy Shyr, of Sām (see page 12), of Dawlat-shāh and in that of Mollā Qūfy which was called *میشخانه*, (*) and in the Tadzkirah of Myr Taqyy Kāshy, and as there was no merit in copying the labours of others, he resolved upon writing the biographies of contemporaneous poets and giving way to the wishes of his friends, he added at the end, a chapter *خاتمه* containing chronograms, logogriphs, &c. of modern and ancient poets. The book is divided into five chapters *صف*. The introduction and the first three chapters contain the lives of princes, Sayyids, learned men and calligraphs who were

* Mawlānā Moḥammad Qūfy the author of the *May-khānah* & *But-khānah* or the Wine shop and Idol-house, was a native of Māzanderān and in A. H. 1038 he resided at Aḥmadābād in Gujrāt, and afterwards for some time at Kashmyr. He was a distinguished follower of Qāfism.—Bland, *Journ. Roy. As. Soc. Lond.* IX. p. 165.

not poets by profession, the fourth contains poets by profession, and the fifth a short autobiography and an account of the poets of his own family. Beginning

سر سبزي نهال خامه از طراوت بحر ذخار تذكار حمد صافي است

One copy is in the Tóp Khánah and another in the Motý Mašall. The former is a quarto of 100 pages; one copy does not contain the eight biographies which the author added in 1092.

Table of contents of the second and third parts of the third chapter, and of the whole of the fourth chapter.

Second part of the third chapter: Calligraphs.

Mollá 'abd al-Báqiy Báqiy of Tabryz was settled at Baghdád, he was a learned man and designed the inscriptions round the large dome of Ispahán. He died one year after Sháh 'abbás, Táhir was a pupil of his, but made not much progress in calligraphy.

'ally Ridhá of Tabryz was not equal to the preceding, he designed the inscriptions on the masjid of Shaykh Lutf Allah and on the 'abbásian Jámi' masjid.

Myr 'imád of Qazwyn a most exquisite calligraph particularly in Naskh-ta'lyq, some prefer him even to Mollá Myr 'ally. He resided at Ispahán and was murdered during the reign of Sháh 'abbás.

Myr Mo'izz of Káshán distinguished in the Naskh-ta'lyq went to India during the reign of the late Sháh 'abbás and died there.

Torábá of Ispahán, a pupil of Mollá Fáyiqy, to whom however he is far superior, he was an acquaintance of Táhir.

Myr Sayyid 'ally a son of Myrzá Moqym Tabryzy who was equally a calligraph, and a grandson of Myr Sháh Myr who resided in 'abbásábád in Ispahán. Sayyid 'ally went with his father to India, and is now in the service of the emperor, his father died in India.

Third part: Darwishes, devotees.

Qádhíy Asad was born in Dayr Qahpáyah, but as he resided mostly at Káshán, he is called Káshy, he was a disciple of Shaykh Múmin Mashhady and had many followers.

Darwiyah Moḥammad Qálih had first his Takiyah in the Labnán masjid, and subsequently on the banks of the river, where he is buried.

Myr Mo'izz of Ispahán, his Takiyah is at the shrine of Bába Rokn aldyn.

Myr Moḥammad a son of Shaykh Moḥammad 'alyy Mashhady who had been a Ḡúfy, and resided for some time at Ispahán. Myr Moḥammad succeeded his father, but is now probably dead.

Aqá Múmin Ispahány is the father of *Hájý Čádiq Čámit* who was a friend of Táhir. He resided for some time at Shyráz. His biography has been written by Myrzá Čáliḥ Daste Ghayb.

Darwysz Čádiq has his Takiyah at Ispahán at the shrine of Bába Rokn aldyn.

Bába Aqly of Domáwand resides at Shyráz.

Shaykh Čamadá a descendant of Sa'dy Shyrázy died at Shyráz of a surgical operation which he performed on himself.

Fourth chapter: Professional poets.

First part—Poets of the 'iráq, Khorásán, &c.

Sharaf aldyn Hasan (or Hosayn) *Shifáyyiy* of Ispahán died in 1038 or 1027, left a Mathnawý called نمكدان حقيقت and one called مهرو محبت and one called ديده بيدار.

Hakym Roknáyyi Káshy *Masyhy*, a physician, died in 1066, left near one hundred thousand verses.

Myrzá Moḥammad 'alyy Čáyibá, his father was a merchant of Ispahán. He went to India when young, and was well received by Tzafar Khán. He now resides at Ispahán. His complete works contain about one hundred and twenty thousand verses.

Myrzá Abú Tálíb *Kalym* is of Hamadán, but as he resided much at Káshán he is called Káshány. He went to India and was a court poet of Sháhjahán, whose history he relates in an epic poem. He died at Kashmyr and left about 24,000 verses.

Tálíb Kmoly of Mázanderán went to India and entered the service of Salym-sháh and subsequently of Sháhjahán, who conferred the title of king of poets upon him. He died young, Táhir has seen a Dywán of his of about 14,000 bayts.

Hájý Moḥammad Khán Mashhady *Qodey* died in India, but is buried at Mashhad. He left a Mathnawý in which he describes Kashmyr and the wars of his patron, and a Dywán.

Moḥammad Quly *Salym* of Teherán wrote a Mathnawý in which he describes Láhiján when he came to India he altered the heading and called it a description of Kashmyr. He died in 1052 or 1057.

Hakym Zuláýi of Khwánsár is distinguished in the Mathnawý he

spent nineteen years in composing his *محمود وایاز* having begun it in 1001 and completed in 1020, but died before he could arrange it. This was done with much trouble in India and Mollá Toghráiy Mashhady wrote a preface to it. The author saw a Dywán of his which had about 10,000 verses and some Mathnawies which will be enumerated in the next chapter.

Shaykh 'alyy Naqyy Kamarahī died in 1030.

Mollá Zakyy Hamadány died in 1030.

Aqá Shápúr of Teherán visited India as a merchant. Tāhir saw a Dywán of his of about 4000 bayts.

Ghiyátháiy Halwáiy of Shyráz died under Sháh Čafyy. Tāhir has seen a Dywán of his of about 3000 verses.

Mollá Shikáhy of Hamadán a friend of Iláhy.

Mollá Nádim of Láhiján visited India, Tāhir only saw about 1000 verses of his.

Myr 'atá Montahiy is a poet of Teherán.

Qádhyy Yakyà was of Láhiján, but having lived much at Káshán he is called Káshy. Visited India and held an appointment under Sháhjahán. The author saw him when he was an old man.

Myr Yakyà of Qomm.

Myr Faghfúr of Láhiján, as long as he was in Persia he had the takhalluq of Rasmy, in India he changed it into Faghfúr. He died in 1030. The author saw a Dywán of about 4000 verses of his.

Mollá Zamány Yazdy imitated Háfitz. Mollá Sakhy Kirmány.

Myrzá Malik Mashriqy Khorásány left a Dywán of about 10,000 verses.

Myrzá Faqyhy of Herát left a Dywán of about 6000 verses.

Myr Ma'čúm Káshy a son of Myr Haydar Mo'ammáiy died in India. Mollá Asjy left a Dywán of about 10,000 bayts.

Ismá'yl Munčif a son of Shamsá of Shyráz lived much at Teherán and is therefore called Teherány. He visited India but returned to Persia and lives by commerce.

Sharyfá Káshif a brother of the preceding is the author of four Mathnawies 1. *خزان و بهار* 2. *مجنون* 3. *لبلی* 4. *عباس نامه* and two prose works *سراج الخبر* (perhaps Siráj al-kibr) and *درمكثون*

Mogymá a brother of the preceding died at Teherán.

Myrzá Radhyy Dámish a Sayyid of Mashhad. His father Abú Toráb died in India. Dárá Shikóh gave him for a poem one thousand

Tománs, subsequently he entered the service of the Qotobsháhians at Golconda, and at present he lives at Mashhad.

Murshid (or *Murshidá*) of Barújard died in India.

Myr 'ayn 'alyy. *Myr-Háhy* (see p. 66 *suprà*).

Myrzá Jány 'izzaty Shyrázy died at Mashhad.

Mollá *Rawnagy* of Hamadán died in India.

Mollá *Wáqif* of Khalkhál imitated Nitzámy and Mawlawy Jalál aldyn Rúmy. He died in Turkey.

Ibráhyim *Tasalliy* of Shyráz visited India and in 1034 or 1026 he made the pilgrimage to Makkah and died soon after.

Myr Moghyç *Mahsy* died in India. *Thyib* Kirmány.

Fakhr Thábit Tafryshy died in India.

Ummaty of Khorásán wrote Qacydahs in praise of Sháh 'abbás.

Mollá Sharafy Qazwyny was originally a tailor, subsequently he obtained a pension from Sháh 'abbás.

Mollá *Qaydy* Shyrázy a pupil of Ghayraty.

Qaydy Kirmány. Myr *Fosúny* a Sayyid of Samnán.

Fadhly Churbádqány a pupil of Hakym Shifáiyi.

Myr 'abd al-Ghanyy *Ghanyy* Tafryshy a pupil of Abú-l-Qásim Kázerúny and a friend of Mollá Çáfy. He cursed Sháh 'abbás and the Sháh died soon after.

Yakýà Sabzwáry a distinguished Munshiy d. 1028.

Mollá *Molhimy* Tabryzy died at Shyráz.

Tahmásb Quly Bég 'arshy Yazdy of Turkey origin left a Dywán of about 12,000 verses.

Mollá *Darky* Qommy died many years ago and left about 20,000 verses.

Hasan Bég Rafy' is of Qazwyn but is called Mashhady from his place of residence, he is a distinguished Inshá writer and was therefore invited by Sháh-jahán to come to India. He conferred the appointment of Munshiy upon him but subsequently discarded him, and now he lives in great poverty in India.

Mohammad Ridhá *Fikry* of Ispahán a contemporary of Hakym Shifáiyi. Mollá *Sayry* Churbádqány died on his way to Makkah.

Myr Rafy' *Dastúr* went with Shaykh Mohammad Khátún to India, subsequently he returned to Persia and died at Ispahán.

Myrzá Nitzám a Daste-Ghayb Sayyid of Shyráz died in 1039 or 1029 at an age of thirty years and left about 3000 verses.

Myrzá Čádiq Daste-Ghayb. Daste Ghayb it appears was the name of a family of Sayyids at Shyráz. They were called so because on one occasion one of their enemies questioned their descent from 'alyy and they miraculously (literally, from a mysterious hand, دست غیب) obtained a copy of their pedigree. Myrzá Čádiq died at Lár. Myr Radhyy Artymány. Yúsofy Churfádqány.

Mollá Dzawqy of Ardestán left few, but good verses.

Dzawqy Káshy a Turkman resided at Káshán.

Mollá Fathy of Ardestán.

Myr Abú-l-Hasan a Hosayny Sayyid of Faráhán wrote a commentary on Anwary, was put to death at Shyráz. { p. 332 *copy*

Shaykh Sháh Natzar of Ispahán visited India.

Mollá Múmin 'izy of Fyrúzábád.

Myr 'nql (or 'aqyl) Kawthary of Hamadán is alive, and has written a فرهاد وشیرین. Mollá Makhsy Rushty.

Mollá Hashry was of Tabryz where he died.

Mollá Qawsey Shústary wrote an introduction دیباجة to the Dywán of Kháqány. Mollá Qawsey Tabryzy studied at Ispahán.

Myr Afsar, a son of Myr Sanjar Káshy, visited India.

Kámy Sabzwáry visited India and died at Mashhad. | ✓

Madzáqy Ispahány (according to one copy his patronymic is تابی) a distinguished composer of Music.

Sáyir Ardúbády or Mashhady died in India. |

Qásimy Čayrafy (according to the other copy Qádhiy Čayrafy) son of a banker. Khidhry Láry. Khidhry Qazwyny is a good poet.

Khidhry Khwánsáry a friend of Zulály.

Sa'ydáyy Ardestány (in one copy Noháwandy) resided long in the Deccan and died after his return to Persia. |

Bábá Sultán Qommy Nawáyy (Liwáyy?) an ascetic died some years ago. Akhtary Yazdy lived long in India and died there. |

Myr 'ysà Yazdy resided for some time in India, died in Persia. |

Mollá 'ámiy Noháwandy went to India and probably died there. |

Mollá Nawydy an old poet lives at Shyráz. Nawydy Teherány.

Natzmy Yahyány (?) resided first at Ispahán subsequently at Shyráz.

Hájy 'abd al-Wási' Aqdas is now in India and fills the office of Dáróghah of the goldsmith's shop of Awrangzéb. |

Mohammad Hosayn Bég Ma'lúm Tabryzy a merchant.

Jamálá *Wálih* of Shyráz died in India.

Myrzá *Khaqmy* visited India and died at Ispahán.

Mohammad *Hosayn* a son of *Hakym Rokný Káshy*.

Kalámý Ispahány a brother of *Salámy*. *Hasan Bég Girdmy*.

Mollá *Ghorúry* probably of Shyráz died towards the end of Sháh Çafyy's reign and left a Mathnawý in the metre of the *Tokfat al'iráqayn*. Myr *Ghorúry Káshy* died in India.

Mohammad Qásim *Sorúry* (*Saricary*?) is the author of a Persian Dictionary. The copy which he wrote in Persia is small, but when he went to India he used the Dictionary *فردنگ* of Myr Jamál aldyn Anjú *انجو* and enlarged the work greatly.

Myr Mohammad Múmin *Adáyyi Yazdy* about thirty years ago being suspected of infidelity he went to India, and died at Súrat.

'*áqilá* Mohammad Taqy of *Táliqán* died under Sháh 'abbás II.

Myr *Ajry* of Yazd. *Fúríghy Astrábády*.

Mashhúry of Ispahán was strong in Ramal, the author saw him when he was more than seventy years of age.

Myr Haydary *Dáihny Káshy* went to Byjápúr, he was clever in painting.

Hosayn Çarráf of Ispahán a Banker, was still full of energy when eighty years of age. *Na'gmá* of Shyráz a tailor by profession.

Hasan Bég a son of Mollá Shány *Taklé* died young. His father was so distinguished a man that Sháh 'abbás weighed him up in gold.

Mollá *Gírdmy* (*Karamy*?) a Turk, is called *Káshy* because he resided chiefly at *Káshán*. Wrote about 50,000 verses and five Mathnawies in imitation of *Nitzámy*. *Sho'úry Mashhady*.

Sho'úry Káshy left about 6000 verses of *Qacydahs* and *Ghazals*.

Zamánáyyi Naqqásh of Ispahán.

Dhiydiy Teherány a friend of the late *Çabúky*.

Myr Ja'far Mo'allim *Káshy* a school master.

Kqá Khafyy Khwánsáry d. 1028.

Myr *Burhán* a Sayyid of *Abraqúh* a mystic and a pupil of *Qádhyy Asad Allah Káshy*.

Myrzá *Hádiy* a brother of the preceding resided mostly at Shyráz. He is dead.

Myr *Ghiyáth* aldyn a son of the preceding died young at *Abraqúh*.

Qayçar is of the *Yl Shámlú* resided mostly at *Herát*, and is therefore called *Herawy*.

Hasan Bég Unsy a friend of *Hakym Shifáiyi*, he wrote a *Tadz-kirah* of Persian poets, but has not completed it.

Mollá Moqymáiyi Hilmy ('ilmy?) *Káshy* was in the service of prince *Dará-Shikóh*. He died at *Makkah*.

Taqyy Awhady was born at *Ispahán* he was descended from *Sayyid Awhád* aldyn 'abd *Allah Bulyány*. A friend of the author saw him at *Ahmadábád* in *Gujrát*. He is the author of a *Tadzkirah*.*

Tajalliy Láhiy was brought up in *India* he had first the *takhalluq* of *Kháwary*. *Ta'by* of *Qazwyn* a friend of *Hakym Shifáiyi*.

Qahhyf Shyrázy—his son was *Azyry*.

Qafyyá Ispahány, a friend of *Hakym Shifáiyi*.

Táhir 'attár Maahhady a pupil of *Ummaty Torbaty*, died young.

Amyná a son of *Mollá Mahmúd* who had the keys of the tomb of *Najab*.

Mollá 'aery Tabryzy brought up at *Yazd* settled at *Ispahán*.

Báqiyáiyi Táhiy a distinguished composer in music visited *India* but died in *Persia*. *Najáty Báfiy*.

Mollá Bykhúdy Junábády a contemporary of the late *Sháh 'abbás*

* The Genealogy of *Awhád* aldyn 'abd *Allah Bulyány* or *Balyány* is : 'abd *Allah* b. *Mas'úd* b. *Mohammad* b. 'alyy b. *Almad* b. 'omar b. *Ismá'yl* b. *Aby 'alyy al-Daqqáq* and he died in 686. His life is in *Jámy's Nafahát* No. 322. *Taqyy* derives his patronymic *Awhady* from him. *Taqyy* was born in 973. He compiled an anthology of Persian poetry which he called *فردوس خیال* (this is a chronogram for 991) and which contains the verses collected by him in six years from *Shyráz* to *Gujrát*. Afterwards when staying at *Agra* one of the nobles of *Jahángyry's* court induced him to remodel his work and to accompany the extracts with memoirs of the several authors quoted. He undertook the task and named his *Tadzkirah* *عزقات و غزقات عاشقين و غزقات و غزقات عارفین* The Biography is divided into twenty-eight 'arqahs, each containing one letter of the alphabet, and the general division is into three 'urfahs, viz. the ancient poets; those of the middle age and the modern poets. He composed also another *Tadzkirah* abridged from the larger one and called it *كعبة عرفان*. He also composed a Persian Dictionary called *سرمد سليمان* and founded on the *Burhane qáfi* and he wrote about 30,000 verses; among other poems are his *Mathnawies* *يعقوب و يوسف* and *نثار و خمار*. A copy of his *Tadzkirah* is in the *East India House*. It is a thick folio and goes only to the letter *ق*. (Bland, *Journ. Royal As. Soc.* IX. p. 134).

was a Sháh-námah reciter, and wrote a poem in the metre of that epos. Mollá Afidhal Báfiqy a son of the calligraph Mollá Ya'qúb.

Mollá Qádhíy Rashdy a brother of the preceding.

Mollá 'ináyat *Nojúmy* Káshy a good astronomer.

Qádhíy *Dáwary* Kyány.

Mohammad *Çáliá Sattár* went to India and died there.

Darwysh *Káhin* of Tabryz.

Mollá Mohammad *Hosayn Ashúb* of Mázandarán went to India and died there.

Mollá 'abd Allah *Amány* of Kirmán went to India but died at Ispahán. His Dywán has about 10,000 verses.

Kámiláiyíy Káshy a nephew of Myr Taggy the author of the *Tadzkirah*. Myr Asad Allah of Ispahán died in India.

Myr *Mashrab* a son of Myr *Hosayn* who is called Shishah-gar of Qomm, he is usually called Káshy having mostly resided at Káshán, he died at Tabryz.

Sa'yda *Sarmad* probably of Káshán went to India under Sháhjahán and behaved like a mad man. *Mumináiyíy Kúnábády* went to India.

Taby'y Systány a friend of Mollá Zamány Yazdy.

Rashyd Nawras of Qazwyn died at Byjápúr.

Çúfy Shyrázy is of Kirmán where he died.

Çúfy Hamadány lived chiefly at Ispahán where he died.

Qobád Bég Kawkaby a Turk, lived at Haydarábád.

Hayáty Gylány has been brought up in India.

Mohammad Qásim *Qismet* Mashhady died some time ago.

Myr Zayn aldyn Shaykh *Jennaty* (?) of Ispahán. It is only lately that he calls himself a Sayyid. His Dywán contains about 20,000 verses but is not arranged. One of his Mathnawies is called شاپور و شهباز. Mollá *Afláky* Tabryzy.

Mollá *Lutfy* Nayshápúry the son-in-law of Mollá Qaydy.

Mollá *Wáthiq* Nayshápúry visited India and died at Ispahán.

'atymá is a grandson of Mollá Qaydy and a nephew of Mollá Natzyry.

Moqymá *Fuejy* a son of Mollá Qaydy visited India, and died at Nayshápúr.

Karymá, the younger son of Mollá Qaydy lives now at Ispahán.

Tolu'y of Khwánsár is dead.

Ahsany Khwánsáry was strong in the Mathnawý.

Qotbá Shiry is a son of Qádhíy Amyn Khwánsáry.

Sháh Murád Khwánsáry was distinguished in musical composition, and therefore in favour with the late Sháh 'abbás.

Mollá *Mahshary* Khwánsáry is about ninety years of age.

Mashraby of Khwánsár was a talented man.

Kawthary Khwánsáry.

Myr *Jadzby* Khwánsáry the son of a rich man.

Mollá 'alyy Bég *Hishmaty* Khwánsáry died at the age of ninety, he was a most distinguished calligraph. He left about 15,000 verses.

Yúsufáy Khwánsáry was very poor but a fertile poet.

Myrzá Núrá *Lami'* is now alive.

Mollá 'ibrat (Ghayrat?) Hamadány imitates the ancients.

Mollá *Mafrad* of Hamadán is dead.

Myram Bég *Çubhy* is alive. Bayram Bég *Sámi'd.*

Humáyún Mohammad a son of Mollá Shikúh died young.

Háiy Ummyd *Záyir* Hamadány visited India, but lives now in Persia. *Fáýidh* Noháwandy Qádhíy of Kúh Kylá.

Hátim (Khátim?) Bég is a son of Ákmad Bég.

Myr *Ashúb* Hamadány.

Mollá *Mahdhary* Hamadány was called Mollá-darwázah and wrote chiefly *Qaçydahs*, he is dead.

Sáliká (Çáliá?) Mashhady died of intemperance.

Mohammad Quly *Aççáfá* is called Qommy, because he resided much in that place; he is now in India.

Mohammad Báqir, the author met him at Ispahán, subsequently he went to India.

Ulfaty a son of Hosayn Sáwajy was for some time in the service of Qotobsháh, and wrote a treatise on prosody and rhyme. He died in Persia.

Mahshary of Nayshápúr a contemporary of *Natzyry*—

Mohammad Kátzim Táhir died in 1085 (or 1025) at Ispahán.

Najybá Astrábády is since some years at Ispahán.

Sayyid Hosayn *Zahgy* (Zayny?) receives a pension from the Court.

Myr *Sanad* of Káshán is a fertile poet.

Mollá Mohammad Ibráhym Sálík of Qazwyn visited India but died some time ago at Qazwyn.

Mollá Sálík Yazdy went to the Deccan and then to Dilly where he died.

Mollá *Názim* of Herát is in the service of 'abbás Quly Khán and the best poet of Khorásán, he wrote a *Yúsof ó Zalykhá*.

Myr Moammad *Hosayn Shawgy* a son of Myr azyz Allah of Sáwah an old poet visited India. He is dead.

Báqirá *Khalyl Káshy* died two years ago, his *Dywán* has about 14,000 verses.

Aqá Zamán Zarkash Ispahány had first the takhalluq of *Firyby*.

Mawláná Moammad Qásim Qásim of Mashhad is known by the name of *Dywánah*, died at Dilly.

Sa'dáyyi Yazdy resided at Ispahán.

Mawláná Farúk Allah Shúshtary lived at the court of *Haydarábád*. The author had seen from three to four thousand verses of his.

Mollá *Wárashtah* his name is Imám Quly Bég he travelled much and spent a long time in India. He used to keep a journal of his travels. He died in 1075.

Jalála Káshy *Fagyn* lives since many years at Ispahán.

Mollá Moammad Ibráhyim *Shaukaty* of Ispahán was killed in India. Mollá Wáqib Qandaháry died at Ispahán.

Mollá *Wafá* of Herát lived for some time in India and died at Ispahán.

Mollá 'ishraty a son of *Hájj 'ayn 'alyy Farúsháyyi* was long in India, died at Mashhad.

Moammad Ibráhyim *Fárigáh* a brother of 'ishraty, died at Láhór.

Mollá *Toghra* of Tabryz some say he is of Mashhad, he resides in India and is very strong both in writing prose and verse. The author had seen some of his prose writings.

Myr 'abd al'ál *Naját* a son of Myr Moammad Múmin *Hosayny*, a friend of the author.

Myrzá Sharyf *Ilhám* was for some time in India. He returned in 1076 and resides now mostly at Ispahán.

Myr Jamál aldyn Moammad *Wahshat* a son of Myr Dhiyá aldyn a *Tabátabá Sayyid* of Ardestán. Resided for some time in India then he returned to Persia, but last year (1082) he again went to India.

'abd Allah *Hály* a son of Sayyid *Yakya* who was attached to the tomb of Karbelá. *Hály* resides at Ispahán.

Aqá Zamán Wáshsh is a son of the Pahlwán Qásim *Haddád*.

Sáýirá Mashhady resides at Ispahán.

Háyy Firydún Sábiq is a Turk, he has gone to Makkah.

Mollá *Háyy Mohammad Háyy* studied at Ispahán, is alive.

Háyy Čádiq Čámit a son of *Aqá Múmin* Ispahány has been long in India but resides now in Persia.

Amyná Púyiq a son of *Aqá-sháh Walyy* of Ispahán is a fur-maker by profession.

Fáyidhá studied at Ispahán lives now in his estate.

Myr *Mohammad Háshim Shahydá* is according to his own assertion a Sayyid of *Láhiján*, spent much time in travelling, is alive.

Nádirá Shyrázy wrote a very complete treatise *رساله جامعہ* on arithmetic. He is Wazyr of the *Dárógha* of *Qazwyn*.

Mohammad 'alyy Táýif of *Churfádqán* resides now at Ispahán.

Mohammad Amyr Bég Wúçil lives now at Ispahán.

Bady'a of *Láhiján* resides now at Ispahán.

Háyy Mohammad Taqyy Bismil of *Shyráz* is alive.

Mohammad Múmin, a brother of the preceding, is gone to *Dámaghán*. *Moqymá Maqqúd* a son of *Maqqúd 'alyy* is alive.

Moqymá Ihsán of *Mashhad* lives at Ispahán.

Mohammad Čáliá Shúshtary Nisbety is studying at Ispahán.

Mollá *Mohammad Zamán Athar* of *Mázanderán*, is alive.

Hosayná Čabúhy of *Khvánsár* died 1078 and left seven *Mathnawies*.

Myr *Čaydy (Čadyé)* of *Teherán* died in India.

Myrzá *Ibráhyim Adham* a son of Myr *Radhyy Artymány* was skilled in making verses *ex tempore*. Died in India where he had been in high esteem among the great.

Aqá Ismá'yl Káshif was strong in the satyre and left a *Mathnawy* in the metre of the *Točfat al'iráqsyn*.

Myr 'alá aldyn *Mohammad Čáfy* is a son of *Qotob alawliýá*.

Mollá *Fákhir Bibhány (?)* died lately.

Háfitz Mohammad Moásin Tajalliy was blind from birth.

Najaf Quly Bég Wáliy a friend of the author died some time ago.

Náýig Tabryzy lives in great poverty.

Mohammad Kátzim is of *Qomm*.

Hakym 'abd Allah Rághib is of *Gylán* but he is called *Qommy*, he changed his *takhalluç* into *Wačdat*.

Myr 'abd al-Račman of *Qomm* where he now resides.

Aqá Shams Čafyr of *Qomm*.

Náfi' Qommy was originally a cook.

Mollá Moḥammad 'alyy *Wáhid* Qommy resides at Ispahán, left a Mathnawý.

Moḥammad Ridhá *Moshfiqy* kept originally a shop at Qomm.

Mollá 'alyy is of Shahrýár but resides at Qomm.

Shahydá Qommy died not long ago in India.

Mofrad Qommy was a tailor by profession.

Mollá alyy Naqyy *Qíemat* of Qomm where he now resides.

Myr 'abd al-*Hosayn* ('abd al-*Hasan*?) 'arif of Káshán where now he resides. *Aqá* Moḥammad Táhir *Naqqásh* is at Káshán.

Aqá Mosayyab *Qánsí* b. *Hájy* Mokibb of Káshán came in 1083 to Ispahán. — *Thábit* (?) Káshy died some years ago.

Káztímá of Tabryz was brought up at Káshán where he is keeping a school.

Núra *Najyb* b. Khwájah Moḥammad *Hosayn* Káshy came two years ago to Ispahán.

Sháh Rashyd Káshy is a very old man.

Shaykh Moḥammad Hádiy *Ramzy* is an extremely clever poet.

Myr Moḥammad Táhir '*alawy* or '*olwy* is of Káshán.

Mollá Fádhl Káshy has written more than 100,000 verses.

Mollá 'alyy called Jaysh (?) *Jawyd* had first the takhalluḡ of *Dánish* was born in Mázanderán and died at Ispahán.

Shahyda (Shájdár?) Gylány is now at Ardebyl he is a pious man.

Moḥammad *Hosayn Mantzár* of Ámol in Mázanderán, a great opium-eater is now at Shyráz.

Shafy'y died at an advanced age in Gylán.

Hakym Abú-l-Faṭḥ *Dawḡiy* Láhijy is a good physician and poet, has written two Mathnawies, viz. *مظهر الاسرار* and *ضياء النيرين*.

Moḥammad Qásim *Çábir* of Láhiján where he now lives in poor circumstances. Mollá *Ligáiy* Láhijány an agriculturist died young. Sa'dá a son of *Hájy* Khwájah 'alyy Láhijy is alive.

Tzahyrá Láhijy was originally a baker, he is alive.

Moḥammad Çáliá *Ráfi* Láhijy visited India is now in Persia; had first the takhalluḡ of Çáliá.

Mollá *Roshdy* Rostamdáry an eccentric man died at Maashad.

Nájiy Láhijy a poor but disinterested poet.

Amynáiy of the dependencies of Láhiján.

Amynáiy Rushty an uneducated man.

Moḥammad Yúsuf called Dhiyáiy Láhijy was very poor.

Sámi'áiyi Mázanderány lived long in India, died at Ispahán.

Darwysz Ahmad Khwánsáry a religious man.

Mollá Qásim (Háshim?) *Čabúry* of Khwánsár where he now resides.

Ustád Moĥammad Ridhá of Khwánsár is nearly eighty years of age.

Mollá *Afsary* Wánshány (?) of the district of Churbádqán.

Mollá Moĥammad Zamán Bandagány of the district of Churbádqán wrote a Mathnawý called مدينة الاحباب. He is alive.

Rábit Ardebyly called Sháh Kátzim went to India, it is not known whether he has died or is alive.

Ismá'yl 'árif Kirmány a book-binder, is a mystic.

Amynáiyi Kirmány is a man of considerable talents.

Háiy Zamán Shyrázy is a shoe-maker.

Moĥammad Báqir a son of Amynáiyi Rúdah-sery is a good Inshá writer, and is therefore in the service of the Wazyrs of Láhiján.

Shaykh Abú Habbán (*Hayyán*?) Mály Shyrázy, is dead.

Myr Abú-l-Karam ('abd al-Karym?) a brother of Myr Abú-l-Hasan Faráhány resided at Shyráz.

Mohsináiyi Shyrázy was a friend of Čabúáý.

Nitzamá *Nátzim* Shyrázy had for some time the takhalluq of Sálím, he is dead. Moqymá Ábádahí of Faris is alive.

Myr 'abd al-Wahháb called Myr Majnún a Sayyid of Shyráz is alive. Háiy Báqir a son of Shukr Allah Shyrázy died at Najaf.

Masyh 'ya a pedler.

Mollá 'allyy Aqghar resided chiefly at Shyráz, is dead.

Múminá *Nisbat* of Tabryz (according to another copy of Fáris) died in India. 'árif Shyrázy the author knew him.

Moĥammad Táhir *Taslym* Shyrázy was a book-binder.

Čániy (or Čiyány? or Čáfiy?) Kázerúny is usually called Shyrázy went to India.

Mollá Ibráhým Načyr a son of Kamál Qáiy is alive.

Nakhat شگفت Shyrázy went to India.

Rashydá Zargar a Tabryzian of 'abbásábád in Ispahán, he was a goldsmith, and visited India, but died in Persia.

Háftz Moĥammad Hosayn (*Hasan*?) of Tabryz resided at Ispahán, was a good Inshá writer.

Mollá Moĥammad 'allyy Moḡrad a son of Moĥammad Quly Bég Tabryzy resides at Ispahán.

Bahrám Bég (Bohzád Bég?) *Boýány*, a son of Naqyy Bég Ta-

g/dh/

bryzy resided at 'abbásábád in Ispahán, and gained his livelihood in summer by copying books, and in winter by making furs.

Mohammad Zamán Bég *Himmat* a Turk of Ardebyl is dead.

Nawrúz 'ally Bég a clever goldsmith.

Moty'á a Tabryzy of 'abbásábád in Ispahán visited India and died at Ispahán.

Mobdi' Tabryzy resided long at Ispahán, he was a goldsmith and wire-drawer, went some years ago to India.

Mohammad Quly Bég *Shákir* one of the Tabryzians شكیر who were settled in 'abbásábád in Ispahán, he was a goldsmith and engraver.

'*arifá* equally a Tabryzian of 'abbásábád where he now resides.

Kalb 'ally Bég Nádir is, like the preceding poets, a goldsmith of 'abbásábád.

Mohammad Ridhá *Bádhiy* a Tabryzian goldsmith in 'abbásábád, visited twice India.

Myr *Bagáiyi* Badakhshy resides at Tabryz and is called Tabryzy, he wrote a Mathnawý on earthquakes.

Mollá *Ganjy* Churbádqány is dead.

Sirájá *Naqqásh* was originaliy an engraver.

Zamáná Láhijy was for some time a private teacher at Yazd.

Maámúdá Yazdajardy *Yatym* visited India.

Latyfá died at Herát.

Myr Ismá'yl Churbádqány a Bú-toráby Sayyid and an ascetic.

Cheleby '*inwán* a son of *Hájy Qálih* Tabryzy who was a rich man and resided at Mashhad. '*inwán* was a friend of the author, he is dead. Taqyyá *Mithál* died in 1076.

Myrzá 'abd Allah *Ulfat* of Khorásán went early in life to India and entered the service of *Ja'far Khán* who gave him a salary of 150 Rupees. He is dead.

Mohammad Sharyf *Tajryd* is alive.

Myr Sayyid 'ally is a poor but well educated young man, his takhalluṣ is Sayyid and Mihry.

Mollá Ibráhym *Wáṣif* of Mashhad died at Bander 'abbásy on his way to India.

Mollá Ibráhym *Rif'aty* of Tabryz visited India and died at Sharwán.

Myr 'abd Allah a son of Mollá 'arshy ('izzaty?) Yazdy is in India.

Mollá Kátzim of Sávah a merchant visited India and died at Sávah.

Khwájah Kalán Kirmány died some years ago.

Zamáná went from the 'iráq to India, but owing to his bad manners he found no patron. He died at Herát. Khalyl Bég is now in India.

'allyy Ridháiy Shústány (?) is now in India in the service of Ibráhym Khán. Načyb is now in India.

Sháh Ridhá Taslym a Čúfy of Khorásán is now in Kashmyr.

Myrzá Mořammad Fáris died in India, and left a Dywán of about 4000 bayts.

Myrzá Mořym a son of Mollá Páband a Tabryzy residing at 'abbásábád is dead. Hakym Kátzimá Túbá went to India.—

Myr Ma'čúm Tasallyy a son of Myrjy who had long been in India. Tasallyy also went to India, and it is said that he died there. He wrote a very complete treatise on Ramal.

Mollá Zamán Náfiř resided at Ispahán and died under Sháh 'abbás. He imitated Kháqány.

Shaykh 'imád Arfa' (Wáři ?) a cousin of Mollá Girámy.

Nátzim Yazdy has long been in India, he is a clever chess-player.

Myr Sayyid 'allyy Kášy Qóni'y died in 1076.

Mahmúd Bég Fidáiyi of the Yl, or Turkomán tribe, of Taklú resided at Teherán and died at Ispahán. Nacyrá Fardy resides at Ispahán.

Shafyqá (Shafy'á ?) of Bákherz in Khorásán died in 1071 (1081 ?)

Barkhúrdár Bég Mančúr is alive.

Ismá'yl Záyir Dámaghány is alive.

Háfiz Mohammad Tařy called 'indalybe Kášy.

Mořammad Hosayn Nawras Domáwandy resides now at Ispahán.

Mollá Múmin of Qúmshah.

Myrzá I'jár his name was Mollá 'atá, died at Ispahán.

Háji Mahmúd Hifřy of Ispahán visited India, but is now in his home.

Mollá Tarzy of Tarasht طرشت of the province of Ray, is dead.

Myr 'iefán Teherány was a book-seller at Ispahán.

Mollá Sibrý Teherány.

Myr Rawnař Samandar had also the takhalluř of Rawnař, died at Teherán. 'ámilá of Balkh visited India and died at Shyráz.

Myr Mořammad Hosayn Sor'at a Sayyid of Amol in Mázanderán is alive.

Mořammad Čádiř Nátzim Tabryzy resides at 'abbásábád in Ispahán and is a brother of Mořammad Ridhá Marwáryd-farúřh (i. e.

the pearl-seller) who is equally a well educated young man. Nátzim resided for some time at Makkah for the sake of devotion. He died some years ago and left a short Tadzkirah.

'azmy Yazdy a friend of Amyr Adáyyi.

Atzhary of Qahpáyah قهپایه became mad. He is dead.

Zakyyá a cousin (a son of the uncle) of Khwájah Sayf aldyn Maímúd died in Ispahán. Mollá Dáwúd *Ulfat* Shústary is dead.

Myr Matzhar is according to his own assertion a Sammáky Sayyid of Astrábád, he used to tell stories in poppy houses, i. e. in houses in which they take intoxicating and stupifying drugs.

Moçawwir (Maçún ?) of Káshán an engraver, is dead.

Ráhib of Ranán in the province of Ispahán went to India.

Hájy Sharyf Manshúr of Ispahán is dead.

Mollá Moçammad Sharyf of a village in the neighbourhood of Ispahán, a friend of the author, has written a Mathnawý in the metro of the Makhzan al-asrár.

Mawliná Moçammad Báqir was of the same village as the preceding and died two years ago. Moçammad Báqir Yazdy a goldsmith.

Moçammad Ja'far *Modzahhib* a son of Myrzá Maímúd of Qahpáyah.

Kofry of Yazdkhwást بزدخواست in Fáris.

Moçammad Çálik Shyrázy was a Zarkash (manufacturer of gold thread) died at Ispahán. Zayn al'ábidyn Khúzámý *Fádhil*.

Mast 'ally Ispahány Kúchak visited India.

Myr Bég Qaççáb Ispahány, a butcher by profession, died under Sháh 'abbás II., upwards of seventy years of age.

Taqy Halwáyyi *Dhamyr* visited India, is dead.

Myr Çubký was according to his own statement a Sayyid of Mázanderán.

Myr 'abd Allah 'abdy a son of Moçammad 'ally Tab'y of Ispahán, died seven years ago.

Yaghmá a son of Darwysh Bihishty Qalandar of Qomm is dead.

Mollá *Qudraty* of Ispahán, visited India and died in Persia.

Mollá *Hayrán* of Ispahán.

Hakym Báqir *Shifáyyi* called *Halláj* was still alive in the beginning of the reign of Sháh 'abbás II.

Moçammad Çálik Ispahány was originally a dyer.

Malik Moçammad *Rábit* (*Rabt* ?) a son of Núra Çahháf is a book-binder by profession, he imitates Nitzámý.

Mohammad Shafy' *Sálímá* has written about 100,000 verses, he is alive.

Mas'údá a son of *Aqá Zamán Zarkash* went with his father to India, and after his father's death he returned to Ispahán, he drew for some time a pension, but now he is in great distress.

Tabas

Mollá *Tab'y* (*Tab'y?*) of *Thbs*.

Mohammad Báqir of Ispahán, a blanket-maker, went some years ago to India where he died.

Najybá a son of *Hájj Aryn* of *Gulshanábád* in Ispahán is alive.

Babá Mohammad 'ally Ispahány died two years ago, he was strong in the Mathnawý.

عبدالله

'arab Shyrázy *Çábir* called *Dynah* visited India where he died.

Qadyrá '*irfán* Ispahány, a quiver-maker, has died this year.

Mollá 'ally *Ridhá* of the province of Ispahán is now seventy years of age.

Hájj Mohammad Faky Ispahány visited India and lives now at Ispahán. He imitates *Mawlawy Rúmy*.

Nuzhat is of *Dámaghán*. *Myr Momtáz* is of *Khorásán*.

'*arif*, one '*arif* is of *Gylán*, another of *Mashhad*.

Hájj Mohammad Mollá Nisháty had also the *takhalluq* of *Harzy* of *Dámaghán*, died at Ispahán.

Hájj Motzaffar a son of 'ally *Ridhá Bég Tabryzy* resided at 'abbásábád in Ispahán, and his profession was to string jewellery *ملاقه بندی*. He visited the *Deccan* and lives now at Ispahán.

Mollá *Lawhy* composed many poems in praise of the *Imáms*.

Taqyyá called *Dángy* (*Dánky?*) Ispahány.

Sage-Lawand, a Turk, was in favour with the late *Sháh 'abbás* on account of his wit and impudence.

'ally *Khán* was a mason and preferred to gain his bread by his humble profession to entering the service of the great.

Myrzá Ibráhyim 'arif of 'abbásábád went to India and died recently.

Darwysh Haydar of *Yazd*. *Majydá* the son of a baker, is dead.

Momtáz of the province of *Fáris*.

2.—Poets of *Má-wará-luahr* more particularly *Bokhárá*, *Balkh*, &c.

Qádhyy Náqir Bokháry is *Qádhyy* at the court of 'abd al'azyz *Khán*.

Mollá *Sháh Mohammad 'aliy* resides at *Bokhárá*.

Mollá *Raf' áyy* (*Rif'aty?*) *Bokháry* went to India and was a friend of *Abú-l-Fadhl*.

Myrzá *Mogym* Bokháry came with the ambassador to Ispahán.

Mollá *Athár* had first an employment in Persia but having lost it and his property on account of a crime he went to India.

Múnisy Bokháry is in the service of the Pádsháh.

Mollá *Hámiy* (Jámy?) Bahrám Bokháry, the Pádsháh has given him the title of king of poets.

Mollá *Nakhly* was for some time in the service of Imám Quly-Khán Pádsháh of Bokhárá, after his death he went to Balkh where he died.

Mollá *Miskyn* Bokháry was equally in the service of the Pádsháh (according to one copy he *is* in the service).

Mollá Shafy' Bokháry was (according to one copy, *is*) equally in the service of the Pádsháh.

Sayyid Ná-Kám *Lotyf* Bokháry was equally in the service of Imám Quly-Khán and died after him.

Myrzá Afdhal or Fadhyl Bokháry *Wáliy* was the Munshiy of Imám Quly-Khán and died some years ago.

Myrzá 'álim Bokháry was equally a Munshiy of the Khán, he is dead. Mollá *Mohammad 'ábid* is a calligraph.

Mohammad 'Amin *Sarfaráz* of Samarqand.

Mohammad *Çáliñ* Latá (?) of Samarqand.

Mollá Mawláiy Bokháry is in the service of the Khán.

Mollá Sharyf Bokháry is equally in the service of the Khán.

Myrzá 'abd al-Latyf *Girám* is in the service of the Khán.

Mollá Wáhib Bokháry is in the service of the Khán.

Mollá Máyús Bokháry is a Munshiy of the Pádsháh.

Mollá Asad *Qáqid* Bokháry, a Sayyid, is in the service of the Khán.

Mollá Mantzúr Bokháry is in the service of the Khán.

Mollá Tháqib is in the service of the Khán.

Mollá Táiyib (in one copy is Tháqib) Bokháry is originally of Herát, but he was brought at Bokhárá and is in the service of the Khán.

Khwájah 'ábid Bokháry *Ráqim* came to Ispahán whence he proceeded to India.

Mollá *Qatly* of Bokhárá is a great favourite of the Khán.

Myrzá 'abd al-Razzáq a son of Qádhíy Baqáiy Bokháry.

Mollá Mostafyd of the neighbourhood of Balkh is in the service of Subhán Quly-Khán Sultán.

Mollá (one name not legible) Mostaqym Balkhy is in the service of Subhán Quly-Khán.

Mollá *Natzmy* Balkhy of Falúr died at Balkh.

Hákym *Láyi* Balkhy died at Balkh.

Mollá *Yagánah* Balkhy is in the service of Subhán Quly-Khán.

Mollá *Yaktáyi* Balkhy is in the service of Subhán Quly-Khán.

Mollá *Mofyd* Balkhy is in the service of Subhán Quly-Khán.

Mollá *Samy* Balkhy resides at Balkh.

Mollá 'imád ('ammár?) Samarqandy is in the service of 'abd al'azyz Khán.

Mollá *Afgór* Samarqandy resides at Samarqand.

Mollá *Ráfí* resides at Bokhára.

Mollá Nadzrá *Agáh* resides at Bokhára.

Mollá Sayyid Nasafy is at Bokhára in the service of the Pádsháh.

Mollá Bady' Samarqandy is dead, he was in the service of Subhán Quly-Khán.

Mollá Ni'mat Allah *Na'ymá* of Samarqand has studied at Bokhára.

Shawkat Bokháry.

3.—*Poets of India.* ✓

Shaydá a native of India composed about 50,000 verses.

Ghanny Kashmyr, the emperor wrote to the governor of Kashmyr to send him to India, he refused to go and died six days after.

Nady Kashmyr is alive.

Náçir 'alyy Sirhindy (according to one copy Kashmyr) is in the service of the Emperor. *Nisbaty* of Thanéser is dead.

Máhirá Kashmyr was in the service of Dánishmand Khán and composed a Mathnawý in praise of the Emperor.

Fanáyi Kashmyr the teacher of Ghanny is now in Kashmyr.

Mohammad 'árif.

Myrzá Qotob *Máýil* of Dilly author of a Saqiy-námah.

Mohammad Afdhal *Sar-khúsh* resides at Láhór.

Myr Mohammad Zamán *Rásikh* of Láhór.

'abd al-Qádir *Bydíl* of Láhór is a very fertile poet.

Myr *Siyádat* is of Láhór.

Háý Haydar 'alyy *Moghniy* (*Moghanny*?) is of Kashmyr. This and the following three names are only in one copy.

Another Haydar 'alyy of Kashmyr.

Myr Lutf Allah *Sálim* a son of Myr 'alyy of Kashmyr travelled over the whole of Persia and was in 1092 in Ispahán.

Mawlána *Nátiq* of Kashmyr had two brothers who were equally poets but had an impediment in their speech, and therefore one chose the takhalluṣ of Loknaty and the other of Abkam.

(13) کلمات الشعرا تصنیف سرخوش (P.)

The words of the poets, by Mirzá Moḥammad Afdhal whose takhalluṣ is Sar-khúsh and who was generally called Chélá. The title of the book is a chronogram for 1093, the date when he commenced to compile it. The author informs us that he and his father had been in the service of 'álamgyr, and that during his youth he was anxious to acquire rank and wealth, but at the time when he wrote this book he lived in retirement at Dilly. He was a good poet and had the good fortune to become acquainted with almost all men of talent of his age. He died in A. H. 1125 or 1126, or 1127 at the advanced age of seventy-six years and left four Mathnawies, *Hosn ó 'ishq*, *Núre 'alyy*, *Sâqiy-námah* and *Sháh-námah* Moḥammad 'atzam-sháh.

He says in the preface that almost all Tadzkirahs were universal, containing the notices of the poets of all ages, and that most of them end with the reign of Akbar. He had therefore undertaken to compile an account in alphabetical order of the poets (of India) of the reigns of Jahángyr and 'álamgyr most of whom he knew personally. It contains near two hundred very short biographies interspersed with verses of the compiler. The book is esteemed in India on account of the elegant extracts it contains. At the end he has added five or six pages of

chronograms, a description of poetry in which he seems to have excelled.

The authorities which he used are Gulshane Fitrat by Myr Mo'izz aldyn Mohammad Músawy Khán *Fitrat*, the Albúm بیاض of Mirzá Mohammad 'alyy *Máhir* and that of Myr Mohammad Zamán *Rásikh*. These three poets were contemporaries and friends of Sar-khúsh. Músawy had at first the takhalluṣ *Fitrat* فطرت and then he chose that of Músawy, he was born in Persia in 1050, and came to India where he was much esteemed for his talents as a poet and as a critic, and died in A. H. 1101. Máhir was a friend of Qodsy and Kalym and the teacher of Sar-khúsh, he died in A. H. 1089. Rásikh died in 1107.

Beginning سخن جان است و دیگر گفت و گو جانا زمن بشنو

Copies are frequent, there are several in the M. M. 8vo. 143 pp. 17 lines. One copy is in the possession of Mr. Hall of Benares, two are in my possession, and one in that of the Asiatic Society of Bengal.

Table of contents: (this list may be considered as a continuation of the lists, pp. 47 and 55, with some repetitions).

Myr *Iláhy* see p. 66.

Myrzá Jalál *Asyr* a poet of Persia of great merit, who has not come to India.

Mirzá Ibráhyim *Adham* was a Sayyid of the Çafawy family. He came to India under Sháhjahán and behaved like a mad Darwysh.

Amány Khán-zamán a son of Mohábat Khán Khánkhánán Sipah-sálár (commander-in-chief) left a very elegant Dywán.

Tzafar Khán *Ahsan* a son of Khwájah Abú-l-Hasan resided mostly at Kábul and Kashmyr, and was a great patron of poets, left a Dywán and some Mathnawies.

'Ináyat Khán *Ashná* son of Tzafar Khán an elegant prose writer, he wrote the history of thirty years of Sháhjahán's reign, much more elegantly than Mollá Hamyd and others.

Açaf Qommy came to India under Sháhjahán left a short Dywán.

Mawlawy Sa'y'd *Fjáz*, a learned and industrious man, is alive.

Mollá Mohammad Sa'y'd *Ashraf* came to India under 'álamgyr and found a patron in Zyb alnisá the eldest daughter of the Emperor. He has great facility in writing verses, and is alive, and is the author of the Mathnawý *قضا و قدر* which has about 700 verses, and which he composed ex tempore.

Mohammad Ibráhyim *Inçáf* a student who showed some poetical talent and presented some poems to Myr Mo'izz Músawý Khán. He died young.

Mohammad Çádiq *Ilqá* is clever in making chronograms.

Mollá A'lá Túrání. Myrzá 'abd al-Rasúl *Istighná*.

Myr Mohammad Ahsan *Fjád*. *Báqirí* Tabryzy.

Abú-l-Hasan *By-gánah* has never visited India, but his Dywán had reached this country. *Bynisk* Kashmyry left a Dywán.

Rafy' Khán *Bádzil* cousin of Mohammad Táhir Wazyr Khán put the Ma'árij alnobúwat into 40,000 Persian verses and called it *حماة حیدری*.

Mollá Jámy Láhóry Námdár Khány *By-khúd* was very well skilled in making chronograms, and left a thick Dywán of Ghazal, Qacydahs and Qat'ahs. The chronogram on his death is *جامی از جام حمد بخود* شد i. e. 1086. He left a *حسن و دل*.

Mirzá 'abd al-Qádir *By-dil* is alive.

Chandar Bhán *Brahman* flourished under Sháhjahán, wrote elegant prose and left a Dywán. *By-ghamm* Payrágy, alive.

Mollá 'alyy Ridhá *Tajalliy* came from Shyráz to India under Sháhjahán. *Háfiz* Mohammad Jamál *Talúsh*.

Mohammad Taqyy alive.

'abd al-Latyf Khán *Tanhá* a nephew of Mirzá Jalál Asyr was Dywán (collector) of the Panjáb. Myr *Tashbyhy*.

Myr Tafákhör (Mofákhis?) *Hosayn Tháqib* an uncle of Rásikh died in Sirhind.

Açaf Khán *Ja'far*, an Amyr of the emperor Jahángyr, author of a Mathnawý called *Khoaraw ú Shyryn*. *Aqá Najaf Quly Jorát*.

Myr 'abd al-Rakym *Tayshy* a friend of Mohammad 'alyy Máhir.

Myrzá Mohammad Ayyúb *Jawdat* is strong in the Ghazal and Rubá'y. *Hakym Hádziq* left a thick Dywán.

Mohammad *Hosayn* (in Hall's copy is *Ibráhyim*) *Mashhady*.

Myr *Hashmaty*, the author met him once at Agra.

Mohammad Bég *Haqqy* lived in *Guzrát*.

Shaykh Ma'múd *Hayrán* imitated Nácir 'ally but without success.

Mohammad Ibráhyim Açalat Khán son of Sayyid Motzaftar Wazyr of Haydarábád. *Khalyl*. Myrzá *Kholqy*.

Kháliq came during the time of 'álamgyr from Persia to India and went to the Deccan. Wrote a short *Dywán* and a *Mathnawy*.

Nawáb 'abd al-Rahym *Khánkhánán* a son of Bayram Khán, according to one copy his takhalluq was *Rahym*, he flourished under Akbar and Jahángyr.

Qásim *Kházin*, the Author met him and found him very conceited.

Mirzá Radhyy *Dánish* came to India under Sháhjahán.

Mirzá Rafy' *Dastár* a contemporary of Jahángyr.

Mollá *Dána*. Mohammad Amyn *Dzaugy*.

'áqil Khán *Rázy* is the author of a mystical *Mathnawy* called *مرقع* it is in the manner of that Jalál aldyn Rúmy, and may be considered as a poetical version of the *امواج خويي*.

Mirzá Hasan (Ahsan?) Bég *Rafy'* was first Munshiy of Mohammad Khán, the Ruler of Túrán, came to India under Sháhjahán and obtained the rank of five hundred. 'álamgyr sent him to Kashmyr. He died at Dilly.

Myr Mohammad 'ally *Ráyih* (*Ráyij*?) a Sayyid of Siálkót.

Myr Mohammad Zamán *Rásikh* d. 1107, the chronogram is *راسخ بمرد*.

Mohammad *Ridhá* Kashmyry. Myr *Rúhy*. Myr (*Aqá*?) *Radhyy*.

Mollá *Ridhwán* came from Persia and settled at Láhór.

Zakyy Hamadány. *Zamána*.

Mohammad Quly *Salym* came under Sháhjahán from Persia to India and entered the service of the Wazyr Islám Khán.

Sálik Yazdy and *Sálik* Qazwyny were contemporaries and flourished in India under Sháhjahán

Sayirá Mashhady has never visited India.

Qáfilán (Qáqilán?) Bég *Sipáhy* accompanied the Indian embassy to Persia. *Hájy* Mohammad Aslam *Sálim*, a Kashmyry.

Mohammad Qálih *Sattár* lives in Bengal.

Hakym Sa'ydá is a good poet.

Mirzá *Sanjar*, a contemporary of Sháhjahán. *Sayyáh*.

Myr Sayyid 'ally *Sayyid*.

Sayyid 'ally Khán a calligraph had no takhalluq.

Myr (Myrzá?) Jalál aldyn *Sigádat* resided at Láhór.

Mollá *Sarāby* (in one copy *Sarāpay*) came to India under Jahāngyr.

Hakym Sarmad a Çúfy and a friend of Dārā Shikōh.

Mohammad Afdhal *Sar-khúsh* the author of this Tadzkirah.

Shāny Taklú, panegyrist of Sháh 'abbás, wrote a Mathnawý in his praise.

Mollá *Shaydá* flourished towards the end of Jahāngyr and the beginning of Sháhjahán's reign.

Shádmán the son of one of the chiefs of Kakhar. *Myr Shawqy*.

Myr Mohammad Hádiy Sharar lived in Persia in 1093.

Myr Sharaf aldyn Hosayn. *Sho'ayb*. *Shawkat Bokháry*.

Myr Sharyf.

Mirzá Mohammad 'ally *Çáyib Tabryzy* came to India under Sháhjahán. Died in 1081. The chronogram is صایب وفات یافت.

Myr Çaydy came under Sháhjahán to India.

Hakym Mohammad Kátxim who assumed the title *Masyh albayán* and the takhalluṣ *Çálib* imitated Jalál aldyn Rúmy and left a thick *Dywán* and several Mathnawies as: اثینہ-خانہ اور پریخانہ و ملاحات احمدی: and gave to the collection of all his poems the title of انقاس مسیحی. *Aqá Çádiq* is the author of a *Sáqiyy-námah*. *Çabúhy*.

Çámit (in one copy *Çáyib*) was a merchant who came under 'álamgyr to India and wrote a short *Dywán*.

Myr Dhiyá aldyn Dihlawy the author saw him at the beginning of 'álamgyr's reign. *Tálib Amoly*.

Háyy Tabyby (*Tabay*?) a Çúfy.

Myr Mohammad Táhir Hosayny came towards the end of Jahāngyr's reign to India. He was a wealthy merchant.

Mollá *Toghra*. His prose is much admired. He wrote an elegant essay on Kashmyr.

Myrzá Nitzám aldyn *Tále* a friend of the author.

Tzohúry Tarshyzy resided at Byjápúr, it is said that he copied and sold the *Rawdhat alçafá* one hundred times, he is the author of نورس of خول خلیل and گلزار ابراهیم these three prose treatises are dedicated to Ibráhym 'ádil-sháh and he dedicated a نامہ سانی to Burhán Nitzám almulk. Himmat Khán collected one hundred and twenty *Sáqiyy-námahs* and that of *Tzohúry* was the best among them.

'orfy *Shyrazý* died at Láhór in 999 at an age of thirty-six years. The chronogram for this date is استاد البشر هادی کلام مرئی شیرازی.

More than thirty years after his death Myr Qábir Ispahány disinterred his body and buried it at Mashhad.

Myán Náçir 'alyy died at Dilly in 1108. The chronogram is
آء علي بعالم معني رنت. 'atzyrna Nayshápúry has never visited India.

Shaykh 'abd al'azyz 'izzat.

Mollá 'alyy Qommy has never visited India.

'amil a pupil of Çáyib.

Khwájah 'abd Allah 'irfán a mystic. 'aríf Láhóry left a Dywán.

Mohammad Táhír Ghanyy of Kashmyr. His takhalluç is a chronogram (1060) for the beginning of his poetical career, his Dywán was arranged by Myrzá Mohammad 'alyy Máhir.

Myr Burhán Ghóréry.

Hájjy Mohammad Ismá'yl Gháfil was a most distinguished calligraph and came from Mázanderán to India.

Ghanymat a native of India wrote a short Dywán and a Mathnawý.

Shaykh Mohammad Mohsin Fíniy of Kashmyr was a Çúfy and a friend of Dará Shikóh left a Dywán and a Mathnawý.

Mirzá Façyby.

Aqá Mohammad Ibráhyim Fayadhán a son of Aqá Mohammad Hosayn Nájjy was alive in 1093. He was an excellent calligraph and an elegant writer both in prose and poetry.

Mirzá (Myr ?) Ghiyáth aldyn Mançúr Fikrat came to India under 'alamgyr and obtained the rank of five hundred.

'abd al-Razzáq Fayyádh. Farqy (Façqy ?). Fáris.

Façjy a poet of Bengal, yet not without talent.

Prince Dará Shikóh Qádíry left besides many writings on Çáflam a short Dywán.

Hájjy Mohammad-Ján Qodey the king of poets during the reign of Sháhjahán. He described the exploits of this emperor in a beautiful epic poem called ظفر نامہ شاهجهانی.

Qásim Dywánah Mashhady a pupil of Myrzá Çáyib has not visited India. Nawáb Qásim Khán. Qáni.

Mohammad Yúsof Qadym died very young.

Abú Tálíb Kalym d. 1061. Khwájah (Myr ?) Kaldn.

Shaykh Sa'd Allah Gulshan was in Gujrát in 1093.

'abd al-Rakym Kúkam (in one copy Kamgú) Kashmyry died in the Deccan. Lámi. Myr Mo'izz aldyn Músawwy d. 1101.

Myr Mohammad 'alyy Máhir d. 1089.

Hakym Rokná Mas'ûh a contemporary of Jahângyŕ.

Shaykh Sa'd Allah *Mas'ûhy* Pánypaty.

Ma'g (Moghy ? or Moghniy ?) می می Kashmyry.

Çálih Bég *Molham*, the author made his acquaintance at Agra.

Mayiy می was a Kalál that is to say of a low caste which was employed as Porter and Chób-dárs, he flourished under Jahângyŕ.

Mollá *Mosyŕ* Balkhy came to India at the beginning of 'álamgyŕ's reign and died at Multán in 1090. The chronogram of his death is ملا مفید بلخی مرد.

Mon'im Hakkák Shyrázy composed a poem containing a description of Agra, died during the commencement of 'álamgyŕ's reign.

Mashhár. Myrzá Ma'ŕúm Káshy. Myrzá *Moqym*.

Myrzá Qosb aldyn *Máyl* d. in 1108 eight days after Myán Náçir 'alyy. Majdáy *Munçif*.

Akhúnd Moĥammad Báqir had first the takhalluç of *Monásib* subsequently that of *Moshtáq* died in the beginning of 'álamgyŕ's reign. Mollá *Malik* Qommy resided at Byjápúr. Mollá *Moshriqy*.

Mollá *Natzry* of Nayshápúr a panegyrist of 'abd al-Rakym Khán-khánán. There was another poet who had the same takhalluç, he gave him ten thousand Rupees that he might change it.

Nádím Gylány.

Mollá *Naw'g* wrote a Sáçiy-námah in praise of the Khánkhánán. He is also the author of a Mathnawý called روز و گداز.

Nátzim Herawy the author of a بوسف و زلیخا has never visited India. Myr *Naját* has been in Persia and is a good poet.

Aqá Moĥammad *Hosayn Nájiy* a brother of Moĥammad Isma'yl Gháfil was an admirable calligraph, and in his old age he was admitted to the society of 'álamgyŕ. *Názuky.* Tálib *Naçyb*.

Myr *Najábat* a brother of Myr Siyádat. *Nátig.*

Mollá *Nisabty* of Thanésér was a good poet, in (Rékhtah) he used the takhalluç of *Nis-batty* i. e. the moon.

Qádhíy *Núry* a contemporary of Jahângyŕ.

Myrzá Táhir *Wahyd* was a friend of Çáyib and one of the greatest poets of the age.

Moĥammad Rafy' *Wáitz* Qazwyny resides at Ispahán. He described in a Mathnawý the war of Sháh 'abbás with Tilam Khán, and compiled the sayings of the Imáms in a most elegant work to which he gave the title of ابواب الجنان he is also the author of a Dywán.

Myrzá Hasan Bég *Wáthiq* returned to Persia at the beginning of 'álamgyr's reign. Darwysh *Wálik* went to Bengal.

Myán Mohámmad Ikhláq *Wámiq* a converted Hindú embraced the Islám in 22 of the reign of 'álamgyr. Mollá *Walyy*.

'abd al-Wáhid *Wahshat* of Thanéser was in 1093 a young man.

Mohámmad 'áshiq *Himmat* was in 1093 a young man.

Mohámmad *Háshim* was a calligraph and the father-in-law of Sarkhúsh.

Myr *Yahyá Káshy* was a poet of Sháhjahán who gave him orders to compose a بادشاه-نامه. He died in 1074. The chronogram of his death is احیای سخن چو کرد بحیی جان داد.

(14) مرآت الخیال تصنیف شیر خان لودی (P.)

Mirror of imagination by Shyr Khán Lódy son of 'alyy Amjad Khán (the name of the author is in page 26.) He informs us in the postscript that he lost his father in A. H. 1084, and three years after, he lost his brother who died in the mountains of Kábul, he also gives us the date when he composed this book in saying that the title is a chronogram, if you remove the pardah or veil (i. e. 1313—211=1102). It is dedicated to Sháhjahán and contains an account of the most celebrated Persian poets; and besides it treats on almost every science cultivated by the Musalmáns: Music, Medicine, cosmography, oneirocritic, talismans, &c. at the end is a chapter containing notices of poetesses.

ای یاد تو بند بر زبان نطق سخن سرای را

Printed at Calcutta in 1831, 8vo. 543 pp. Lithographed at Bareilly in 1848. MSS. copies are frequent, some of them are abridgments.

(15) ✓ آسمان سخن (P.)

The heaven of composition being a rhymed abridgment of Dawlat-sháh by Luff Allah Moḥammad Mohandis b. Aḥmad. We are informed in the preface (which has twelve distiches) that Fáyidhy فایضی Kirmány rendered the Tadzkirah of Dawlat-sháh in Persian verses at the time of Akbar and altered the division of the original, making ten periods طبقات instead of seven; Luff Allah Moḥammad who was a contemporary of Awrangzéb remodelled this version and added two periods برج to make the number correspond with the signs of the zodiac and in allusion to it, he gave it the above title.

About 250 verses; every verse contains the name of a poet.

First verse

فخست شکر خدای که آسمان سخن ۥ بدانزید محیط نه آسمان کهن

A copy bound with other books is in the Tópkhánah.

I give here the 12th chap. as a specimen.

وحدید دهر امانی بن مهابتخان	ولی بخانزمان است شهر دوران
دگر یگانه ظفرخان تخلص احسن	ر بوده گوی سخن از سخنوران در فن
دگر وحید زمن آشنا عنایت خان	بود ببحر سخن آشنا عنایت خان
دگر وحید زمن شادمان غم پرور	بیان شادی و غم در کلام او مضمور
دگر سخنور کشمیر محسن فانی است	بقای ناموی از دولت سخن دانی است
مه سپهر سیادت یگانه مهر عماد	که بود در غزل و مدح و مثنوی استاد
لبیب عصر محمد حسین آشوب است	سخنوری که سخنهایش جمله مرغوب است
دگر وحید زمان است طالبای کلیم	که شعر اوید بیضا است نزد طبع سلیم
دگر فرید جهان قدسی محمد خان	بعهد شاهجهان گو ر بوده از اقوان
الهی همدانی است در سخن استاد	سخنوری است که داد سخنوری میداد
لبیب ازمنه امی نخواند هیچ کتاب	ز فیض حق شده عفتوح بر رخسار مدباب
دگر وحید زمن باقی نرانگ او	خوشت همچو غزلهای عاشقانه او
فصیح ازمنه فتاح که چون غزل میگفت	چو عادلایب غزلخوان در و گهر می سنت

(16) همیشه بهار تصنیف کشتن چند اخلاص تخلص (P.)

Eternal Spring by a Khatry of the name of Kishen Chand whose takhalluṣ is Ikhlāṣ. The title multiplied by two gives the date of the compilation, viz. 1136. The author was a son of Achal-Dás of Dilly whose house was the resort of the learned. During his father's life-time he learned Kárad-bázy (a kind of fencing called Bakayty بکیتی in Urdú) after his death he applied himself to poetry. He died under Ahmad Sháh, reigned 1160 to 1167.

It contains, in alphabetical order, an account of about 200 poets who flourished (in India) from the time of Jahángyir to the accession of Mohammad Sháh, A. H. 1131.

Two copies are in the Tópkhánah, 12mo. 300 pages, 10 lines. A very good copy is in possession of Mr. Hall. First line

ای ذکر تو گل فروش بازار سخن || رنگین ز تو برگ برگ گلزار سخن

Table of contents (this list may be considered as a continuation of the one, p. 109 with several repetitions.)

Amyn Khán *Anjám* a son of the Nawáb Amyr Khán.

Amyr Iláhy.

Myrzá Jalál *Asyr* d. 1040, used to compose his verses in a state of intoxication. Myrzá Ismá'yl Ymá of Ispahán.

Mollá Aly الهی of Persia, has not come to India.

Myrzá Arjamand *Azád* a son of 'abd al-Ghanyy Bég, has also the takhalluṣ of *Jonún*.

Aujy of Persia, a contemporary of Sháhjahán.

Myr Báqir *Ishráq* seems to have been alive in 1136.

Mollá Sayyid Ahsan *Ejád* wrote the history of the reign of Farrokhsiyar in very elegant prose. Died in 1131 or soon after.

Myr Imán aldyn *Iksyr* is a clever physician.

Shafy'áiy *Athar* was blind, and has never visited India.

Myrzá Ibráhyim *Adham* a son of Myrzá Radhyy Artymany a Sayyid came to India under Sháhjahán, was very insolent and was therefore put to death.

1 p 109

Mo'azzaz Khán *Afsar* Mohammad 'ally Bég came from Ispahán to India and died in Bengal. *Intikháby* Wirdy Bég died young.

Yúl Quly Bég *Anyay* was first librarian of 'ally Quly Khán at Herát, then he came to India, and was patronized by the Khánkhánán 'abd al-Rakym. He died at Burhánpúr and left a Dywán and a Mathnawý. Siráj aldyn *Arzú* composed a large Dywán.

Khánzamán *Amány* son of Mohábat Khán a pupil of Murshid, who flourished under Sháhjahán. *Arshada* was a native of India.

Ismá'yl Bég *Unay* resided at Herát. Was, as a prisoner of war, carried to Túrán by 'abd Allah Khán, came to India and was patronized by the Khánkhánán 'abd al-Rakym.

Mohammad Sa'yd *I'jáz*. Myrzá Mohammad *Ahsan* is alive.

Myr *Ashky* Qommy a *Tabátábá* Sayyid d. at Agra in 972, left *Qacydahs*, two Dywáns of Ghazal and one Dywán of humoristic poetry.

Sháh *Asfrym* Láhóry was alive in 1136.

Tzafar Khán *Ahsan* was governor of Kashmyr left a Dywán.

Asyry Tázy his name was Amyr Qádhíy. He died in 982.

Mohammad Qádiq *Ilqá* used to instruct Hindú boys, is alive.

In'áyat Khán *Ashná* a son of Tzafar Khán *Ahsan*. Wrote a Dywán and a history of thirty years of Sháhjahán's reign.

Myr *Ahsany* b. Myr Abú-l-Fazl Músawý was born at *Tabáláh* near Láhór and died in 1011 left *منذري شاه و ماه و دلبر و شيدا*

Gholám Moçtafá *Insán* of the Kanboh tribe of Morádábád.

Mollá *Atzhary*. He and his father had come to India. Was a contemporary of Jahángyr.

Mohammad Ibráhyim *Inçáf* was a pupil of Myrzá Mo'izz Músawý Khán.

'abd al'azyz *Yjád* a pupil of Bydil. Was probably alive in 1136.

Asád Bég *Asad* flourished under Jahángyr.

'abd al-Rasúl *Intighná*.

'iwadh Bég *Ikeyr* came under Jahángyr to India. Wrote elegant prose and was a good calligraph. He was Munabiy of Sháhjahán.

Mawláná *Anear* Núr Mohammad was a native of India.

A'lá Túrány.

Mollá Mohammad Sa'yd *Ashraf* came under 'álamgyr to India and was patronized by Zyb alnisá Bégam.

Myrzá Mohammad Raby' *Anjab* Ispahány a pupil of Mortadhá Quly Bég.

Achal Dás a Khatry the father of the author resided at Dilly.

Ikhlāq a pupil of 'abd al-Ghanyy Bég *Qabúl* and the author of the *Tadzkirah* under notice.

Sháh Walyy Allah *Ishtiyāq* is a grandson of Shaykh Ahmad Sirhindy who was called *Hadhrat* and a pupil of *Qabúl*.

'abd al-Qádir *By-díl*, his *Dywán* of *Ghazal* has more than 100,000 verses, and besides he has written a *Dywán* of *Qaṣydahs* and a *Dywán* of *Rubá'ys* and several *Mathnawies*, he is also the author of a prose work called *چهار عنصر*.

Shaykh 'abd al-Salám *Payámy* flourished under Jahángyrr and went towards the end of his career to the Deccan.

Sharaf aldyn *Payám*. Sháh *Bahjata* was a Darwysz.

'abd al-Báqiy *Báqiy*.

Rafy' Khán *Bádzil* author of the *Hamlahé Haydary*.

Payrauy Sáwajy Amyr Bég flourished under Sháhjahán.

Hájy Byná is a merchant of *Gujrát*.

Bynash lived at Kashmyr. Mawláná *Baqáziy* d. 1009.

Sawámy *Bhóbat Ráy By-ghamm* a Khatry resided at Pathán near Jammú in the Panjáb, he translated from the Hindée (Sanskrit) the *Prabodha Chand* (*Chandrodaya*) *Nátrak*, a very curious work on Theosophy into Persian, and dedicated it as well as several other treatises on *Gúfism* to *Náriyan Chand*.

Udé Bhán *Bahár* a pupil of the author of this *Tadzkirah*.

Mollá Jámy *By-Khúf* a contemporary of Sháhjahán.

Bayáná Myrzá Mahdiy visited India and returned to Persia.

Ráy Chand Bhán *Brahman* was the most distinguished Hindú since the time of Týmúr.

Bazmy a contemporary of Jahángyrr.

Myrzá Abú Toráb *Baydhá* a companion of the Amyr alomaré Dzú-l-Fiqár Khán, became blind towards the end of his life.

Myrzá Mohsin *Táthyrr* (*Túshyrr*?) Wazyr of the Padsháh of Yazd, sent his *Dywán* to Shohrat in India. *Tajalliy* 'ally Ridhá.

Myr *Tashbýkhy* 'ally Akbar son of Sháh Mohammad Káshy flourished under Jahángyrr at Láhór. He was an eccentric and unaccessible man, and wrote few of his verses down. He died at the age of seventy. *Tanhá* 'abd al-Latýf Khan.

Myrzá 'ajam Quly *Turkmán* was of Persian (Shyráz) origin, but was born in India.

Bhupat

22

Mohammad Hosayn *Tajalliy* Káshány died at Akmadábád in Gujráť in 1090, aged twenty-seven years.

Mollá *Rahmat* Allah *Tamkyn* was in 1136 residing at Kashmyr.

Myrzá Mohammad 'ally *Tamanná* flourished under Farrokhsiyar. Háfitz Jamál *Tulásh*.

Aghá 'abd al'ally *Tahayn* is a grandson of Júyá.

Myrzá Fath 'ally *Taskyn*, he was probably alive in 1186.

Hakym Mohammad Sa'yd Qommy *Tanhá* physician of Sháh 'abbás, left a Dywán.

Ráy Manóher *Tawsony*, Akbar gave him the title of Myrzá.

Myr Mofákhir (Sar-khúsh writes Tafákhör) Hosayn *Tháqib* resided in Sirhind.

Myr Sayyid Mohammad *Tháqib* a pupil of Myr Táhir 'alawy.

Mohammad Hosayn *Thanáiyi* Mashhady came to India under Akbar and died in 996, the chronogram is مغنور نيك. He commenced an epic poem called سد مكندر but did not complete it. He left a thick Dywán. Myr Mohammad Afđhal *Thábit* was alive in 1136.

Núr aldyn Jahángyr Padsháh born in 977, succeeded to the throne on Thursday the 11th Jumáda II. 1014, died 28th of Qáfar 1037.

Myr Mohammad Ja'far *Jorát*.

Mohammad 'ally Bég *Jism* left a Dywan.

Myrzá Ja'far Bég *Ja'far* had the title of Aqaf Khán. He died in 1212, the chronogram is سد حوت از اصف خان. He left a Khosraw Shyryn. Myrzá Daráb *Julyá* resided in Kashmyr.

Sayyid 'ally *Judáiyi* Tabryzy visited India under Akbar, and was employed in the Imperial library in painting illustrations to books.

Padsháh Quly *Jadzby* a contemporary of Jahángyr was killed.

Myrzá Mohammad Ayyúb *Jawdat*.

Jashany Labóry Gholám 'ally flourished under Jahángyr.

Khwájah Mohammad Maqqúd *Jámi* a pupil of 'abd al-Ghanyy Bég Qabúl resided in Kashmyr.

Ja'far had the title of Allah Wirdy Khán, left a short Dywán.

Hakym Hádziq was born at Fatáhpúr and rose under Sháhjahán to the rank of three thousand with a salary of 20,000 Rupees a year.

Yádgár Bég *Hálaty* of Túrán.

Myrzá Isma'yl *Hijáb* came to India under 'alamgyr.

Mohammad Hayát *Hadhrat* was alive in 1136, had first the takhal-luq of Qábil.

Myrzá Mahdíy *Hojjat* a cousin of Myrzá Dáráb Júrá, died at Dilly.

Mohammad 'allyy resided at Kashmyr and was in 1136 past thirty years of age, had first the takhalluṣ of *Taklyf*, then of *Maṣḥá* and then of *Hashmat*; he is a pupil of 'abd al-Ghanyy Bég Qabúl.

Mohammad Bég *Haqqy* resided at Gujrat.

Hayáty Gylány was much given to pleasure, completed by order of Sháhjahán the Toghluq-námah of Amyr Khosraw which was defective. He did it so well that Sháhjahán had him weighed up in gold for it.

Shéó-Rám *Hayyá* a pupil of By-díl has written a Dywán.

Hashmaty a friend of Mollá Shaydá left a Dywán.

Mohammad Taqyy aldyn Ispahány *Hozny* d. in 989 on the banks of the *Jenáb*.

Myr *Hamzah* Táshkandy was the son of the king of merchants of Táshkand. He came to India and became, when he got old, completely deaf, he was skilled in making chronograms. One of his chronograms is نه را برقم سه باره بنویس. The numerical value of the letters of this sentence as well as the meaning "write nine three times" give 999. [Náṣir 'allyy.

Shaykh Mahmúd *Hayrán* resided at Sirhind and was a pupil of

Hamdy Kashmyry was a learned man. He died in 1018, the chronogram is شد به بهشت.

Sayf Allah 'alawy *Hazyny* a contemporary of Jahángyrr studied diligently the ancient poets.

Shaykh *Hasan* Qorayshy Kálpy d. in 989, the chronogram is فضائل پناهی.

Sayyid *Hosayn Kháliṣ* came to India during the reign of 'álamgyr and obtained the title of Imtiyáz Khán.

Sipah Sálár Khánkhánán 'abd al-Raḥym a son of Bayram Khán was born on the 14th Qáfar 964, and died at Dilly in 1032.

Khalyl was in the service of Zyb alnisá Bégam and arranged her compositions, he wrote elegant prose and poetry.

Myr *Khosrawy* Qáyingy a contemporary of Jahángyrr.

Myrzá Fadhl Allah *Khúshṭar* a son of *Sar-khúsh* was alive in 1136.

Shukr Allah Khán *Kháksár* son-in-law of 'áqil Khán Rázy wrote a commentary on Jalál aldyn Rúmy's Mathnawý.

Mohammad *Haydar* Herawy *Khiḍḍly*, a contemporary of Jahángyrr.

Jamál aldyn *Kháicary* a native of Gylán came to India in 1011.

Mollá *Dáná* was engaged in Farrokhsiyar's reign with Nátzim Khán, who is usually called 'abd al-Rakym *Fáirigh*, in copying the *Sháh-námah*. *Dakhly* Ispahány.

Myrzá Dáwúd of Mashhad a contemporary of Tahir Waáyd.

Sháh Ismá'yl *Dzabyh* was born in Persia, travelled much, and resided for some time in India.

Mawláná Imám aldyn *Riyádhyy* is a very learned man and usually called *Imám al-Radhyy* he is a native of Láhor and resided at Dilly. His father Lutf Allah Mohandis was a great Mathematician and made occasionally verses; in the capacity of a poet he used the takhalluq *Mohandis*. The father flourished under Akbar. *Riyády* was also a good Mathematician and his books on this science were much in vogue in schools. It seems that he was alive in 1136. One of his pupils wrote a commentary on the *Almagest*.

Mohammad Myr Zamán *Rásikh*. Sayyid Jalál *Ridháyiy* d. 1057.

Myr Mohammad 'alyy *Ráyih* is a Qalandar of Siálkót.

Myr Radhyy Dánish a Sayyid of Mashhad came to India under Sháhjahán.

Arshad 'alyy *Rasáyiy* was well versed in Persian literature and seems to have been alive in 1136. He was a pupil of Myán Sháh Bhyk.

Hasan Bég *Rafy* resided first at Mashhad, and thence he came in 1064 to India, and entered the service of Sháhjahán.

Mollá 'abd al-Rashyd the author of the *Farhango Rashydy* which he dedicated to Sháhjahán, he wrote a chronogram on the accession of Sháhjahán. The author takes occasion to quote from the history of Sháhjahán a passage containing a statement of the expenses of the palace of Dilly, it cost sixty lakhs of Rupees, viz.: Sháh Maáll with the golden roof fourteen lakhs; Imtiyáz Maáll, which contains the king's sleeping apartment, kitchen and out-offices, five and a half lakhs; The Dawlat-khánah Khác (I suppose what is now called the *Dyván*) and the Dawlat-khánah 'ám two and a half lakhs; The bath and *Hayát-bakhsh* six lakhs; the palace of the women, seven lakhs; the Bázár of the palace four lakhs; the wall and ditch round the palace which has 100,000 cubits in circumference, and is double as large as that of Agra, twenty-one lakhs of Rupees. The Jámí' masjid of Dilly cost ten lakhs of Rupees. These build-ings would cost at least five times as much in our days, 1852 A. D.

Myr Haydar Káshy *Rafy'y* a contemporary of Faydhy, went from India on a pilgrimage to Makkah thence to Persia and returned to India.

Myrzá *Radhyy* Artymány the father of Myrzá Ibráhym Adham.

Shaykh Sa'd aldyn Kháfíy *Riháyyi* a mystic, left a Dywán and imitated the Khamsah of Nitzámy. Myrzá *Rostam* Qandaháry.

Myr 'abd al-Razzáq Yazdy *Rasmy* flourished under Jahángyr and spent twenty years in India in the garb of a Darwsh.

Myrzá Yzad-bakhsh *Rasá* d. in 1119, the chronogram of his death is *رسا رفتہ از جهان بچنان*. Mawláná Wakýd *Rawány* resided at Agra.

Mohammad *Ridhá* Kashmyry.

Myr 'askary *Rázy* 'áqil Khán wrote besides the *Moraqqa'* also *شمع و پروانه* and *ثمرات الحیوة* and *نغمات العشق* which contains the loves of Ratan and Padmáwat. The *ثمرات الحیوة* is properly speaking the work of Shaykh Burhán aldyn the spiritual guide of Rázy, but Rázy arranged it. Rázy was for many years Qábahdár of Dilly and died in 1108.

Zamán Bég b. Ghayúr Bég Kábuly his title was Mohábat Khán and his takhalluq *Sásany*, he was an Amyr of Jahángyr.

Mawláná *Zulály*. *Zakyy* Hamadány. *Zamáná*.

Myrzá Záhid 'ally Sháhe Bander *Sakhá* a poet of Persia.

Myr Jamyl *Sázy* flourished under 'álamgyr and held a Mançab.

Shaykh Mohammad Sa'yá Qorayshy was when young a companion of Sultán Murád-bakhsh.

Myr 'abd al-Çamad *Sokhon* was alive in 1136.

Sayyid Çalábat Khán Mojáhid-jang *Sayyid* was commissary of ordinance under Farrokhsiyar.

Mohammad Háshim *Sanjar* was for some time imprisoned by Akbar and went subsequently to the Deccan, where he was well received by Ibráhym Khán 'ádil Sháh.

Aqá Farydún *Hosayn Sábiq* came under 'álamgyr to India.

Mohammad 'álam *Sorúry* a (Sarwary?) of the time of Jahángyr.

Mohammad Quly *Salym* came to India under Sháhjahán. Died in Kashmyr in 1057 the chronogram is *رضوان* *Sámiry* Tabryzy contemporary of Jahángyr. Mollá *Sáti'* Kashmyry was alive in 1136.

Myrzá Mohammad Afðhal *Sar-khúsh*.

Mohammad Ghadhanfar *Syry* (*Sayry*?) was born at Kháf and brought up at Herát.

Salik Yazdy spent part of his life at Golcondah. In 1066 he entered the service of Sháhjahán.

Mohammad Ahsan *Sámi* of India had first the takhalluq of '*ishrat*' was alive in 1136. 'abd al-Kháliq *Samandar* d. at Láhór in 1016.

Myr Sayyid 'alyy *Sayyid* has never visited India. Was a contemporary of Myrzá Mo'izz.

Sayyid Sa'd aldyn a soldier, has not yet chosen a takhalluq.

Sa'ud Khán Multány was in the service of Sháhjahán.

'abd Allah *Sihry* was born and educated at Agra, was a good calligraph, is dead. *Sayirá Mashhady* has not visited India.

Abú Mohammad *Saráby* born and educated at Siálkót. He was a contemporary of Jahángyir. *Arslán Bég Sipáhy*.

Sa'yday *Gylány* was a very good calligraph and enjoyed, during the reign of Jahángyir and Sháhjahán, the title of By-Badal Khán and the office of superintendent over the emperor's goldsmiths.

Khawájah 'abd Allah *Sámiy* came from Láhór to Dilly was a contemporary of the author, he is the author of a thick Dywán.

Myr Jalál aldyn *Siyadat* resided at Láhór.

Salik Qazwyny flourished under Sháhjahán.

Nawáb Hakym almulk Farrokhsháhy this is the title of Shaykh Hosayn 'arab whose takhalluq is *Shohrat* he was alive in 1136.

Mollá *Shaydá* born at Patáhpúr Sykry, he flourished under Jahángyir and Sháhjahán and died in Kashmyr, left a Mathnawý of about 12,000 verses in the style of the Makhzan al-asrar of Nitzámy. It begins بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَمَدُهُ مَرْجَشِيْغٌ فَيَضِيْ عَمِيْمٌ.

Shaukat Bokháráiyi was probably alive in 1136.

Shápúr Rázy a contemporary of Jahángyir.

Gul Mohammad *Shá'ir* a pupil of By-dil was probably alive in 1136. Yúsof Bég *Sháyyiq*. *Shádamán* an Afghán flourished under Sháhjahán and 'alamgyr. *Shikyb* has never visited India.

Shikyby a contemporary of Jahángyir.

Sharyf Káshy was first a Qalandar and turned afterwards a merchant left a Dywán. *Sháh Sháhydá*.

Myr *Shawgy* was a mystical poet.

Mohammad Hasan Jawnpúry *Sháddáby*.

Shabáby a brother of *Saráby*.

Qamar aldyn who had the title of Nitzám almulk and the takhalluq of *Shákir*, was alive in 1136, has written a Dywán.

See p. 123
Safar

Mawláná *Shogúny*.

Shaykh Núr aldyn *Shayiq* was calligraph. He was in this art a pupil of Abú al-Ma'aliy. He was alive in 1186.

Myr *Yahyá Shindak*. Myrzá Mohámmad 'ally Tabryzy *Qáiyib* came under Sháhjahán to India and obtained a Mançab and the title of Mosta'idd Khán, he left more than 300,000 verses.

Shaykh Qadr aldyn Nayshápúry is a man of some learning.

Qabáiyiy flourished under Sháhjahán.

Qabúhy Chaghatáy a mystic, and suspected of infidelity, d. 973.

Hájy Mohámmad Qádiq *Qámit* a merchant, came to India under 'álamgyr and wrote a Dywán.

Mawláná Qaláh aldyn Sáwajy *Qayrafy* came from the 'iráq to India by the way of the Deccan during Akbar's reign. He is the author of a Dywán.

Hakym Kátzim had the title *Masyh albayán* and the takhalluq of *Qáhib*. Mohámmad Myrak *Qálihy* flourished under Jahángyr.

Qafáiyiy was educated at Kálpy d. 1016.

Myr *Qaydy* came in 1064 from Ispahán to India.

Qafyy aldyn Ispahány *Qafyy* flourished under Jahángyr.

Mohámmad 'ysá *Qafyyr* Jawnpúry committed suicide in 1018.

Dhamyr.

Mollá *Toghrá* was originally of Mashhad but resided in Kashmyr.

Myr 'abd al'ally Sabzwáry *Táli* a nephew and pupil of Sayyid Mohámmad Tháqib.

Mohámmad Ibráhym Kashmyry *Tolá'y* flourished under Jahángyr.

Sháh *Táhir* of the Deccan.

Myrzá Hasan Tirmidzy *Tálib* an Amyr of Akbar d. 1018 the chronogram is *باد ابی طالب باد* *حشرش بعلي ابن ابی طالب*, left a Dywán and two Mathnawies *خورشید و فیروز* و *طالب و مطلوب*.

Nawázish Khán Rúmy *Táli* wrote occasionally poetry.

Tálib Amoly the king of poets under Jahángyr d. 1035.

Mollá *Tzohúry* Tarshyzy Núr aldyn Mohámmad came in 988 from Khorásán to the Deccan, he settled in Áhmadnagar and married the daughter of Mawláná Malik Qommy; king 'ally 'édil Sháh conferred high favours upon him; when he sent his Sáqiynámah to Burhán Nitzám almulk in Haydarábád, he made him a present of several elephants laden with goods and money, the messenger in charge asked him for a receipt, and he wrote the laconical words *ندیم کردند*

نليم كردم "they have made it over to me, and I have thanked for it, or accepted it." It is said he and his father-in-law were killed in an affray.

Mawláná 'orfy Shyrázy, his name was Khwájah Çaydy, he lived at Akmadnagar with Tzohúry Qommy and subsequently at Fatáhpúr Sykry. Died at an age of 35 (or 36) years in 999 at Láhór, and left a Dywán and two Mathnawies, viz. خسرو شیرین and مخزن اسرار but the latter remained incomplete, he also left a prose work called رساله نغیه in which he addresses his ownself.

Myán Náçir 'alyy born at Láhór d. 1108 on the 6th Ramadhán.

Myrzá Abú-l-Ma'áliy 'áliy had under Farrokhsiyar the title of Wizárat Khán, is the author of a Dywán.

Myr Tühir 'alawy came under 'álamgyr from Persia to Kashmyr, and settled there.

Sayyid Mohámmad Najafy 'itáby was for a long time imprisoned by Akbar in Gwályár, when released he went to the Deccan. He left a Dywán.

Shaykh 'abd al'azyz 'izzat flourished under 'álamgyr.

Shaykh 'atá Allah 'atá a pupil of By-díl, resided at Amróhah, he died at Dilly in 1135 at the age of forty, the chronogram is آشنا رفتہ حیف.

Hakym Mohámmad Hasan Shyrázy 'arif was two years imprisoned by order of Jahángyr. 'ámil a pupil of Çáyib.

Khwájah 'abd al-Rahym 'ábid was alive at Dilly in 1100.

Mollá 'alyy Quly Ispahány never visited India.

'alá aldyn a Çúfy was very fond of Indian music.

'alyy 'atzym 'atzym a son of Myán Náçir 'alyy wrote a small Dywán. Sayyid Lutf Allah 'ápiy flourished under 'álamgyr.

'álimy Shyrázy was blind.

Myrzá 'alyy Quly Khán was alive in 1136.

Mohámmad Háshim 'ájiz is a well educated man.

'abd al'azyzy (sic) Jawnpúry 'azyzy a learned man flourished under Jahángyr.

Myrzá Ja'far 'áshiq wrote chiefly satyres, was probably alive in 1136.

'orújy was of noble birth, and was one of the courtiers of Jahángyr. Left a mathnawý called (معدن اسرار) in the measure of the Makhzane asrár and a Dywán.

Ni'mat Khán 'aīly had under Bahádursháh the title of Dánish-mand Khán. Wrote much in prose and verse and in Persian and Arabic. He died in the third year of Bahádursháh's reign—1120.

Khawájah Mo'yn aldyn *Ghāziy* held a high office.

Mollá Táhir *Ghanyy* of Kashmyr died very young and left a Dywán. 'alyy Ridhá Mashhady *Ghazzály*, Akbar gave him the title of king of poets. He died at Gujrát 980, and left a Dywán of near one hundred thousand verses, and the following prose works كتاب اسرار and رشحات الحيات on Çufism; مرآة الكائنات on ethics.

Shaykh Mohammad Akram *Ghanymat* of Ganjáh in the Panjáb. He was a Qádirian Çúfy and a contemporary of Myr Mohammad Zamán Rásikh. Besides a short Dywán he left a Mathnawy containing an account of the loves of 'azyz and Shahyd, and bearing the name of نيرنگ عشق.

Myrzá Abú Toráb *Ghobár* was alive in 1136.

Mollá Mohsin *Fāniy* of Kashmyr was a friend of Dará Shikóh. He was a very learned man and left a Dywán. ✓

Shaykh Abú-l-Faydh *Faydhy* born in 954, died on Sunday the 10th Çafar 1004. His father Shaykh Mobárik Nágawy who d. 1001, wrote a commentary on the Qorán entitled منبع نفائس الفنون, it is in four volumes, and is nearly as large as the Tafsyr Kabyr. Faydhy left besides other works the سواطع الهمام which is a commentary on the Qorán without diacritical points, he had a library of twelve thousand volumes most of which were autographs.

Fátimah Qawwálah a lady of Ispáhán. *Faḡhy*.

Myrzá Abú-l-Fatḡ Sabzwáry *Fútih* a nephew of Myrzá Hosayn, 'árif came from Ispahán to India, and returned after some years to his home.

Myr Ahmad *Fāyiq* a brother of Siyádat resided mostly at Láhór. Was probably alive in 1136.

Farhat Kashmyry was alive in 1136.

Forúghy Kashmyry d. 1077.

Myrzá Nádír alzamán *Faḡyh* a nephew of Aryn Mohammad 'irfán.

Shaykh Mohammad *Fāyiz* فایز a pupil of Mohammad Sa'yd I'jáz. Was probably alive in 1136 and had written a short Dywán.

Myrzá Ghiyáth aldyn Mançúr *Fikrat* of Ispahán came under 'álamgyr to India.

Mohammad Bég *Furḡat* has never visited India.

سواطع الهمام

Mohammad Ibráhyim *Fayádhán* a son of *Aqá Mohammad Hosayn Nájiy*. *Fáyidh* 'abharý was probably alive in 1136.

Mohammad Dárá Shikóh *Qádiry* a son of Sháhjahán by Arjumand Bánú Momtáz-Ma'all was born on Monday the 30th (Salkh) of Çafar 1024 at Ajmyr, was put to death in the night of Thursday 22nd Dzú-lhajj 1069 at an age of 46 years. He was buried in Humáyún's Mausoleum near Dilly. He left among other works a *Dywán*, *مجمع البحرين* *حسنات العارفين* *رسالة حقنا* *سفينة الاوليا* *مكنية الاوليا*.

Hájy Mohammad Khán Qodsy of Mashhad came in 1041 to India and was favourably received by the emperor, he is the author of *ظفر نامه شاه جهان پادشاه* and other works.

Myrzá 'abd al-Ghanyy Bég *Qabúl* a Çúfy is a pupil of *Júyá*.

Qásim Dywánah a pupil of Çáyib was probably alive in 1136.

Mohammad Panáh *Qábil* was probably alive in 1136. *Qádir*.

Qásim Khán Qásim a courtier of Jahángyry.

Myrzá Tálib *Kalym* was born in Hamadán and educated in India. The chronogram of his death is *طور معني بود روشن از كلیم* = 1061.

Shaykh Sa'd Allah *Gulshan* a mystical poet who resided for some time at Dilly and left nearly one hundred thousand verses of Ghazals, he was a disciple of Sháh 'abd al-Ahad Sirhindy and made with him the pilgrimage to Makkah. Myrzá Kámrán *Gúyá*, a brother of *Júyá*.

Shaykh 'içmat Allah *Kámil* of Morádábád.

Myrzá *Girámy* a son of 'abd al-Ghanyy Bég was a young man in 1136. *Kamtar*. *Gustákh*.

Karam 'alyy Bég *Karam* flourished under Bahádursháh.

Girámy a son of Amánat Khán, who was in the service of 'álamgyr, left a *Dywán*. *Lámi* is a good poet.

Mollá Sháh a mystical poet of Badakhshán came to Láhór, and made the acquaintance of that great Çúfy Sayyid Myán Sháh Myr Qalandar, who was of Egypt, and a disciple of Ibráhyim Baqáyyi. *Mollá Sháh* was the spiritual guide of Dárá Shikóh and spent the summer in Kashmyr, and the winter at Láhór. He died in 1072.

Myrzá Mo'izz *Fitrat* a man of taste, a good poet and a great patron of poets, came to India under 'álamgyr and obtained the title of *Músavvy Khán*, the chronogram on his death is *معز الدين موسوي رفت*.

Mokhliç Kásby has never visited India, but his poetry was much esteemed here.

Myr Moḥammad 'alyy *Matla'* is a son of Sháh Ḥafyy.

Abú-l-Barakát *Minbar* (*Monyr?*) died at Agra, on Saturday the 7th Rajab 1054, left about thirty thousand verses, he was also a good prose writer.

Mohammad Nitzám *Mu'jiz* wrote a *Dywán*, was alive in 1136.

Myr Moḥammad Samy' *Matzhar* a Persian, was police-officer at Ajmyr whilst Moḥammad Moqym *Masyh* was *Dywán* of that Province. Myr Ahmad *Mohyy* is a good poet.

Qásim Khán *Mokhlîq*, his ancestors came from Persia and settled in Kashmyr.

Mohammad Moqym Khán *Masyh*, a mystic poet, it seems that he was alive in 1136, and had written a *Dywán*. Mollá *Malik* Qommy.

Myr *Madhúsh* a brother of *Siyádat* and contemporary of 'álamgyr.

Mahmúd Bég Túrání *Mahmúd* came to India, but returned to his home. Myr Moḥammad 'alyy *Máhir*. *Munçif*.

Hakym Rokná *Masyh*, an Amyr of Jahángyr. Myrzá *Moqym*.

Maymanat Khán Kashmyry came as a merchant to India, and entered the service of the emperor. Was alive in 1136.

Anand Rám *Mokhlîq* a pupil of By-dil, was probably alive in 1136.

Myr Abú-l-Faydh *Mast* was alive in 1136.

Táj Bég *Mamnún*. Mollá *Mafyá* Balkhy. [in 1136.

Ḥafyy *Moshtáq*, a pupil of Mollá *Asfryn* Láhóry, was probably alive Shaykh Sa'd Allah *Masyhy*, a friend of Mollá Shaydá, put the story of Rám and Sytá in verse. Myrzá Sháh Hosayn *Monásib*.

Mohammad Báqir had first the takhalluḡ of *Monásib* and then of *Moshtáq*. *Mon'im* Shyrázy.

Núrjáhán Bégam a wife of Jahángyr. She died in 1055.

Mollá *Nisbaty* Thánésery left a Mathnawý, in which he imitates the *Makhzan al-asrár*. *Nasýrádyiy* Hamadány.

Náẓim Herawý author of a Yúsof ó Zalykhá and of a *Dywán*.

Náẓf Kashmyry was a good poet.

Myrzá Núr Allah *Nozhat* is a pupil of 'abd al-Ghanyy Bég Qabúl.

Sayyid 'atá Allah *Náẓir* a pupil of Abú-l-Faydh *Mast* was alive in 1136.

Mohammad Ridhá *Niyáz* was a merchant residing in Gujrát.

Aqá Mohammad Hosayn *Náẓiy* a calligraph.

Ni'mat Allah Khán *Ni'mat* is a son of the paymaster of the troops of 'álamgyr. Myr *Naját* of Ispahán has never visited India.

Myr *Najábat* a brother of Siyádat.

Mollá *Nasr'y* flourished under Jahángyr. *Nádim* Gylány.

Mohammad Yúsof *Nakhat* نكهت. Farrokhsiyar gave him the title of Sokhouwar Khán.

Natzyry Nayshápúry died during the beginning of Sháhjahán's reign. Myrzá Mohammad Táhir *Wahyd* flourished in Persia, at the beginning of the reign of 'álamgyr. Mollá *Wahshy*.

'abd al-Ahád called Myán Gul and had the takhalluṣ of *Wahdat*, a son of Shaykh Ahmad Sirhindy who was called *Hadhrat*. He was a Naqsh-bandy Çúfy and left a short Dywán.

Irádat Khán *Wádháh* left a large Dywán and a Mathnawý in six daftars. 'abd al-Wáhid *Wahshat*. *Wá'it*z Qazwyny.

Ráy Rámjy *Hátif* a Khatry of Ambálah, was deputy Dywán under Farrokhsiyar. Was alive in 1136.

Hádiy 'ally Khán b. Amyr Khán *Hádiy* was alive in 1136.

Sháh *Yagyn* was at Dilly in 1136.

Mohammad 'áqil *Yaktá* was alive in 1136.

Ahmad Yár Khán *Yaktá* a contemporary of the preceeding Yaktá whom he met at Láhór.

(17) سفینه خوشگو or سفینه خوشگوی (P.)

The ark of Khúshgú being a history of Persian poets. The author informs us, that the title is a chronogram expressing the date, when he began the compilation of this work, viz. 1137. He was ten years engaged in compiling it, and consequently the date when he completed it, is contained in سفینه خوشگوی, 1147. But before he could take a fair copy and publish the work he was called away by the invasion of Nádir Sháh to Kót Kangra with the army, and he remained seven or eight years in the Panjáb. In 1155 he returned to Dilly, and gave his work to his master Árzú for correction, he made some glosses and added a preface which in this copy fills only two pages. Though the author gives us these particulars of his life, he does not mention his own name.

From Arzú's preface it would appear that Khúshgú (eloquent) was his takhalluṣ. In the Tadzkirah of Hayrat it is stated that the name of Khúshgú was Bindraban, that he was a native of Benares and of the Bania caste, and that he was the author of a Tadzkirah. In the postscript to the second volume of this work, which was executed at Dilly in 1191, it is said *تواریخ الشعراء در احوال* شاعران تصنیف مروانا نورالدین محمد ظهیری تخلص "History of the poets, that is to say, notices of poets by Mawláná Núr aldyn Moḥammad whose takhalluṣ is Tzohúry." This is certainly wrong, for Núr aldyn Tzohúry lived a century before this book was written, and no biographer mentions a Tadzkirah of his. Sir G. Ouseley, *Not. of Pers. Poets* p. 172, mentions this Tadzkirah, and ascribes it to Bindraban Khúshgú, but he makes him erroneously a contemporary of Akbar.

The book is divided into three volumes. The first contains the ancient poets in chronological order, in all 362 notices. The second part begins with Jámy and ends with Mirzá Aḥmad Bég, whose date is not mentioned, but immediately before him is a more celebrated name that of Myrzá Majdzúb who composed the Mathnawý Sháhráhé Naját in 1006. This part contains 545 biographies. The third part is by far the most important, inasmuch as it contains contemporary poets, but unfortunately I have never seen a copy of it.

Beginning of the first vol. هرچند که از عین و سوا میگویم

Beginning of the second vol. الحمد لله والمنة که بتونیقه
از تالیف دفتر اول

The first two volumes are in my private collection, the first vol. has about 600 pp. the second 318, 17 lines in a page and three miṣra's in a line, copied in A. H. 1191 at Dilly. The first volume I picked up at Lucnow, and for the second I am indebted to the

kindness of my friend Hall. It is not unlikely that Sir G. Ouseley had the third volume of the same copy. I shall probably give an abstract of some of the contents of this book and of Wálih's Tadzkirah in the appendix.

(P.) ریاض الشعراء تصنیف علی قلیخان والہ داغستانی (18)

Gardens of poets by 'alyy Quly Khán Dághistány whose takhalluṣ is Wálih, and the book is therefore usually called the Tadzkirah of Wálih. He was born at Ispahán in 1124. Whilst he was pursuing his studies he fell in love with his cousin Khadyjah Sulṭán, but his union with her was prevented by "revolution of fortune and the breaking out of the Afghán invasion." This romantic attachment has become the theme of a Mathnawý. In 1147, he came to India where he composed this work in 1161, and died in 1170. In the Átishkadah this book is called the Tadzkirah of 'alyy Quly Legzy.

This is an universal biographical dictionary of Persian poets, and contains about 2500 articles. The biographical notices are short, but generally speaking correct, and he usually gives a sufficient number of specimens from their compositions. In India this Tadzkirah is more esteemed than any other.

تذکرہ محفل خاطر قدس مآثر صاحب دلائل

M. M. folio, 960 pp. of 25 lines; another copy 642 pp. of 27 lines. I have (besides a complete copy) an abstract which contains only the biographies and one verso from every poet omitting the extracts. I have been assured by Hájý Mohammad Hosayn, that it is an autography of Wálih.

(P.) مجمع النفائس تصنیف سراج الدین علی خان آرزو (19)

Collection of preciousities by Siráj aldyn 'alyy Khán A'rzú, who completed this work in 1164. He was born

in 1101 either at Agra or Gwályár, but brought up in the former city. According to some, his forefathers were descended from Chirágh Dilly a Saint, and according to others from Mohámmad Gwályáry equally a Saint. Some authors unite these two statements by saying that his father *Hosám aldyn Hosám* was descended from Kamál aldyn a nephew of the former Saint, and his mother from the latter. For some time he had an office of some importance at Gwályár. In A. H. 1132 he came to Dilly and met in 1147 the poet *Hazyn* who had just come from Persia to this country. The jealousy between the two poets induced *Arzú* to write a treatise entitled *تنبيه الغافلين* in which he points out the errors in *Hazyn's* poems. After the fall of Dilly, *Arzú* went to Lucnow, where he died in A. H. 1169. He compiled this work in 1164.

Most of his writings will be described under their respective heads they are :

- موهبت عظمى* The great present being a treatise on rhetoric.
عطية كبرى The copious gift being a treatise on eloquence.
صراج اللغة (اللغات) A Persian Dictionary like the *Burbáni Qáti'*.
خيايان A commentary on the *Gulistán*.
جراغ هدايت A dictionary of the poetical expressions used by the poets of his time. This is probably identical with the *امطلاحات الشعرا*.
شرح مكندرنامه A commentary on the *Sikandar-námah*.
شرح قصايد عرقى A commentary on the *Qa'yydahs* of 'orfy.
غرائب اللغات A vocabulary of Hindée words explained in Persian.
جواب اعقراضات منير Answer to *Monyr's* critic of *Qodsy's* poetry.
شرح مختصر المعاني Glosses to *Taftazány's* shorter commentary on the third chapter of the *Talkhye* which treats on Rhetoric.
شرح گلکشني ميرنجات A commentary on *Myr Naját's* *Gulgashty*.
كليات A large collection of his own Persian poetry.

The author says in the preface that his original intention was to collect an anthology *سفينه*, but subsequently

it occurred to him that it would enhance the value of the collection if it contained also short biographical notices, and he therefore altered the original plan of his work, yet he paid much less attention to the biographies than to the extracts, and he therefore hopes that the readers will not be too severe on him if they discover faults. The book contains 1419 biographies, but they are very meagre. He used the Tadzkirahs of Awḥady, Naṣrabādy, Sar-khúsh and Sámy.

Beginning

حمد صامعی که زبان قلم و قلم زبانی را بتحریر و تقریر کلمات

Topkhánah folio, 1120 pp. of 21 lines, copied in 1177 from the autograph. Moty Mahall 1164 pp. 22 lines copied in 1180. In the Asiat. Soc. No. 129 is a bad copy of the first-fourth of this work. Mr. Hall has a good copy of the second-half of it, and a well made abridgement of the whole, which is written in the shape of an album.

(P.) تذکره حسینی تصنیف حسین دوست صنبه‌لی (20)

The Tadzkirah of Hosayny. This is the takhulluq of Hosayn Dóst b. Abú Tálíb of Sambhal. He states in the preface that he came to Dilly to prosecute his studies, and having obtained a very intimate acquaintance with Persian poetry, he was requested by his friends to compile a Tadzkirah. I have not succeeded in finding an account of the author, but it appears from his book that he wrote after the death of Moḥammad Sháh who died in 1161, but before the death of Ārzú who died in A. H. 1169.

The book contains, in alphabetical order, a short account of saints beginning with 'alyy, Abú Bakr and 'omar, and of ancient and modern poets, with short extracts from their works. It may contain about 200 biographies

which are filled with anecdotes, some of which are not very edifying.

Beginning ستایش بحد و نیایش بیعد مبدعی را

M. M. Svo. 302 pp. 17 lines. There is also a copy in my possession.

(21) تذکرة المعاصرين تصنيف حزين (P.)

Tadzkirah of contemporary poets by Shaykh Moḥammad 'alyy Jylány whose takhalluṣ was Hazyn. He died at Benares in 1180. It begins from 1103, the year of the birth of Hazyn, and contains the biographies of one hundred poets.

Beginning تعالی الله حمد بیچونیکه اوراق پریشان مجموعه کن

Two copies are in the Topkhánah and two or three in the Moty Mahall, small Svo. 152 pp. 13 lines. Another very speedid copy folio about 80 pp. 17 lines. Two copies are in the Asiatic. Soc. of Bengal, Nos. 734 and 359, the latter is written with care, the former is full of errors.

Table of contents, this list may be considered as a continuation of the list p. 89.

1.—Men of Learning.

Qadr aldyn Sayyid 'alyy Khán b. Sayyid Nitzám aldyn Akmad Hosayny born in the Hijáz, was taken by his father to Haydarábád in the Deccan, and subsequently to Makkah, and after he had spent there his savings, to Najaf and Ispahán where Hazyn made his acquaintance. He (the father) died at Shyráz. Sayyid 'alyy Khán is the best Arabic poet of our age, and he is the author of the following works كتاب بدیعیه | دیوانه | و شرح صحیفه کامله ✓

Mohammad Masyá b. Ismá'yl Fasáiyi 'allámy of Shyráz was Shaykh alislám and wrote Persian and Arabic verses, he was a pupil of Aqá Hosayn Khwánsáry; Hazyn was four years his pupil. He died at an advanced age and left glosses on several authors (of school books).

Sháh Moḥammad Shyrázy 'aríf was a learned man and left several works, *Hazyn* was his pupil and was present at his death, which overtook him at a very advanced age.

Shaykh Ibráhyim b. Shaykh 'abd Allah Záhidy Jylány of Láhiján an uncle of *Hazyn* is the author of رافع الخلاف which contains glosses on various works, and of كاشف الغرشي being glosses on the *Kashsháf* as far as the 49th Súra and of a commentary on Euclid. *Hazyn* when ten years of age was at Láhiján and studied the *Kholáṣah alháisáb* under him. He died 1119 at Láhiján.

Shaykh Khalyf Allah Táliqány was an ascetic who wore for forty years the same rag, *Hazyn* was for some time his pupil.

Tzahyrá a son of Mollá Murád Tafrishy, a friend of *Hazyn*.

Qiwám aldyn Moḥammad Sayfy.

Hosayny Qazwyny put the text called اللمعة الدمشقية which is the standard work on Shy'ah law in verse.

Moḥammad Masyk Čáhib of Káshán a pupil of Aqá *Hosayn* Khwánsáry imitated the Qaṣḍah Lámyyah of Toghráy, wrote Arabic and Persian poetry.

Kamál aldyn *Hosayn* Fasáyyi a pupil of 'allámy, died in 1134 and left Illustrations شواهد on the *Mofawwal* (on Rhetoric), glosses on the رساله در حل شبهات كاتبي قزويني and معالم الاموال.

Myrzá 'alyy Khán of Kalpáygán a pupil of Aqá *Hosayn* Khwánsáry died in his native town.

16157 } Sayyid Mortadhá 'ilm ('alam?) 'amily was a grandson (perhaps only a descendant) of Sayyid Moḥammad who is the author of the مدارك شرح شرايع and by his mother he was a grandson of Shaykh Zayn aldyn 'alyy 'amily, who is known under the name of *Shahyá tháníy* (the second Martyr, he is the author of the *Sharh alloom'ah* on Shy'ah which has lately been printed at Teherán and at Lucnow), Mortadhá was born at Ispahán.

Moḥammad 'alyy Sakkáky *Shikyb* Shyrázy a pupil of 'allámy, was professor at Shyráz, d. 1135 at an age of sixty years.

Myrzá Háshim Hamadány resided long at Ispahán and was a distinguished physician, was killed by the Turkish troops in 1136 at Hamadán.

Myrzá Báqir a native of Ispahán died at the advanced age of seventy.

Habyb Allah of 'abbásábád in Ispahán was a friend of *Hazyn*.

Mohammad Hádhy of Mashhad resided at Ispahán d. 1134.

Sayyid of Bardjard near Noháwand died about ten or twelve years ago.

Majd aldyn Qádhiy of Dzirqúly near Shúshtar died a few years ago.

Nitzám aldyn Khwánsáry studied at Ispahán, and was subsequently appointed Qádhiy of Khorramábád, *Hazyn* does not know whether he is still alive or not.

Qadr aldyn Jylány *Byná* of Rusht which was the capital of the princes of Gylán, he spent many years at Ispahán for the sake of study, *Hazyn* met him at Rusht in 1139: he held then the office of Shaykh alislám and was an old man.

2.—*Poets.*

Myrzá Mohammad Túhir *Wahyd* was born at Qazwyn showed first a predilection for arithmetic and accounts and office-business, but subsequently he evinced a decided talent for Inshá writing, and became the most elegant prose-writer of his age, he is the author of a *Dywán* of upwards of 60,000 verses, and of a *History* of the Çafawies. He was historiographer of Sháh 'abbás II. and under Solaymán Çafawy he rose to the dignity of Wazyr, but after a few years he resigned this office and devoted himself to literature. *Hazyn* saw him in the house of his father where he used to visit. He died near one hundred years of age.

Myrzá Dáwúd a son of Myrzá 'abd Allah Mostawfiy d. 1133.

Myrzá Mahdiy a friend of *Hazyn* d. 1129 at Ispahán.

Myrzá Mohammad Amyn *Zál* a brother of Myrzá Mahdiy d. 1135.

Myrzá Ibráhym a brother of Myrzá Najaf Khán Çadr.

Myrzá Ashraf a son of Báqir Dámád's daughter d. 1133.

Myrzá Ghiyáth aldyn *Khiyál* Mohammad was a nephew of Myrzá Ashraf and died one year after him, he left a *مقت بند*.

Myrzá Abú-l-Hasan *Tumanna* was of Shyráz.

Myrzá Mo'izz Fítrat Mashhady came under Awrangzéb to India and received the title of Músawwy Khán.

Mollá Hájy Mohammad Gylány studied at Ispahán, was a friend of *Hazyn's* father and died at the age of seventy years.

Myr *Naját* his name is Myr 'abd alál of Kúhkylá in Fáris died upwards of eighty years of age, leaving more than 10,000 verses.

Shawkat Bokháráiy *Názuk* d. 1107 or 1108 and left a *Dywán* which is celebrated.

Mollá Sa'yd Mohammad, a son of Mohammad Çálih Mázanderány, visited India and died in 1116 in Bengal.

Myrzá Mohsin *Táthyr* of Ispahán, his ancestors were of Tabryz he was for some time Wazyr of Yazd, subsequently he retired from office and resided at Ispahán, he is a fertile poet.

Shafy'á Shyrázy became blind when only nine years of age, he died at Lár and left some very good poetry.

Mokhliçá Káshy his name was Myrzá Mohammad, died at Ispahán at the age of sixty.

Núr aldyn Najybá Káshy resided at Ispahán and died at the age of about seventy.

Myrzá Bady' Ispahány a son of Táhir Naçrabády (see p. 88), obtained the title of king of poets from Sháh Sultán Hosayn Çafawy, he was a friend of Hazyn and died upwards of eighty years of age.

Myrzá Hasan *Ghayúr* was the Wazyr of Tifly, he died several years ago and left a Mathnawy.

Lutf 'alyy Bég Shámy a son of Ismá'yl Bég who was of Cherkasian origin and a slave of the Çafawy family. Lutf 'alyy Bég was particularly skilled in making chronograms, he died at Ispahán in 1120 and left a Turkish Dywán of about 4000 verses.

Afrasyáb Khán a brother of the ambassador Rustam Khán who was governor of Jám, died some years ago at Ispahán.

'iwadh Khán was governor of Lár.

Hakym Mohammad Taqyy Shyrázy a pupil of 'allámy, Hazyn met him at Shyráz where he died.

Hakym Mohammad Ridhá '*ishrat* Barújardy met Hazyn at Khorramábád when more than eighty years old, he was a good physician.

Hakym Sháh Ma'çúm Láry was a Sayyid and died in Lár, his son is Sháh Báqir, who like his father is a good physician.

Hájj Mohammad Çádiq Çámit Ispahány died about fifty years ago and left about 6000 verses, Hazyn saw him in the house of his father.

Myr 'abd al-Ghanyy Tafrishy his grandfather had the same name and was a celebrated man.

Myrzá Mahdiyy '*áliy* Mashhady was a fertile poet and died at Mashhad, Hazyn had never seen him.

Myrzá Abú-l-Ma'áliy Mashhady a son of the Sayyid Abú Mohammad is dead, Hazyn knew him.

Sayyid 'abd Allah Hály a Háyiry Sayyid of 'abbásábád in Ispahán,

a friend of *Hazyn* who saw about 5,000 verses of his. He died at Ispahán at an advanced age.

Myr Ma'cúm *Açyl* a son of Sayyid 'alyy Mohry *Hâyiry* and a friend of *Hazyn*, died at the age of forty.

Myrzá Sayyid Ridhá *Sayyid* a son of Myrzá Sháh Taqyy of Ispahán was a friend of *Hazyn* and died 1135 at Ispahán.

Myrzá Abú Tálib *Jandb* (in No. 734 of the Asiatic Society is *Hayát*) a son of Myrzá Naçyr Ispahány died in 1135.

Myrzá Záhíd 'alyy *Sakká* a son of Sa'd aldyn Láry was a friend of *Hazyn*, died at Dilly.

Myrzá Naçyr Khorásány *Nuçrat* of Tarshyz met *Hazyn* at Ispahán, he died at an advanced age in his native town.

Shákirá Teherány, he resided at Ispahán was a friend of *Hazyn* and died many years ago.

Mohammad *Hosayn Nawras* Domáwandy resided and died at Ispahán, and devoted himself to calligraphy and poetry.

Záyirá of Shúshtar where he died, *Hazyn* met him at Ispahán.

Myrzá Mohammad Taqyy *Qahrmany* (in one copy *Milrbány*). Hamadány is the author of a book on various literary subjects در جميع فوائد علمیه and died about twenty years ago.

Myrzá Háshim Artymány *Khudstár* was killed in battle in 1134.

Myrzá Isma'yl *Ymá* of Ispahán, a merchant and a friend of *Hazyn*, died in 1132.

Myrzá Báqir *Hodhúr* Qommy studied at Ispahán and died in his native town.

Myr 'askary an architect of Qomm where *Hazyn* met him.

Myr Núr *Iksyr* brother of the preceding was given to alchemy.

'abd al-Mawlá Ispahány, an old friend of *Hazyn*, died a few years ago at an advanced age.

Mollá Mohammad Naçyr *Füyidh* Abahiry Ispahány, Abahir (*sic*) is a place two farsangs from Ispahán. He was a friend of *Hazyn* and had some knowledge of astronomy and the use of the Astrolab, he died in 1134 at the age of ninety.

Mollá Mohammad Báqir *Füyidh* Mázanderány died in 1128.

Mollá Mohammad Taqyy *Te'tzym* of Mázanderán studied at Ispahán where he met *Hazyn*.

Mollá Mohammad Amyn *Wáçil* Gylány of Láhiján died about fifty years ago at Ispahán.

Āqā Ridhā a son of the *Mojtahid Moḥammad Gylāny* who was called *Sarāb*, *Āqā Ridhā* died about thirty years ago.

Moḥammad Moḥsin Tāḡi Gylāny resided at *Ispahān*, died some years ago.

Moḥammad Sa'yd Mūhir Gylāny met *Hazyn* at *Rusht* which was his native place, when more than eighty years of age, he was an uneducated man, yet a good poet.

Mawlānā Shams aldyn Moḥammad Gylāny of *Ispahān* died young.

Myr Radhyy Fātūh Gylāny resided first at *Ispahān* then he visited *India*, and was murdered by highway robbers in *Gujrāt*.

Mollā Mokhtār Nohāwandy travelled with *Hazyn* to *Khorāsān*.

Myrzā Bāqir Marja'y (or *Marja'*) *Ispahāny* travelled with *Hazyn* to *Khorāsān* and died some years ago.

Myrzā Gholām Ridhā Tāḡi'ā came from *Kūhkylā* and resided at *Ispahān* where he died, he was an alchemist.

Myrzā Mahdiy Haky Tabryzy was born and brought up at *Ispahān*, a superficial and conceited man, died few years ago at an advanced age. *Mālik Mo'yn Khorramābādy* was a friend of *Hazyn*.

Mollā 'alyy 'āliy Ispahāny an exquisite calligraph and singer, was a friend of *Hazyn* d. in 1136.

Moḥammad 'alyy Bēg Dyhym a native of *Ispahān* d. in 1105. (?)

Moḥammad 'alyy Bēg Afsar was, like the preceding, descended from a slave of the *Çafawians*, he was born at *Ispahān* and *Hazyn* had heard that when young he intended to go to *India*.

Ibrāhym Dhābit Ispahāny.

Myrzā Moḥammad Ja'far Rāḡib a *Tabātabā Sayyid* of *Ispahān*, a friend of *Hazyn*, is probably alive at *Ispahān*.

Myrzā Fatā Allah Khūrāny (this is the reading in No. 359 of the *Asiat. Soc.*, but in No. 734 is حوراني). *Khūrān* is a place two farsangs from *Ispahān*.

Fatā Allah visited *India* and returned a rich man to his home.

Amyrā Zā'farāny Ispahāny.

Sa'yda Qaṣṣāb, died at *Mashhad* and left a *Dywān* of 20,000 verses.

Moḥammad Ridhā Ḡibā (in one copy *Dhiyā*) resided at *Ispahān* where he died some years ago.

Mollā Ridhā Ispahāny was the son of a weaver, and hence he was called *Jūlāh*.

Sharyf Shyrázy Ispahány was a blacksmith and possessed great poetical talents, he died about forty years ago.

'abd Allah Shaghaf (?) شغف, شغف Qommy was a shoemaker, came early in life to Ispahán where he began to devote himself to science and made considerable progress, he died at Artymán. 1-156

Sayyid Moḥammad Hasrat was born in India but resided at Mashhad where he died.

Núr aldyn Moḥammad Mongr Kirmány met Hazyn at Ispahán, he died in his native town.

Hájy Mūmin Ymán Ispahány was a cloth-merchant, retired to Najaf and gave himself up to devotion.

Moḥammad Mūmin Hájib Mashhady was old when he met Hazyn at Mashhad where died.

Sirájá Moḥammad Qásim Naqqásh died many years ago at Ispahán.

Myrzá 'abd al-Razzáq Nashá Tabryzy, a descendant of Jahán-sháh Turkmán, met Hazyn at Ispahán.

Myrzá Moḥammad Ridhá Barújardy rose to the dignity of Wazyr of Láristán, died at Khorramábád.

Myrzá Sayyid Hosayn Khálic, a younger brother of Myrzá Báqir Wazyr Qúrchy who was a good poet, after his death he visited India and was killed in Sind on his way back to Persia.

Maḥmúd Sabzwáry was a Bany-Mokhtár Sayyid resided at Ispahán but died about thirty years ago at Mashhad.

(22) تاریخ احوال شیخ حزین (P.)

The Life of Shaikh Moḥammad 'alyy Hazyn d. 1180, written by himself.

Beginning بحمدہ و نساءہ التقی و نعتم بعزۃ الوثقی

In the Moty Mahall are several beautiful MSS. It has been published in Persian by F. C. Balfour, Lon. 1831; English translation by the same, Lon. 1830.

(23) ید بیضا تصنیف غلام علی آزاد (P.)

The miracle-working hand being a biography of Persian poets by Myr Gholám 'alyy whose takhalluṣ was *Azád* (independent), he was born in A. H. 1116 at Belgrám in Oudh, and hence he is called Belgrámy, and he derived his origin from the Imám Zayn 'ābidyn a descendant of *Hosayn* and his ancestors, had resided in *Wásit* and hence he is also called *Hosayny Wásity*. In A. H. 1134 he went to Dilly to prosecute his studies and he returned after two years to his home. In 1142 he made his second journey and proceeded through *Láhor* and *Multán* to *Sywistán*. In A. H. 1147 he visited *Agra* and *Ilahábád* to meet his father. In 1150 he set out for the pilgrimage to the *Ka'bah* and remained two years in Arabia to prosecute his studies. On his return to India he remained for some time at *Awrangábád*. He died about 1200. (See Bland, *Journ. As. Soc. of London* IX. p. 151.)

All his works which he mentions in the *Khazánah 'ámirah*, will be described under their respective heads.

He informs us that he originally compiled this book in *Sywistán* in *Sind* and that it received a great circulation. In 1148 after his return to his native country he made this new much-improved edition. It is an universal *Tadzkirah* alphabetically arranged, and contains 532 biographies. An introduction of four pages contains some trite remarks on the origin of Persian poetry.

Beginning نحمد من نظم الاشیا واعلم آدم احما

Tópkhánah 4to. about 500 pp. 22 lines written in A. H. 1150, probably an autograph. This valuable copy is in a most lamentable condition. Another valuable and beautiful copy is in the M. M. folio 254 pp. of 21 lines bound with a collection of poems, it has

marginal notes written by a former owner, who also owned the copy of Arzú's Tadzkirah mentioned above, in that copy he also wrote some notes and the date when he purchased it, viz. 1193.

(24) سرو آزاد تصنیف غلام علی آزاد (P.)

The cypress of Azád or the independent cypress. Azád, independent, is the usual epithet of the cypress, because it disdains to bear fruit. This is another Tadzkirah by the same author compiled in 1165 or 1166. He divides in it the poets into Persian and Indian.

Beginning سرمایه حمد نیاز مبدعی

In my private collection, a thin 4to. I sent this book to England at a time when it was doubtful whether this catalogue would ever be printed, and I have therefore unfortunately neglected to take a more complete notice of it.

(25) خزانه عامره تصنیف غلام علی آزاد (P.)

The rich treasury being a biographical dictionary of Persian poets by the same author as the preceding two works, who compiled this in 1176.

It contains one hundred and six biographies in alphabetical order, and presents such a mixture of names of celebrated poets of ancient and modern times and powerful Nawábs who were alive when he wrote, that his chief object in compiling it, seems to have been to flatter the vanity of his patrons. He complains of the barrenness of other Tadzkirahs, and it must be allowed that he has

collected more details regarding the life of the poets he mentions, than most other biographers, and he sometimes explains their verses, but the chief merit of the book consists in his giving us a very full list of the sources at his disposal. This list has been made good use of by Mr. Bland in his learned memoir *on the earliest Persian biography of poets*. All the works occurring in it have already been described, except the following:

1. Haft Iqlym compiled by Myrzá Aryn in A. H. 1002 (see chap. on Geogr. and Hist. *infra*).

2. Badāwny (see Sir H. Elliot's *Indian Hist.* and p. 55 *suprà*).

3. Majma' al-fodhalá or assemblage of distinguished men, a Tadz-kirah from the beginning of poetry to the reign of Akbar by Mollá Baqáiyi. He may be identical with Baqáiyi of Qomn see p. 56 *suprà*.

4. Hayát alsho'ará, life of poets, a special Tadzkirah of the poets who flourished from Bahádur Sháh (succeeded to the throne in A. H. 1118) to Mohammad Sháh (succeeded in 1131) by Mohammad 'ally Khán *Matyn* of Kashmyr, see page 159 *infra*.

6. Safynahé By-khabar the Ark of By-khabar compiled in 1141. The author's name is 'atizat Allah b. Lutf Allah *Hosayny Wásity Belgrámy By-khabar*. He was a mystical poet and died at Dilly in 1142.

7—8. *صبح صادق* the Dawn of morning and the Tadzkirah of Mollá Qáti'y. I can find no account of these two books and their authors. It is likely that there is a notice of them in the *Sarwe Azád*.

9. The Tadzkirah of Nátzim Tabryzy, see pp. 103 and 104 *suprà*.

10. *مردم دود* by Sháh 'abd al-Hakym of Láhór whose takhalluṣ was *Hákim* see p. 155 *infra*, the Tadzkirah was compiled at Awrangábád in 1175. It contains an account of those poets with whom the author was acquainted.

11. *نذرة بی نظیر* the Tadzkirah without equal, (or perhaps the Tadzkirah of By-Natzyr) by Myr 'abd al-Wahháb Dawlatábády who compiled it according to the notes of the Khazánah which I have taken from the Lucnow copy in 1172, and according to Mr. Bland in 1178. Bland adds on the authority of *Azád* "and of which

year the name forms the date" In the copy of the Asiatic Society the book is omitted but the words *وهذين اسم تاريخ كاليق ان* occur in it. The words *تذكره بينظير* form no such date and there must therefore be some mistake in Azád. The only manner in which I can obtain the date of 1172, is by changing the title into *تذكرة الشعراء بينظير*. I dare say this is the correct reading.

In order to complete this list, I add the names of six Tadzkirahs from Mr. Bland's Memoir above referred to.

1. *التحاب تذكرات الشعراء*. Extracts from Tadzkirahs, compiled by an anonymous author in 1172. It contains one hundred and fifty short biographies of poets in alphabetical order with specimens of their verses. A copy of this book is in the India House, No. 47, 154 pp. of 15 lines.

2. *مصحف ابراهيم* and *خلاصة الكلام* see No. 45 *infra*.

3. *تذكرة الشعراء لبابا شاه* The Tadzkirah of Bába Sháh, mentioned by Háyy Khalyfah who wrote in 1062. Mr. Bland p. 168 supposes that Bába Sháh is identical with Sháh Shubly, who was a contemporary of Taqyy Awlady and skilled in versification, he wrote a Mathnawý in the measure of the *Tokfat al'iráqayn* and a Tadzkirah. But the author may be identical with the calligrapher Bába Sháh of Ispahán who flourished, it would appear from Khúshgú, about the same time as Hakym Dawáyyi who died in 1004, see also p. 28 *supra* No. 318.

4. *لطائف الخيال* by Mohammad Qálík who completed the work in 1104. This is a mere anthology and contains no biographies, the extracts are alphabetically arranged according to the last letter of the rhymes like Dywáns.

5. *گل رعنا* The Beautiful Rose by Lachmy Naráyan, who we are informed by Mr. Erskine, flourished towards the end of the last or beginning of this century of our era.

6. *بیاض باغنی* quoted in the *Biyádh* of 'alyy Ibráhyim Khán *Khalyl*.

هر کلام را چیتغه حمد صانعی است که انسان را

Moty Mahall 224 pp. 15 lines, written in a good hand but not very correct. As. Soc. Beng. No. 366, 844 pp. 14 lines, very incorrect.

(26) جنگ رنگانگ تصنیف وارسته (P.)

The beautiful anthology by Wárastah of Láhór who was still alive in 1180. In this collection, the extracts are arranged according to matters, and divided under about 720 heads, under each head are the verses of all the poets who have written on it; thus under Chirágh you find an infinite number of descriptions of and allusions to, a lamp. It contains no biographies.

Beginning بسمله رنگین نلامی تعریف بسم الهی است

Moty Makall folio 306 pp. of 25 lines, a beautiful copy. The preface of the book if it had one, is wanting.

(27) مجمع (مخزن) الغرائب تصنیف
احمد علي هاشمي (P.)

Collection of curiosities being a Biographical dictionary of Persian poets by Shaykh Akmad 'alyy Háshimiy of Sandhyla a son of Mokhammad Hájy. This book was compiled in the same decennium as the preceding two, for the author dedicated it to Çafdar-jang who died in 1167, and he quotes both Arzú and Wálih. It contains no less than 3061 articles. In the preface is a copious list of authorities: viz.

- ۱ تذکره عوفی ۲ تذکره دولت شاه سمرقندی ۳ مجالس العشاق
- ۴ تذکره امیر علی شیر ۵ تذکره جامی ۶ تذکره صائب ۷ تذکره
- سام میرزا ۸ تاریخ شیخ عبدالقادر بدائونی ۹ طبقات انبیری ۱۰
- مجمع النفایس ۱۱ تاریخ فیروزشاهی ضیاء الدین برنی ۱۲ تعبده
- عرفان نقی اوحدی ۱۳ میرغلام الدوله ۱۴ تذکره ملا طاهر نصرآبادی
- ۱۵ هفت اقلیم ۱۶ لذت النساء ۱۷ تذکره شیرخان افغان ۱۸

گلزار فطرت ۱۹ بیاض دارا شکوه ۲۰ بیاض محمد اکبر بن عالمگیر
۲۱ تذکرۃ المعاصرین شیخ محمد علی حزین ۲۲ تذکرۃ علی قلیخان

Among these works Nos. 1, 2, 4, 5, 7, 8, 10, 12, 13, 14, 17, 18, 21, 22 have been mentioned. Of Nos. 9 and 11 an amount will be found in Sir H. Elliot's *Indian Historians*; No. 16 is a mistake for تذکرۃ النساء see p. 9 *suprà*, No. 3 will be described among the biographies of Çúfies, and No. 15 among works on Geography, and for an account on Dárá-Shikóh (No, 19) I refer to the chapter on Çúfism, No. 6* and 20 I have not found mentioned any where else.

گوهر الفاظ فصاحت بذیان ولّی معانی بلاغت توأمان

Farah-bakhsh folio 1057 pp. of 25 lines.

(P.) انیس العشاق تصنیف شیخ احمد علی السندهیلوی (28)

The lovers' companion by the Shaykh Ahmad 'alyy of Sandhyla whose takhalluṣ is *Khádim*, and who flourished in India in 1165.

This is an anthology from Persian poets containing about 20,000 verses and divided into 16 chapters باب.

1. Verses in praise of the divinity توحید and the Imáms منقبت ائمه.
2. On love, subdivided into 83 sections فصل.

* I have an anthology of Persian poetry containing extracts without biographical notices from Anwary, 'orfy, Kháqány, Faydhy, &c. which may possibly be the Album of Çayib with extracts from whose *Dyván* it begins and ends. It has no preface and begins.

اگر نه مدد بسم الله بودی تاج عنوانها

Small folio 282 pp. 21 lines, a good copy.

3. Extracts from *Hazyn's* Tadzkirah of contemporaries.

4. Extracts from *Sar-khúsh's* Tadzkirah.

5. Extracts from the 8th Chapter of the *Beháristán* of *Jámy*.

6. Various Ghazals from *Káshy*, *Natzyry*, *Mohtasham*, &c.

7. Poems of *Shaykhs*, learned men, princes, &c. subdivided into 6 sections فصل, within which they are alphabetically arranged.

8. Poems of the ancient masters, *Rúdaky*, &c.

9. Compositions of modern poets as *Ahly Shyrázy*, *Fighány*, *Açafy*, &c.

10. Compositions of various poets alphabetically arranged.

11. Ghazals of ancient and modern poets, also extracts from *Mawlawy Rúmy*, &c. qit'ahs of *Mollá Mohammad Sa'yd Ashraf*, *Rubáy's* of *Bábá Táhír*, and glosses on some verses of *Khwájah Khosraw*.

12. Masnawies. 13. Qaçydahs.

14. Tarjy'bands.

15. The *Sáqiy-námah* of *Mohammad Çúfy*.

16. Ghazals of *Háfiz*, *Shawkat Bokháráy*.

Beginning در توحید باری تعالی از عطار.

I saw a copy in 1849 at a Bookseller's at *Lucnow*, about 800 pp. 25 lines in a page, it was elegant but incorrect.

✓ (29) دیوان منتخب تصنیف سراج (P.)

|| A *Dywan* of selections by *Siráj aldyn Hosayny* of *Awrangabád* whose takhalluç is *Siráj*. The author in-

forms us in the preface, that he had from the age of twelve a great predilection for mysticism and poetry, and he therefore placed himself under the tuition of Burhān aldyn Gharyb, and subsequently in 1160 under that of 'abd al-Raḥmān Chishty. During this period he used to give vent to his feelings in poetical effusions in Rēkhtah, which were collected by 'abd al-Rasūl Khān and formed a Dywān of 5000 verses. Subsequently he gave up composing poetry, and devoted his time to collecting and studying the works of ancient and modern masters. But finding that he had great difficulty in moving his library in travelling, he made selections from them, and arranged them alphabetically according to the names of the poets. In this manner this work grew up which he completed in 1169.

It contains extracts from no less than 680 poets. Wherever the author knows the date of the demise of a poet, he mentions it, but he gives no other biographical details. The arrangement is not very clear, he goes through the alphabet at least ten times.

Beginning دیباچہ کذاب شرح و بیان حمد سخن - افریں

In the possession of Mr. Hall is a copy, about 600 pp. 13 lines, written in 1191.

I give here the names of those poets whose dates are mentioned :

Shafy'a *Athar* d. 1124. *Ummyd* Qazalbāsh Khān d. 1159.

Nitzām almulk *Aṣaf* d. 1161. Myrzā Jalāl *Asyr* d. 1049.

Myr Mohammad Ahsan *Fjād* d. 1133.

Tzafar Khān *Ahsan* 1081 or 1083.

pp 107
109 | Myrzā Ibrāhym *Adham* d. 1060.

Myr Mūmin *Adāgiy* Yazdy d. 1050.

Mohammad Nāṣir *Afdhaly* Ilahābādy d. 1163.

Asyiy Nathyry d. 1050. Ghiyāth aldyn *Ashnā* d. 1073.

- Ibn Hosám* Qohistány d. 875.
 Siráj aldyn 'ally Khán *Arzú* then alive.
 Myr *Iláhy* Hamadány d. 1064. Mohammad Sháh *Usay* d. 973.
 Shaykh Gholám *Hosayn Imdád* of Burhampór is alive.
Auchady Ispahány d. 738 at Tabryz.
 Myr Sayyid Lutf Allah *Ahmadý* d. 1043.
 Myr Gholám 'ally *Arzád* then alive. *Ancary* d. 585.
Abú-l-Fath Gylány d. 997. Faqyr Allah *Afiryg* Láhóry d. 1143.
 Myr *Amány* Kábuly d. 981. Mohammad Qásim *Asyry* d. 1010.
Açafy a son Khwájah Nî'mat Allah d. 943.
 Myr 'atymat Allah *By-khabar* d. 1142.
Bádzil Rafy Khán d. 1123. *Tukallá* Shány d. 1023.
 'ally Ridhá *Tujalliy* d. 1088.
 Myr Mohammad *Aldhal Thábit* d. 1150 or 1152.
 Múawwy Khán *Jorát* alive. *Hazyn* alive.
 Imtiyáz Khán Sayyid *Hosayn Khálich* d. 1122.
 Amyr *Khosraw* d. 925. Shukr Allah Khán *Kháksár* d. 1108.
 Myr Radhyy *Dánish* d. 1076.
 Mohammad Faqyh *Dardmand* alive.
Dzawgy Ardestány d. 1045. Mohammad Zamán *Rásikh* d. 1107.
 Myr Mohammad 'ally Syálgóty *Ráyih* d. 1150.
 Hasan 'ally *Rijágy* Herawy d. 965.
 Sayyid Ja'far *Rúhy* d. 1154. Aqá *Radhyy* Ispahány d. 1024.
 Ján Myrzá *Rasá* alive. *Raenagy* Hamadány d. 1031.
Zamány Yazdy d. 1021. Mohammad Fákhir *Zágyr* d. 1164.
Zakyy Hamadány d. 1024 or 1021.
 Mohammad *Sálik* Ibráhyim (?) Qazwyny d. 1080.
Sálik Yazdy d. 1081.
 Myr 'abd al-Qamad *Sokhon* of Agra d. 1140.
 Myr *Sanjar* Káshy d. 1021.
 Mohammad Afðhal *Sarkhúsh* d. 1125. *Sarwary* Qábuly d. 1050.
 Myrzá Mohammad Quly *Salym* d. 1057.
 Mohammad Sharyf *Sarmady* Ispahány d. 1015. *Shaydá* d. 1062.
 Myr Mohammad *Hosayn Shawgy* d. 1044.
 Shaykh *Hosayn Shohrat* Shyrázy d. 1149.
 Mohammad Ridhá *Shikyby* d. 1023.
 Hakym Sharaf aldyn *Shifágy* d. 1037. *Shápúr* Teherány d. 1048
 Myrzá Mohammad Báqir *Shahyd* alive.

- Shaykh Nitzám *Dhamry* d. 1003.
 Shaykh Ya'qúb *Çorfy* Kashmyry d. 1003.
 Sayyid *Dhiyá Allah* d. 1103.
 Myrzá Mohammad 'ally *Çáýib* d. 1080.
 Shaykh Sayf aldyn Mohammad *Taby'at* d. 1155.
Tálib Amoly d. 1036. Myr *Çaydy* Teherány d. 1083.
 Iltifát Khán *نقی* *Táhir* d. 1029. Tzohúry d. 1025.
 Mollá Mohammad Táhir *Tzanny* Kashmyry 1070.
 Náçir 'ally d. 1108. Ni'mat Khán 'áliy d. 1121.
 Shaykh 'ally Naqyy d. 1031. 'arif aldyn 'ájiz alive.
 Qádhíy ysa Sáwajy d. 896. 'itáby d. 1023. 'ishqy d. 1142.
 Shaykh Faryd aldyn 'attár d. 927.
 Mollá Mohammad Táhir *Ghanyy* Kashmyry d. 1079.
Gháýib d. 1163. Abú Toráb *Fargaty* d. 1026.
 Mohammad Hosayn *Faghfur* d. 1028.
 Myrzá *Fughy* Heráwy d. 1046. *Fathy* Ardestány d. 1045.
 Músawý Khán Mo'izz *Fitrat* d. 1106.
 Myrzá 'abd al-Ghanyy *Qabúl* Kashmyry d. 1139.
 Háýy Mohammad Ján *Qodsy* Mashhady d. 1056.
Tálib Kalym Hamadány d. 1061.
 Shayk Sa'd Allah *Gulshan* 1141.
 Myrzá Malik *Moshriqy* Mashhady 1050.
 Abú-l-Barakát *Mongr* Láhóry d. 1054.
 Mollá *Mofýd* Balkhy d. 1091.
 Hakym Rokná Káshy *Masyh* d. 1066.
 Mollá *Malik* Qommy d. 1024. *Moty'* Tabryzy d. 1050.
 Myrzá Jánjánán *Matzhar* alive. Myr *Ma'qúm* d. 1062.
Nátzim Herawy d. 1081. Diláwar Khán *Nuçrat* d. 1139.
Nyky Nathary d. 1000. *Natzyr* Mashhady d. 1050.
Nádím Láhíjy d. 1050. *Núr* aldyn Mohammad Khán d. 1126.
Nár Jahán Bégam d. 1055. *Nitzám* Astrabády d. 921.
Nargisy Moktasib of Herát d. 921.
 'ally Ahmad Dihlawy *Nishány* d. 1025.
Wá'itz (Qazwyny) d. 1082. Myrzá Táhir *Wahyd* d. 1108.
 Irádat Khán *Wádkih* d. 1128. Myr *Yahyá* Káshy d. 1064.
 Ahmad Yár Khán *Yaktá* d. 1147.

(30)

باغ معانی

(P.)

The Garden of Meaning being a biography of Persian poets, apparently consisting of three or four large folio Volumes of which I have seen only the second. The author's name is not mentioned in it, it may be by 'alyy Ibráhyim Khán, see No. 45 *infra*.

This Volume contains the third, fourth and fifth parts چمن. The preceding two parts may treat on quite different subjects. In the third part are short biographies of about 157 men, who distinguished themselves through their poetical talents in alphabetical order. The latest whom I found among them is Sháh 'álam, who it appears was on the throne of Dilly when the book was written (reign 1173—1201.) The title is probably a chronogram for 1174.

The fourth part comprises the lives of about 226 Wazyrs and Nobles, who have written poetry.

The fifth contains notices of about 322 professional poets who flourished from the time of Hárún al-Rashyd to A. H. 800 equally in alphabetical order.

Bg. حمد و ستایش سرای تظمت جناب نوبرای بادشاهی را رواست.

Moty Mañall folio 738 pages, 20 lines, a good copy.

(31) مقالات الشعرا تصنیف قیام الدین حیرت (P.)

Sayings of the poets by Qiyám aldyn whose takhalluṣ was Hayrat. The title is a chronogram for 1174.

This *Tadzkirah** contains short notices of 150 poets who flourished from Awrangzéb to 'álamgyr II. (died 1173). In the preface the *Tadzkirahs* of Wálih, of Arzú and of Shawq are mentioned. The last named is much praised, see for an account thereof p. 157 *infra*.

Moty Mañall 8vo. 124 pp. of 22 lines written by a pupil of the author.

Table of contents:

Arzú, Siráj aldyn 'alyy Khán born at Gwályár, studied first at Agra, thence he proceeded to Dilly, and subsequently, with the sons of Nawáb Isháq Khán, to Lucnow.

Ymá یمای, Mirzá Isma'yl born at Ispahán was a contemporary of Myr Naját and Shafy'á'y who were his countrymen, and whose style he imitated.

Yman, Ahmad 'alyy Khán of Qomm came to the court of Awrangzéb and fell at Karnál in the battle against Nádir Sháh.

Myr Ahsany, Myr Gholám 'alyy of Gwályár.

Azal ازال, Mirzá Moñammad Amyn was in 1133 at Qandahár and died in 1141.

Mo'azzaz Khán *Afsar* Moñammad 'Alyy Bég of Persia was raised to the dignity of Qúbahdár of Bengal under Farrokh-siyar.

Nitzám al-mulk Añaf-jáh, who assumed the poetical name of *Shákir*, was of a great family and a good poet.

Qizil-básh (in India they pronounce Qazal-básh) Khán *Ummyd*, Moñammad Ridhá of Hamadán, came to India during the reign of Bahádur Sháh. He was a good musician, and knew the Indian and Persian systems of musical composition, died 1159.

Nawáb Amyr Khán *Anjám*, was at the court of Moñammad Sháh, and was killed in 1159.

* Mr. Bland, *Journ. Roy. As. Soc. Lond.* IX. p. 143 describes another *Tadzkirah* which has the title of *مقالات شعرا* It is by 'ináyat Talab-Khán whose takhalluñ was Yáwar son of Rañmat Yár-Khán. He commenced his work in 1139 and completed it in 1143 or 1145, (the title is apparently intended for a chronogram for the former date). It contains about 220 short biographies. A copy is in the East India House Library, No. 427, 8vo. 65 pp. the margin frequently covered with text.

Asryár Khán *Inaán* Asad al-dawlah, a protégé of Anjám.

Isháq Khán died in 1152.

Sháh Fáqr (Faqr?) Allah *Asfryn* of Láhór a Qúfy flourished under Farrokh-siyar.

Mohammad Çaláh *Agáh*.

Rájah Dayá Mal *Imtiyáz*, his father was Dywán of Asad Khán the Wazyr of Awrangzéb, and he was Dywán of Gháziy aldyn Khán b. Gháziy aldyn Khán.

Myrzá Arjumand *Azád* a son of Myrzá 'abd al-Ghanyy *Qabúl*.

Chunny Lál *Ishán* was at Agra in 1174.

Myrzá Mahdiy *Bayán*, a cousin of Kalym, came to Upper India under Awrangzéb, but as he could not make his fortune he went into the Deccan where he died.

Myrzá Mohammad Shafy' *Bismil* of *Nayshápúr*, uncle of Nawáb *Çafdar-jang*.

Sháh Khalyl Allah *Bé-nawá* b. Ibráhym a Qúfy of Dilly.

Myrzá *Bady'* of Naqrábád b. Myrzá *Táhir* died previous to the fall of Sultán *Hosayn*.

Aqá Çálih *Burhán* of Mázanderán, died at Dilly shortly after Nádir Sháh had pillaged that city.

Mohammad *Báqir* Bég, a Persian of noble birth, accompanied Nádir Sháh in his expedition to India.

Myr Sharaf aldyn *Payám* of Agra died 1166.

Khwájah *Ahsán* aldyn *Bayán* of Agra was alive at Dilly in 1174.

Mollá Mohammad Taqyy *Tu'tzym* of Mázanderán flourished at the time of Abdály's inroads into India.

Rahmat Allah *Tumkyn* of Kashmyr pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl*.

Sayyid Ridhá Khán *Tomkyn* of the family of Ni'mat Allah Walyy born at Qom, came under Mohammad Sháh to India.

Myr Mohammad Afidhal *Thábit*, born at Dilly, left a Dywán of about 5000 bayts, died in 1151.

Mohammad 'atzym *Thobát*, son of the preceding, born at Ilahábád in 1122, wrote a Dywán of about 4000 bayts.

Kyat Allah *Thaná*, pupil of Shaykh 'ally *Hazyn*, flourished at Dilly in 1174.

Júgal Kishór *Tharicat* of Dilly was Wakyl of the Nátzim of Bengal.

Mohammad *Ja'far* of Teherán was invited by Sultán *Hosayn* to come to Ispahán.

Myrzá Abú Tálíb *Janáb* b. Myrzá *Fatyr*, a Persian, died in 1139 probably at Ispahán.

Mollá *Tzafar* 'alyy *Jorüt* studied at Ispahán.

Hájy Mohammad *Hosayn* Gylány flourished under Sultán *Hosayn*.

Myr Mohtasham 'alyy Khán *Hashmat*, of a Sayyid family of *Badakhshná* was born in India and left a *Dywán* of about 7000 bayts.

Sayyid Mohammad *Hasrat* of Mashhad died under Mohammad Sháh.

'abd al-*Hakym* Bég Khán *Hákim* b. Shádmán Khán, a pupil of Faqyr Allah *Afryn* lived at Dilly and Láhór.

Shéó Rám Dás *Hayá* brother of Rájah Dayá Mal *Imtiyáz* and pupil of Myrzá 'abd al-Qádir, By-dil left a *Dywán* of about 5000 bayts. || *He here*

Myrzá Imám Quly *Hashmat* a younger brother of Mohammad *Ja'far Ráhib* a contemporary of Mohammad Sháh.

Núr-bakhsh (?) *Hodhúry* of Dilly a contemporary of *Arzú*.

Shaykh 'alyy *Hazyn*.

Shaykh Mohammad *Hayát*, born near Qannawj, teacher of the author of this work.

Qiyám aldyn *Hayrat*, author of this *Tadzkirah*.

Bindraban Khúshgá, a Banya of Benares, and a pupil of By-dil, wrote a *Tadzkirah*.

Mohammad Mahdiy *Khayyám* of Ispahán died during the siege of that city.

Nawáb Kháne *Dawrán* a noble of Mohammad Sháh's court.

Natzyr Bég *Khádim* a pupil of Mohammad Afálhal Thábit, died shortly before 1174.

Khushtar son of Myrzá Mohammad Afálhal *Sar-khúsh*.

Myrzá Húshim *Dil*, of Artymán near Hamadán, fell in the struggles of Persia against the Afgháns.

Mohammad Ján *Dywánah* died in 1150.

Mohammad Faqyh *Dardmand* of Dilly, pupil of Myrzá Jánjánán Matzhar. Khwájah Myr *Dard*.

Myr 'abd Allah *Dzarrah*, son of the celebrated Mohammad Bágir Majlisí, fled from Ispahán at the time of the siege and died at Khorramábád.

Myrzá Moḥammad *Ridhā* of Shyráz was for some time governor of Lár, under Sháh Tahmásp II.

Rasā ?

Yzad-bakhsh *Ridhā* flourished under Awrangzéb.

Moḥammad Ja'far *Rāhib* born in 1118 at Ispahán.

Aqá *Ridhā* Gylány died during the rule of the Afghans over Irán.

Faḡáhat Khán *Radhyy* of Kashmyr, a pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl*, was alive in 21 Jolús of Moḥammad Sháh.

Moḥammad *Rahym* Khán Karáyly was first at the court of Nádir Sháh, turned subsequently a faqyr, came to Dilly and died at Láhór.

Mollá *Saty'* Kashmyry flourished under Bahádur Sháh, he was a pupil of Myrzá Dáráb Bég *Júyá*.

Myrzá Lutf Allah *Sálim* of Kashmyr travelled in Persia and was alive in 1079.

Myr 'abd al-Ḥamad *Sokhon*, spent part of his life at Agra and was a contemporary of Arzú.

'abd al-Haqq *Samandar* of Láhór.

Sayyid Qalábat Khán *Sayyid* flourished under Farrokh-siyar.

Khwájah 'abd Allah *Sámiy* was in the service of A'tzam Sháh, died under Moḥammad Sháh at Láhór.

Myrzá Záhid 'alyy *Sakhá*, son of Myrzá Sa'd aldyn Lary, was poisoned in India in 1146.

Mollá 'alyy Akbar *Sa'edá* of Qomm, came to India during Moḥammad Sháh's reign.

Mohammad Ahsan *Sámi* a converted Hindú, was a pupil of Myrzá By-díl.

سید ?

Khadyjah *Sultán Bégam*, a niece of Khán Wálih, with whom she was in love.

Káztim *Sharar* of Qomm had an appointment in one of the Qafawy tombs.

Hakym Hosayn *Shohrat* came at the time of Awrangzéb from Shyráz to India and died in 1149, he left a *Dyván* of about 5000 bayts. Akhúnd *Shakirá* of Teherán studied at Ispahán.

Myrzá Qálih *Shahádat* of Balkh died 1155.

شمس

Aqá 'abd Allah *Shaghaf* شغف of Qomm was originally a shoe- (or stocking) maker but gave up his trade, and devoted himself to literature, died previous to the siege of Ispahán.

Myr Sayyid Moḥammad Sho'lah شعله son of Myr Ḥafyy born at Ispahán. He was a physician by profession.

Mohammad 'ally Sakkáky *Shikyb* of Shyráz son of a cutler, was killed during the Afghán invasion.

Ma'niy-yáb Khán *Shá'ir* Gul-Mohammad, a pupil of Myrzá By-dil, died towards the end of Mohammad Sháh's reign.

Ráy Tansukh Ráy *Shawq* son of Ráy Majlis Ráy who was Ná'yib of the Dywáne Khálichah of Agra, author of a Tadzkirah of Persian poets called *Safynat al-Shawq*, was in 1170 at Agra. His Dywán contains about 1000 disticha.

Myr 'abd al-Báqiy *Çahbáy* (wine-drinker) was in India at the beginning of Awrangzéb's reign.

Mohammad Máh *Çádiq*, cousin of Mohammad Akram *Ghanymat*, died during the reign of Mohammad Sháh.

Sháh Allah Dóstgyr *Çafyy* a faqyr was alive in 1174.

Myrzá Rawshan-dhamyr, *Dhamyr* a Munshiy at *Surát*. Wrote Kabits and Dóhras.

Sayyid Hidáyat 'ally Khán *Dhamyr* was alive in 1174.

Myrzá 'abd al-Báqiy *Tabyb* a Sayyid of Ispahán was a physician in the service of Nádir Sháh.

Myr Sayyid Mohammad 'ilm or 'alam علم was descended from Sayyid Mohammad, the author of the Tafsyr Madárik.

Hakym 'ulwy-Khán i. e. Myrzá Mohammad Hášim born at Shyráz in 1080, came to India in 1111 was well received by Awrangzéb and raised to high dignities by his successors. Nádir Sháh carried him away. He went to Makkah, and came again to India under Mohammad Sháh.

Mohammad Yúsof 'árif of Kázarún lived like a Darwysz, died after the Afghán invasion in Persia.

Myrzá Mahdiy 'áliy of Mashhad lived the life of a Darwysz.

Mollá 'ally 'áliy of Kúsár a village near Ispahán, son of a mason, was so distinguished a penman, that in copying the Korán he wrote first the vowels and then the words. He fell when the 'othmanlies plundered Hamádan.

'abbás Quly-Khán Dághistány came early to India.

Myrzá Mohammad Yúsof 'azyz was Wazyr of Ispahán, Tabryz and Gylán, died after the conquest of Ispahán by the Afgháns by a fall from his horse.

Myrzá Mohammad 'ally 'árif, born in India in 1123, travelled with his father in Persia, and returned to Dilly in 1158.

See p. 157

p. 156

Jay Kishen 'izzat, a Kashmyrī Brāhman, was the agent of Nawāb Ishāq Khān.

Aḥmad 'ally Khān 'ibrat cousin of Nawāb Sa'ādat Khān Dzū-l-ḥiqār-jang.

'ally 'atzyū b. Nāqir 'ally resided at Agra.

Khwājah Nāqir 'andalyū a Darwysh of Agra.

Sangham Lāl 'izzat resided at Agra in 1174. He was a pupil of Myrzā Jānjānān Matzhar.

Myr 'abd al-Ghanyy a Sayyid of Tafrish نفرش a contemporary of Hazyn. Mohammad 'āqil Ghayrat of India.

Sayyid Mohammad Fiddyy of Hamadān came to India, and was in the service of Nawāb Sa'ādat Khān.

Fath 'ally Khān was Wazyr of Dāghistān and an uncle of Quly-Khān Wālih.

Shāh Flitāh a Qūfy came to India after the Afghāns had conquered Persia, and died soon after on the road to Makkah.

Myrzā Mohammad 'ally Forūgh.

Myrzā Fādhl called Padshāh Nawāz Khān a contemporary of Quly-Khān.

Myrzā Nādir alzamān Faqyūh a pupil of Myrzā By-dil.

Mortadhā Quly Firāq.

Myrzā Sharaf 'ally Fighān wrote Rēkhtah and Persian poetry, was a protégé of Qafdar-jang.

Myr Shams aldyn Faqyr, born at Dilly in 1115, was a Darwysh, wrote a Dywān of 7000 bayts and two Mathnawies, and a treatise on versification and rhyme, was at Dilly 1174.

Mohammad Fūyiz of Agra wrote a Dywān of about 1000 bayts.

Myrzā 'abd al-Ghanyy Bég Qabūl of Kashmyr pupil of Dārāb Bég Jūyā, died soon after the accession of Mohammad Shāh.

Mohammad Panāh Qābil a Darwysh, was a pupil of Myrzā By-dil, died under Myrzā Aḥmad. Moshtāq Ray Qudrat.

'iqmat Allah Kāmil pupil of Myrzā By-dil.

Shaykh Sa'd Allah Gulehan a Darwysh of the Naqshbandy order, and a pupil of Myrzā By-dil, died during the reign of Mohammad Shāh. Myrzā Mahdiy Kawkab was in the service of Nādir Shāh.

Myrzā Girāmy son of Myrzā 'abd al-Ghanyy Bég Qabūl.

Lutf 'ally Khān an uncle of Quly Khān Wālih. [Qafawy.

Mihr 'ally Khān Matzhar a noble at the court of Sultān Hosayn

Myrzá *Majyd* of Shúshtar came to India and lived in the house of *Qafdar-jang*.

'abd al-Razzáq *Matyn* born at Ispahán came at the time of the accession of Moḥammad Sháh to Dilly, lived under the patronage of *Qafdar-jang*. He is in other Tadzkirahs, erroneously called 'abd al-Ridhá. Myr Sayyid 'alyy *Mosháq* of Ispahán was alive in 1174.

Walyy Moḥammad Khán *Masrár* was governor of Lár under Sháh Tahmásb II.

Moḥammad Nitzám *Mo'jiz* of Kábul came to Dilly and died in 1162. *Aqá* Moḥammad Káshy *Mo'áf*.

Maymanat Khán *Maymanat* of Kashmyr was Dároghah of build-
ings of Nawáb Qamar aldyn Khán.

Aqá 'abd al-Mawlá of Ispahán died after the Afghán invasion.

Myrzá Hášhim *Mahrún* was the grandson of Myrzá Táhir Walyd, came to India with the ambassador of Nádir Sháh in 1154.

Myrzá *Mohtaram* a son of Myrzá 'abd al-Ghanyy Qabúl.

Myrzá Moḥammad *Munshiy* of Ispahán was put to death by Nádir Sháh at Dilly for a slight fault.

Ráy Anand Rám *Mokhliq* a Khatry, father-in-law of Tansukh Ráy, and a pupil of Myrzá By-dil, died in the fourth year of Aḥmad Sháh's reign. His works contain 50,000 bayts. P-15)

Lutf Allah *Maztán*, brother of Moḥammad Na'ym *Niyáz*, died at the early age of forty years.

Myrzá Jánjánán *Matzhar* a Darwysh composed poetry in Persian and Rékhtah, was at Dilly in 1174.

Myr Moḥammad Taqyy *Myr* his poetry is mostly Rékhtah, he is also the author of a Tadzkirah. He was a nephew of Khán Árzú.

Ráy Bajy Mall *Ma'niy* a brother of Imtiyáz, was alive in 1174 and did military service under Nawáb Shujá' al-dawlah.

Ni'mat Allah Khán b. Rúh Allah Khán held the office of Qaráwal Bég under Farrokh-siyár and Moḥammad Sháh.

Núr Allah Bég *Nuzhat*, pupil of Myrzá 'abd al-Ghanyy Bég *Qabúl* died about the middle of the reign of Moḥammad Sháh.

Ráy Phukny Mal *Nishát* was the Dywán or treasurer of Awrang-zéb's Wazyr.

Myrzá Lutf Allah *Nithár* called Nuçrat Allah Khán, was in the service of Moḥammad Sháh.

Myr Zayn al-'ábidyn *Nashá* of Ispahán.

Myrzá Zakyy *Nadya* was of noble birth and thirteen years in the service of Nádír Sháh.

Mohammad 'alyy Khán *Nizád* came to Dilly as Nádír Sháh's ambassador, and died at Tattah on his return to Persia.

Mohammad Bég *Nakhat* was put to death by Nádír Sháh.

Mohammad Ridhá *Ná'yib*. Myrzá *Nanjó* son of Qabúl.

Myr Zayn al-'ábidyn *Nayyir* of Mázanderán, of noble birth, came to Dilly under Mohammad Sháh.

Myrzá Gholám 'alyy *Nasya* of Amróhah.

Myr Na'ym *Niyáz*, a good physician, was alive in 1174.

Myrzá Mobárak Allah *Wádhih* was a pupil of Mohammad Zamán *Rásikh* راسيخ and died under Farrokh-siyar.

Mohammad Ma'zúm *Wajdán* b. Mohammad Zamán *Rásikh* died under Mohammad Sháh.

Myrzá Ibráhyim *Wafá* a Zamýndár of Qandahár was Munshiy of the Afghán kings.

Myrzá 'alyy Aqghar *Wádhih* of Ispahán came to Dilly, and died at Haydarábád.

Myrzá Sharaf aldyn 'alyy *Wafá* of Qomm was in the service of Nádír Sháh.

Núr al'ayn *Waqif* born in the Panjáb, a contemporary of 'Arzá, who sent to him his poems for correction.

'alyy Quly Khán *Wálih* of Dághistán the author of the great Tadzkirah called Riyádh al-sho'ará born at Ispahán in 1124. His *Dywán* contains 4000 bayts.

Myrzá Abú 'alyy *Hátif*, grandson of Ymá, came to India and was patronized by Qafdar-jang.

Akmad-yár Khán *Yaktá*, son of Ilah-yár Khán, died at Atzymábád (Patna) during the invasion of Nádír Sháh.

Fahyá Khán, of the Moghol tribe called Afshár, born at Láhór 1079, visited Persia when twenty years of age but returned to India, died 1160.

Mohammad Hanyf Khán *Yár* was the teacher of Mokhliq.

Mohammad Ashraf *Yaktá* of Kashmyr died under Mohammad Sháh.

ك 1 h. 153

(32) آتشکده آذر (P.)

The Fire temple of Ādzor, being a Tadzkirah of Persian poets by Lutf 'alyy Bég whose takhalluṣ was Ādzor. He was born at Ispahán in A. H. 1134 and was a member of the distinguished family of Békdały. His father was soon after the birth of his son obliged to take flight to Qomm, and was subsequently appointed governor of Lár by Nádir Sháh. Lutf 'alyy when a young man made the pilgrimage to Makkah and to the shrines of the principal saints and hence he assumed the title of *Hajy*. Subsequently he was attached to the service of 'alyy Sháh, Ibráhyim Sháh, Solaymán Sháh and Sháh Isma'yl, and finally he assumed the garb of spiritual poverty. He was engaged in the compilation of this work in A. H. 1179, and was still alive in 1196. (Bland's *Account of the A'tesh-kadah in the Journ. As. Soc. Lond.* VII. p. 345).

This book contains notices of 842 poets. They are arranged according to the town or province in which they lived, on the plan of the Haft Iqlym, and at the beginning of each chapter is a short description of the respective town or province.

Beginning فروغ آتشکده دل و زبانہ اخگر زبان

Lithographed at Calcutta in 1249. 4to. 621 pp. of 21 lines, two bayts in a line. MS. copies are very rare in India.

(33) انیس الاحبا تصنیف موهن لعل انیس (P.)

Companion of the Friends, being a Tadzkirah of contemporaneous poets by Móhan La'l Any's compiled in 1197.

The author was about sixty years of age when he wrote it. He informs us that when Aḡaf aldawlah of Oudh saw the Tadzkirah of contemporary poets of *Hazyn*, he ordered him to compile a similar work on Indian poets. It is divided into two chapters, the first contains Musalmán and the second Hindú poets.

ستایش بی حد و نیایش لاتعد سخن-آفرینی را Beginning

Private collection 187 pp. 15 lines, copied in 1218.

Contents :

Myrzá Atzymá'y *Iksyr* Ispahány came to India under Mohámmad Sháh. He left Qacydahs, Ghazals and a Mathnawý called شاعر و مشعور.

Mohámmad Fákhir *Makyn* a native of Dilly came to Luenow in 1173, he was alive in 1197, (he died in 1221).

Sháh 'álam *Aftáb*. Mohámmad Ja'far Khán *Rághib*.

Mohámmad Burhán 'alyy Khán *Rahyn*.

Myr Mohámmady 'itrát *عترت*. Luff 'alyy Khán *Nátiq*.

Hasan 'alyy Khán *Dzahyn*. Wajyh aldyn 'alyy Khán *Bargh*.

Myrzá 'ináyat Bég *Sákin*. Mahabbat Khán *Mahabbat*.

Shaykh Baqá Allah *Baqá*. Nitzár 'alyy *Qaryn*.

Myrzá 'abd Allah *Fúyiq*. Myrzá 'abd Allah *Ráfat*.

Mohámmad 'alyy Khán 'áçiy. Karámat 'alyy Khán *Khalyq*.

Myrzá 'alyy Khán *Ghamyn*. Myr Ghálib 'alyy *Sháçiy*.

Mohámmad Faydh *Fáyidh*. Sharaf aldyn Sháh *Malúl*.

Myr Haydar 'alyy *Hayrán*. Myrzá Ja'far 'alyy *Haerat*.

Myr Awlád 'alyy *Záyir*. Kátzim Bég Khán *Mumkin*.

Myr Khórahýd 'alyy Bolgrámy *Khórahýd*.

Myr Mohámmad 'alyy *Wahm*. Myrzá Mahdiy Bég *Jalys*.

Amán Allah *Muflis*. Gholám Haydar Khán *Godáz*.

Khwájah Yakyá Khán *Khirad*. Mohámmad Mokram 'ayyásh.

Mohámmad Naqyy *Naqyy*. Myr Matzhar 'alyy *Çáçty*.

Myr Núr 'alyy *Wáçily*.

Second Chapter.

Ray Surup Singh *Dywanah*. Panjáb Ray *Wáliy*.

Syaldás *Mokhtár*. Rám-bakhsb *Moty*. Bhagwán Dás *Bismil*.

Móhan Lal *Anys* (the author of the Tadzkirah).

Appendix, pupils of Makyn.

Mohammad Hasan Hasan. Khayr al-zaman Dzarrah.

Shaykh Gholam Imamy. Qalandar-bakhsh Jorut.

Ibrahim Beg Dost. Khush-hal Chand Brahman.

Shitab Ray 'ayy. Mitthulal Moyil.

Medy Lal Byndr. Datul-Ram Rafyq. Deby Prashad Sayil.

(34) خلاصه الافكار تصنيف ابو طالب (P.)

Selection of Ideas by Abul Talib b. Mohammad Tabryzy Ispahany a native of Lucnow, who is known to the European public by his Travels in Europe. He compiled this work in A. H. 1206 and died in 1221. Mr. Bland gives a very valuable notice of this work in which he translates nearly the whole preface. I insert here an abstract of the preface in the original.

روزی آن مرحوم انتخاب تذکره مذکور (علی قلیخان) ازین حقیر درخواست نمود آنچه مناسب بود ساقط کرده دیباچه در ابتدا و ذکر چند نفر از معاصرین در خاتمه آن افزودم اگرچه نسبت سابق بسیار خلاصه شده کتاب جدید در نظر آمد اما چنانچه دل میخواست صورت نسبت لهذا خیال کن در زمین دل بیخ گرفته باعث بر تحریر این اوراق گشت بنابرینکه از صحت بست و پنج سال اندک اندک مواد آن مهیا میگردید در صحت قلیل این مجموعه بر یکمقدمه و ۲۸ حدیقه و یکذیل و خاتمه که مجموع ۳۱ اجزا باشد بانجام رسید و اکثر مواد این کتاب در صحت بست و پنجساله از همه اقسام نظم و نثر انتخاب نموده ام چنانچه در اقسام نثر سوای منشآت رسایل عروض و قافیه و فن بدیع و خالقی و موسیقی و تاریخ و طب و غیره که اکثر ضرور میشود درین کتاب موجود است و از انواع نظم همه اقسام آن انتخابی بقریب درین مجموعه فراهم درین کتاب بعد ذکر اسم شاعر التزام شده است اول انتخاب کلام نثر و بعد آن قصائد بقریب حروف تهجی و بعد غزلیات و بعد قطعه و بعد آن ترجیع الغزل و ترکیب بند و مربع و محسن و مدس و غیره و بعد آن رباعیات بقریب حروف تهجی و بعد آن منفریات و بعد اشعار مصنوع

و مرثی و مزل و اهاجی بترتیب حروف الفبایی در هر کتاب که همه این اقسام انتخابی مشهور شده بترتیب مذکور انتخاب نموده و جائیکه منحصر بیک یا دو نوع از آن انتخابی بوده بهمان اکتفا رفته پس متبع از اول کتاب بهمین ترتیب مطلوب خود را از پای نام شعرا هر جا که بیاید نقل بردارد تا آخر کتاب چند هزار شعر مشتمل بر اقسام معانی و ترتیب بدستش خواهد آمد و سرخی این کتاب هم تماماً بقانون است و کاتب را در تغییر و تبدیل آن اختیار نیست زیرا که در هر قسم شعر که رعایت ردیف در آنست تا بردیف دیگر نرسد و له نوشته شده و این امر در قصاید و قطعه و غزل و رباعی و غیره همه جا صریح شده و چون از نوعی بنوعی دیگر رسید خواه معنوی خواه صوری اسم آن نوع بسرخي معروف گشته دیگر آنکه در همه جا رعایت انبساط و اختصار ملحوظ بوده نه آنقدر که رتبه شاعر مفهوم نگردد بلکه رعایت این معنی که از هر گونه کلام او داخل انتخاب شود مقدم داشته لهذا از دواوین اکابر شعرا که متضمن انواع کلام و اشعار بلند در آنها بکثرت است بقدر ۴۰۰ و ۵۰۰ بلکه تا ۷۰۰ بیت درین مجموعه اندراج یافته است و مصلحت در آن اینکه چهل و پنجاه کتاب نظم و نثر که اکثر در دست کسان می باشد این مجموعه مردم را از داشتن آن کذب مستغنی سازد

لایي منظور سپاس و ستایش استحقاق نثار Beginning

The autograph of this valuable work is in the library of the Farak-bakhsh palace at Luenow, folio 618 pp. 29 lines. A very good copy has been lent to me by Mr. Hall, but it seems to be smaller.

(35)

تحفة بیلوي

(P.)

A Present to Baillie, being a selection of Persian poetry compiled previous to A. H. 1224, by order of John Baillie, Resident of Luenow and author of the Tables of the Arabic conjugations.

The extracts are arranged according to subjects into ninety chapters ثمره without dates or biographical notices. In the preface, a Tadzkirah of the title of تحفة الشعرا

سلطانی by the *Sulṭān Mohāmmad Shāh Ḥafawī* is mentioned.

Beginning تحفه حمد و سپاسی که نکتہ سنجان جان فصاحت

As. Soc. of Beng. No. 1336 4to. 318 pp. of 13 lines, copied from the autograph in 1224=1810.

(P.) ریاض الوفاق تصنیف ذوالفقار علی مست (36)

Gardens of Unanimity, being a *Tadzkirah* of poets of Calcutta and Benares who wrote Persian verses, by *Dzū-lfiqār 'alyy*. His *takhalluṣ* is *Mast*, and it appears that he compiled this book at Benares. The title is a chronogram for 1229, when it was compiled.

He is also the author of the following works *دایستان حقوق* on ethics; an abridgment of the *Abwāb al-jinān* called *انتخاب نسخه طیبہ ابواب الجنان*; a collection of *Ghazals* called *باغ و بهار و بیاض ذو طرز*; a work on the art of letter-writing, poetic, &c. called *تحفه المبتدی*; a collection of verses which may be employed as quotations in letter-writing, entitled *نگارستان نظائر*; a treatise on the style of the ancient and modern poets with specimens; and some compositions of his own, entitled *بهارستان ضمائیر*; a treatise on the various descriptions of poetical composition called *لطف سخن*; an account of the various castes of India which has the title *نیرنگ ظهور*. Most poets mentioned in this book, were contemporaries of the author and wrote also *Rékhtah* poetry.

Beginning در شکرستان شکر شکنی شکر و سپاس ناطق نطق النع

Private collection 8vo. about 450 pp. 13 lines.

Contents :

Mohammad Aslam Belgrāmī was dead in 1229.

Ahmady, *Mawlawī Najyb Allah* was in the service of *Nawāb*

Qásim 'ally and lived with him in Bengal, then he went to Dilly and then to Benares. He was rather a Mawlawy than a poet.

Alym, Moḥammad 'allym Allah resided at Lucnow and was alive in 1229.

Akhtar, Moḥammad La'l a native of Hooghly was for a long time at Lucnow, he is now, 1853, Deputy Collector somewhere near Cawnpore.

Amyn, Mawlawy Amyn Allah has sometimes the takhalluṣ of *Bá-l-Madya*, i. e. the father of Madya. He was a native of Behár and Head Professor of the Calcutta Madressa. He died about 1820.

Isma'yl, Aqá Ismá'yl Qazwiny.

Ah, Myr Motzaffar 'ally was born at Phulwáry near Dynápor, and was alive in 1229. Aámad, Myr Aámad 'ally alive.

Ashuftah, was known by his takhalluṣ.

Afsós, Myr Shyr 'ally b. Myr Motzaffar 'ally came from Lucnow to Calcutta, and was attached to the College of Fort William.

Atish, Myrzá Gholám Hosayn.

Bismil, Mawlawy Moḥammad Mo'yn aldyn of Kákóry not far from Lucnow, was in 1229 Munshiy of the Court of Appeal at Calcutta.

Barqy, Shaykh Amán 'ally a native of Phulwáry, was alive in 1229.

By-bák, Sayyid Najaf 'ally Radhawý studied at Dilly, went thence to Benares into the service of the Sháhzádah; alive.

Bandah, Khwájah Yasyn was in the service of Mr. James Steward and translated Laylá Majnún into Hindústány verses. He died at Benares.

Barakat, Barakat Allah Belgrámy was in 1229 at Calcutta in search of employment.

Rájah Pyáry Lál was for some time Residency Munshiy at Dilly.

Bahár, Sayyid Amán Allah a brother of Myr 'azyz Allah Khán who was Residency Munshiy at Haydarábád. A friend of the author. Was dead in 1229, but his brother 'azyz Allah was alive.

Tamanná, Khwájah 'abd al-Hakym was in 1229 at Benares in Government employ.

Tamanná, Myrzá 'ally-bakhsh resided at Murshidábád and was a friend of the author.

Tháqib, Mawlawy Najm aldyn Moḥammad Khán Qádhiy alqodhát of Calcutta was a native of Kákóry, died in 1229 at Benares, and left a treatise on Algebra in Persian, which is printed, and an Arabic Qacydah which is inserted in the *Nafáat al-Yaman*.

Thábit, Myrzá Thábit 'ally Bég of Lucnow was alive in 1229.

Jawhar, Jawhar 'ally resided at Murshidábád and was alive in 1229.

Jawdat, Simbhú Náth a Khatry was a young man in 1229.

Jósh, Mohámmad Abú-l-Qásim, alive.

Jowán, Myrzá Na'ym Bég of Dilly was in 1229 at Benares in the service of Nawáb Shams aldawlah.

Jowán, Myrzá Kátzim 'ally came from Hindústán to Calcutta and was attached to the College of Fort William.

Ja'far, Sháh 'ally Ja'far of Ilahábád was probably alive in 1229.

Hújat, Myrzá Mohámmad Jawád of Shyráz.

Hamydy, Sayyid Hamyd aldyn Dihlawy was in 1229 in government employ at Byrbhám.

Hurmat, Hurmat 'ally Khán was born in the neighbourhood of Dilly, he was a friend of the author.

Hosayn, Gholám Hosayn Khán resided for some time at Benares.

Hosayny, Myr Imám 'ally was a young man in 1229.

Myr Mohámmad Hosayn of Lucnow died in 1205 near Benares. Left a Sáqi-y-námah, and a Dywán of about 6000 verses. He had no takhalluq.

Haqyr, Pandit Bény Rám Kashmyry was alive in 1229.

Haydary, Myr Haydar-baksh was for some time a Munshiy of the College of Fort William. Was in 1229 at Benares.

Hosayny, Myr Gholám Hosayn a Sayyid of Bareilly, was alive in 1229.

Hikmat, Sayyid Bandah 'ally Khán was in great favour with English officers, and was alive in 1229.

Khádim, Sayyid Khádim 'ally was alive in 1229.

Khámósh, Ráy Qálib Rám of Dilly was for some time *Takayldar* under Mr. N. Duncan in the district of Benares. He died at the advanced age of more than seventy, and left a large Dywán.

Khúshgú, Munshiy Ammar Singh Banársy held a government appointment in the Coel district. He compiled a short history of Akbar's palace and of the Táj of Agra and put the Baháre Dánish into verse and called it ترجمه بهار دانش. This book is to be distinguished from the اظهار دانش, an Urdu Translation of the Baháre Dánish by Mollá-zádah of Patna.

Khíradmand, Myr Músà Ridhá Khán spent the greater part of his life in Nepal. Khúsh-díl, 'abd al-Rasúl Kashmyry.

Bábú Déb Naráyan Singh a brother of the Rájah of Benares, was a great patron of learned men.

Dil, Pandit Naráyan Dás of Kashmyr left an elegant composition in Persian prose in praise of Sa'ádat 'ally Khán of Oudh.

Dil, Moḥammad Inám-bakhsh was dead in 1229.

Dil, Shaykh Diláwar 'ally a descendant of the Saint Sharaf aldyn and a native of Behár. He came to Calcutta to find employment, and as he failed he returned to Patna.

Dzákir, Moḥammad Dzákir Kashmyry put, at the request of the Rájah Udat Naráyan, the story of Padmáwat into verse, but died before he had completed his task. Dzú-lfiqár, Myr Dzú-lfiqár 'ally of Patna.

Dzawqy, Myr Moḥammad Amyn died at Ilahábád.

Rif'at, Rájah Mitr Jyt Singh, Rájah of Zikáry which is between Gaya and Patna, was a friend of the author.

Rayhán, Rayhán aldyn, a native of Bengal, held an appointment in the Court of Appeal. Was alive in 1229.

Rif'at, Dzú-lfiqár 'ally Khán a son of Imdád 'ally Khán, who was Qádhíy of Murshidábád, succeeded his father in his post of Qádhíy and died on the way to Lucnow.

Rangyn, Sa'ádat Yár Khán a son of Moḥkim aldawlah Tahmás Bég Khán Rúmy who had come to India with Nádir-sháh. Rangyn commanded for some time a part of the Nitzám of Haydarábád's artillery, but subsequently he gave up this appointment and became a merchant. He was a friend of the author and was alive in 1229. He is the author of a treatise on horsemanship, called فرسنامه and of four Dywáns, one is called ریخته, one called بیخته, one آبیخته (this is humoristic) and one is called انگیخته. The latter is in the language of the Ladies. It would appear that they are all four in the Hindústány language.

Rásikh, Shaykh Gholám 'ally of Patna was a very fertile Urdú poet.

Rájah Ráj Kishen had in 1229 already adopted as his own four Urdú Dywáns, which had been written by Tapish.

Ramaq, Moḥammad 'áqil a native of Bengal is the teacher of the author. He wrote a book called ریاض القلوب and other works in the Persian language.

Rám, Lála Jawáhir Singh by origin of Lábór, held for some time an appointment in the custom department at Gháziypór, and in 1229 he was at Haydarábád.

see
H. H. H.

Rangyn, Déó Náth Pandit, by origin a Kashmyry, had an appointment in Calcutta in 1229.

Mohammad Sa'yd aldyn was Qádhíy of Bareilly and alive in 1229.

Sábiq, Mohammad 'omar, his ancestors were of Benares. He was dead in 1229.

Safyr, Myrzá Khalyl Allah Khán came as Persian ambassador to Calcutta and made a great stir among the Musalmán literati of India by his poetical talents and love for poetry.

Shá'ir, Mohammad Ráshid resided chiefly at Calcutta.

Shohrat, Shaykh Mohammad-bakhsh of Kákóry. Died young.

Shawq, Sayyid Qosb alhodá, of Bareilly, visited Calcutta and Dilly for the sake of prosecuting his studies, and died at Bareilly at an early period of his life. He was a school-fellow of the author.

Sharar, of Lucnow was generally known by the name of Sháh Sharar.

Shohrat, Iftikhár aldyn 'alyy Khán, one of his ancestors had been governor of Hooghly.

Sharar, his name was Sharar Myrzá and he was a son of Ján Tapish.

Çúfy, Pandit Sytá Rám.

Çádiq, Lála Jay Móhan Lál a Káyeth of Benares, author of a book on arithmetic called *مرآة الخيال*.

Çádiq, Myrzá Mohammad Çádiq Yrány.

Dhamyr, Lála Sukh Lál of Patna.

Dhiyá, was a native of Persia who came to Benares.

Tapán, Sháh Núr alhaqq of Phulwáry.

Tapydah, 'abd al-Ahad of Kákóry.

Tapish, Mohammad Ismá'yl Myrzá Ján of Dilly, his father was a native of Bokhárá. He is the author of the Dywáns ascribed to Ráj-Kishen. He died at Calcutta previous to 1229.

Tal'at, Sháh Shams aldyn Abú-l-Faraj of Phulwáry died at Calcutta.

Tálib, Myrzá Abú Tálib Khán of Lucnow.

Tapán, Myrzá Aamad Ján (probably Myrzá Aamad Bég Khán of Dilly) a pupil of Tapish.

Tzohúr, Sháh Tzohúr alhaqq a son of Núr al-haqq of Phulwáry.

'azyz, Wájid 'alyy Khán of Bareilly resided in 1229 at Calcutta.

'ishrat, Lála Hindú Pat, of Lucnow, a friend of the author.

'ashiq, Mahárájah Kalyán Singh a son of Mahárájah Shitáb Ráy met the author at Calcutta.

'ashiq, Bábu Sryjyt Singh, an uncle of the Rájah of Benares, was a wealthy Zamyndár and a friend of the author.

'abd al-Ra'aym of Shyráz resided at Calcutta.

'ábid, 'ábid 'ally, the author saw him at Calcutta.

'ashiq, Ráy Sóhan Lál was in 1229 Treasurer of *Aḥaf aldawlah* and came to Benares when the author was *Ná'yib* of the *Rájah of Benares*. 'áçiy, Mawlawy Khodá-bakhsh of Gháziypúr.

'azyz, Ráy Zóráwar Singh. Ghamyn, Nawáb Hádiy 'ally Khán, Ghamgyn, Mawlawy Gholám Qádir of Rámpúr, where he resided in 1229.

Gharyb, Ráy Ratan Lál lived at Calcutta in the house of the Rájah Kalyán Singh.

Ghanyy, Mawlawy 'abd al-Ghanyy of Phulwáry.

Gholám Hosayn Khán author of the *سير المناخرين*, met the author at Patna.

Fadhl, Fadhl Moállá a native of Lucnow was at Benares in 1228.

Fard, Moḥammad Abú-l-Hasan of Phulwáry.

Fidá, the author knew him, but could not recollect his name.

Firáqy Prém Kishwar a Brahman of Dilly.

Fáyyiq, Aghá Myrzá, a son of the *Hakym Qamar aldyn Khán*, was a young man in 1229.

Fitrat, Paṇḍit Bidyá Dhar was a Kashmyrian by origin, but received his education at Dilly; a friend of the author.

Qatyl, Myrzá Moḥammad Hasan Khán was a converted Khatry of Dilly, he spent the greater part of his life at Lucnow, where he was Head Munshiy to the king.

Qadyr, Tzafar 'ally resided at Lucnow, was for some time the king of Oudh's News-writer at Benares.

Qamar, *Hakym Qamar aldyn Moḥammad Khán* resided at Lucnow.

Qudrat, Sháh Qudrat Allah died at Murshidábád.

Qásim, Myrzá Abú-l-Qásim Khán of Dilly.

Qáçir, Moḥammad Çadr aldyn.

Qádhyy, Taqyy 'ally Khán was Qádhyy of Benares.

Lála Kanhyy a Káyeth, a native of Patna, is the author of the *خرقة العلم* on arithmetic. Was alive in 1229.

Lisán, Myrzá 'ally Taqyy Khán of Lábór studied at Patna and Jawnpúr. Uses sometimes the *Takhalluḥ* of Taqyy, was a friend of the author. Lutf, Myrzá 'ally Lutf went to Haydarábád.

Mon'im, Sayyid Núr al-Haqq author of a Mathnawý called *لطف عشق* and one called *سراپا لطف*. Myrzá, Myrzá Bú 'ally Khán.

Mújid, Siráj aldyn 'ally Khán of Lucnow came to Calcutta where he was appointed Muftiy of the Supreme Court. He translated the *رماله اثنا عشرية* and other law-books into Persian.

Minnat, Myr Qamar aldyn a native of Dilly, Lord Hastings gave him the title of king of poets at the recommendation of the Nátzim of Murshidábád. Was dead in 1229.

Muhyt, Munshiy Rám Jus a Khatry, his father was Lála Gangá Bishen, and his takhalluq was 'ájiz and he resided at Láhór, but Muhyt was born in Dilly, he obtained an appointment in the Custom Department at Benares, which gave him 1200 Rupees a year. He was a friend of the author. He is the author of several mathnawies, as *محیط عشق* — *محیط غم* — *محیط درد* — *محیط انجشی* — *محیط حسن عشق*. These five poems are called the Khamsahé 'ishqyyah. He also translated some books on mysticism from the Sanskrit (Hindy ?) as *محیط اعظم* — *محیط معرفت* — *گلشن معرفت* — *محیط الاسرار* — *محیط الحقائق*. He also put the Anwáre Sohayly into (Hindustány or Persian ?) verses and gave it the title of *محیط دانش*.

Máyil, Myr Imám-bakhsh studied at Lucnow, was alive in 1229.

Modhtarr, 'abd al-Hádiy a friend of the author, resided chiefly at Calcutta where he was Munshiy. Masrúr, Gangá Bishen (?).

Murshid, Lála Miṭhú Lál of Ilahábád was alive in 1229.

Mo'atztzam, Mawlawy Mohámmad Mo'atztzam of Agra.

Maqrúf, Bábu Balhand (?) Singh of Benares.

Mahjúr, Háfitz Sayf Allah a Kashmyry, a friend of the author, died at Benares.

Moçtafá, Sayyid Gholám Moçtafá was Law-officer at Byrbhúm.

Mahdawy, Sayyid Mahdiy 'ally Khán of Patna.

Majrúh, Mawlawy 'içmat Allah Khán was a son of the celebrated Mawlawy 'abd al-Qádir Khán who resided at Benares.

Makzún, Hakym Abú-l-Hasan.

Mahshúr, 'ally Wáthiq was a young man in 1229.

Mokarram, Mokarram 'ally Khán.

Moshtáq, Pandit Mádhórám, a Kashmyry Brahman, resided in 1229 at Benares.

Niyáz, Gholám Yakyà resided at Murshidábád.

Nayrang, Mohámmad Mahdiy 'ally Khán of Dilly held in 1229

an office under the Government at Benares. Compiled a vocabulary of Arabic, Persian and Turkey words.

Niyáz, Myr Amjad 'ally of Phulwáry.

Natzmy, Lála Múlráj a Khatry of Ilahábád a friend of the author, composed many Qaṣydahs.

Nátzim, Shaykh Farzand 'ally was a Makhdúm-zádah of Téliyá-nálá which is a quarter of the town of Benares, held in 1229 an appointment in Benares.

Náçir, Sayyid Moḥammad Náçir Khán Bahádúr, held in 1229 an appointment at Lucnow, composed a لیلی و معجزون.

Ni'mat, Myr Ni'mat 'ally of Dilly a friend of the author.

Naḥyf, does not recollect his name; resided close to the Bishésher mosque at Benares.

Niyázmand, a friend of the author.

Niyázy, the author does not recollect his name.

Naqqád, does not recollect his name.

Waḥshat, Çadr aldyn Moḥammad Khán of Dilly was physician to Udat Naráyan Rájah of Benares, died in 1224.

Wilá, Mazhar 'ally Khán a son of Solaymán Khán was attached to the College of Fort William, he was a friend of the author, left a Persian Dywán.

Hilál, Munshiy Dzú-lfiqár 'ally Khán Bahádúr.

Ya'qúb, Khwájah Ya'qúb 'ally.

(P.) صبح وطن تصنیف سراج الدوله محمد غوث خان (37)

A Tadzkirah of the poets of the Carnatic by the Nawáb Siráj aldawlah Moḥammad Ghawth Khán, whose takhalluṣ is *A'tzam*. He opens the book with a short autobiography, from which it appears that he was born in A. H. 1230, and compiled this book in 1258.

This is an abstract of the Tadzkirah of Ráyiḳ which has the title كلدسته كرناتك. Ráyiḳ is the takhalluṣ of Gholám 'ally Músà whose title was *Hakym Báqir Ho-*

sayn Khán. He died in 1248. The *Çubhe Watn* contains in alphabetical order, notices of ninety recent poets.

Beginning خدا در انتظار حمد ما نیست.

Lithographed at Madras 1258, small 4to, 225 pp.

(38) گلستان مصرت ملقب بحقائق المعاني (P.)

The Rose garden of delight, also called the Gardens of sense, by 'abd al-Rahmán whose takhalluṣ is *Shákir*. He wrote this book at Lucnow during the reign of Amjad 'ally Sháh in 1261 (the title is a chronogram) and he was assisted by Náçir 'ally *Naçyr* whom he calls his instructor. He says in the preface that he used chiefly the Tadzkirahs of Sar-khúsh, of Wálih, of Shyr Khán Lódy, the نتائج الافكار of Qudrat Allah *Qudrat* (see Garcin de Tassy *Hist. de la Litt. Hind.* I. pp. 144 see also below), the تذكرة باسطي, the حديقة الشعرا, the مخبر الواصلين which is a collection of chronograms made in 1268 by Matzhar al-Haqq, the گلدسته نشاط of Mannú Lál, the منابت نامه of Rásikh (see No. 13) and the Album of Kháshí' (flourished in 1092).

This is a selection of poems and single verses and bon-mots from poems arranged according to the subject and divided into five chapters حديقة. In the fourth there are chronograms on the death of celebrated men, but the dates are not always correct, thus the death of Zamakhshary is placed in 533, whereas he died 538, that of Ghazzály in 504 whereas he died in 505, &c.

Beginning نخلي كه يديسته ببار طراوت بار يديسته.

Lithographed at Cawnpore in the Moçtafá Press 1267, 8vo. 562 pp.

(39) بیت المعمور (P.)

The Celestial Place of worship; being an anthology of Persian poetry selected chiefly from the Dywáns of *Táhir Wahyd*, *Tzohúry*, *Çáyib*, *Náçir 'alyy*, *Myr Naját*, &c. without biographical notices. In the beginning is a short account of *Myr Açıly Qommy* (see *Átishkadah* p. 307) who was a contemporary of *Mollá Wahshy*, of *Núry Láry* and of *Hátim Káshy* and who may possibly be the compiler of this very rich but apparently planless collection.

Beginning مناس ناظمی که بیت المعمور دل سبکرو حان

Móty Mañall folio 804 pp. 31 lines, a very fine copy.

(40) مجموع نیاز تصنیف میر (P.)

The humble Collection of *Myr*. This *Myr* is apparently not identical with *Myr Taqyy*. It contains verses from celebrated poets on various subjects without biographical notices. The subjects are alphabetically arranged.

Bg. مخفی و محتجب نماند که بنده میر نیازمند دیرینه خیال

Móty Mañall 268 pp. 15 lines copied in A. H. 1165.

(41) حدیقه عشق-افروز تصنیف نظام الدین خان (P.)

The Garden of poetry being an anthology of verses of the great masters by *Nitzám aldyn Khán* b. *Mohammad Naqyy* of *Bahádurganj*. He quotes never more than one bayt from the same author in succession, and

gives no biographical notices, he follows to some extent the chronological order. He says he used the *Tadzkirahs* of Taqyy Awlady, of Ġāyib, of Myrzā (he means probably *Tāhir Naṣrābādy*), of Sirāj aldyñ Ārzú and of Wālih and the لطائف الخيال and the گلزار لطافت.

Beginning باسمه سبحانه تعالی این چند بیتهای اشعار اساتذہ

Tópkhánah 8vo. about 100 pp. of 9 lines.

(42) نكات الشعرا تصنيف مير محمد تقی میر (P. U.)

Pithy Sayings of the poets, being a *Tadzkirah* of Rékhtah writers by Myr Mohammad Taqyy, whose takhalluṣ was Myr. Though usually the title Myr is put before his name, Shórish thinks that he was a Shaykh. The former title indicates a descendant from 'alyy, and the latter from Abú Bakr. He was a nephew of Ārzú and a native of Agra, but after his father's death he removed to Dilly in order to be near his illustrious uncle, Ārzú, who corrected his verses. After the year 1196, he went to Lucnow where Āṣaf aldawlah allowed him a pension of two or three hundred Rupees a month, and he died in that city between 1215 and 1221, near one hundred years of age. Qásim blames him for his conceit and for making in his *Tadzkirah* ill-natured remarks on his contemporaries.

Myr wrote this book about one year after the death of Mokhlīṣ which happened in 1164, see p. 159 *suprà*. There occurs in it in the life of Dard the date 1196, but it was clearly inserted long after the book had been completed, this is proved by the following facts: it is put into the midst of the extracts, instead of forming part of the biography; Myr's *Tadzkirah* is mentioned by *Hayrat*;

see p. 159 *suprà*, who wrote in 1174, and it has been used by Shórish who died in 1195; moreover Ārzú, who died in 1169, was still alive when it was written.

It contains near one hundred very short biographies which, as well as the observations on their verses, are written in Persian. In the preface is the following definition of Rékhtah poetry:—

پوشیده نماند که در فن ریخته که شعر است بطور شعر فارسی
 بزبان آردوی معلای شاه جهان آباد دهلوی کذابی تا حال تصنیف
 نشده که احوال شاعران این فن بر صفحه روزگار بماند بذا علیه این
 تذکره که مسمی به نکات الشعراست نگاشته می شود اگرچه ریخته
 از دکن است چون از اینجا یک شاعر مربوط بر نخاسته لهذا شروع بذام
 آنها نکرده و طبع ناقص مصروف اینهم نیست که از احوال اکثر
 آنها ملال اندوز گردد مگر بعضی بعضی از آنها نوشته خواهد شد *

“Be it known that up to this day, no book has been written containing a record of the Rékhtah poets. Rékhtah means poetry, which is in the style and manner of Persian poetry, but in the language of the exalted court of Dilly. Consequently the compilation of this book which has the title of Pithy Sayings of the poets has been undertaken. Though Rékhtah had its origin in the Deccan, I do not begin with the poets of that country, because it has not produced one great master. I do therefore not commence with them, but I have no intention entirely to omit them, but shall mention some of them.”

In the conclusion of the book he gives some further details on Rékhtah style:—

بدان که ریخته بر چندین قسم است از انجمله آنچه معلوم فقیر است
 نوشته می آید اول آنکه یک مصرعش فارسی و یک هندی چنانچه
 قطعه حضرت امیر خسرو علیه الرحمه نوشته دوم اینکه نصف

مصرعش هندی و نصف فارسی چنانچه شعر میرمعز که نوشته آمد سوم آنکه حرف و فعل پارسی بکار برند و این قبیم است چهارم آنکه ترکیبات فارسی می آرند اگر ترکیب که مناسب زبان ریخته می افتد آن جائز است و این را غیر شاعر نمیداند و ترکیبی که نامافوس ریخته می باشد آن معیوب است و دانستن این نیز سلیقه شاعری است و مختار فقیر هم همین است اگر ترکیب فارسی موافق گفت و گوی ریخته بود مضایقه ندارد پنجم ایهام است که در شاعران سلف این فن رواج داشت اکنون طبعها مصروف باین صنعت کم است مگر بسیار بشگفتگی و رفتگی بسته شود و معنی ایهام این است که لفظی که برویای بیت بود آن دو معنی دارد یکی قریب دوم بعید و بعید منظور شاعر باشد و قریب منورک و ششم انداز است که ما اختیار کرده ایم و آن محیط همه صنعتها است تجنیس و ترصیع الخ •

“Be it known that Rékhtah is of several kinds, which I will explain to the extent of my knowledge. 1. One Miçra' is Persian, and one Hindée like the fragment of Amyr Khosraw. 2. Secondly, half the Miçra' is Persian and the other half Hindée, like the verses of Myr Mo'izz. 3. The verbs and prepositions are Persian but this is objectionable. 4. They use Persian construction, this is allowable to the extent it agrees with the construction of the Rékhtah idiom—this is known only to poets—but if it is contrary to the Rékhtah grammar it is objectionable. It is to be observed that this is one of the methods followed by poets, and that I have equally adopted it. If the Persian construction is in the spirit of the Rékhtah language there is no harm in adopting it. 5. Yhám was much in vogue with former poets but now it is no longer in use, there is no harm in it, if it is witty and natural. Yhám means that the word on which the meaning of

the verse depends has two significations, one obvious and the other far-fetched, and it is the latter which is intended by the poet. The style which I have adopted comprizes all the figures of speech as buns, resemblance of corresponding words in rhyme and measure, &c."

Beginning بعد حمد سخن-آفرین که اوست سزاوار تحسین

Mr. J. B. Elliott, C. S. has obliged me with the loan of his copy, which was written at Lucnow in 1212, and belonged once to Sir Gore Ouseley, 8vo. about 150 pp.

(43) تذکرهٔ علی حسینی گردیزی (P.)

The Tadzkirah of Rékhtah poets by Fat'h 'alyy who is usually called 'alyy Hosayny Gurdézy compiled at Dilly in 1165, or six years after the death of Anjám, which happened in 1159, and a few years after the death of Ishtiyáq, which took place in 1161. It appears from Dzoká *voce* Yúsof, that he was a great Çúfy Shaykh and still alive when Dzoká wrote, even Qásim who wrote in 1221, speaks of him as if he was alive. Gurdézy says in the preface, that he was induced to compile this book because the accounts of poets in other Tadzkirahs were very invidious. He alludes evidently to Myr's Tadzkirah of which this appears to be a somewhat better arranged edition. It is written in Persian and contains about one hundred biographies in alphabetical order.

Beginning ابتدای سخن بحمد سخن-آفرین سزااست

Mr. Hall has had the goodness to lend me two copies, one was written in 1180 and is very correct, and the other was copied 1216, and belonged once to Tippoo's library, small 8vo. 156 pp. 13 lines. There is also a copy in the As. Soc. Beng. No. 193, about 200 pp. 13 lines.

(44) مخزن لکات تصنیف قیام الدین قائم (P.)

The Depository of pithy Sayings by Qiyám aldyn Mohámmad Qáyim of Cháandpúr. He went early to Dilly, and obtained there an office under the emperor, but now, he says in his short autobiographical notice inserted in this book, owing to the decay of the empire, the string which has kept the servants of the emperor together is broken and they drop like pearls on the ground of humiliation. Every one turns his face to another side, and is obliged against his will to prefer emigrating to another place to remaining. He died in 1210 or 1207. The title is a chronogram for 1168 when he compiled this book. He denies in the preface every acquaintance with the preceding two Tadzkirahs, saying that no biography of Rékhtah poets had ever been written, but he chooses so frequently the same extracts as his predecessors, that I doubt the truth of his assertion, though his book undeniably contains much original matter. He divides it into three chapters or periods طبقه 1. Ancient poets. 2. On the compositions of the poets of the middling period در کلام سخنوران متوسطین. 3. Modern poets. This is the most valuable work for the early history of Hindústány literature. Beginning

رنگینی نلمات و دلنشینی فقرات بحمد سخن-پذای است

In the *Móty Mahall* is the autograph, 8vo. about 150 pp. Some places are left blank particularly towards the end of the book, and it is to all appearance merely a rough copy, which as the author came into difficulties about the time he compiled it, has probably never been finished. I had it transcribed for my use, but had unfortunately not time to make an abstract of the work when I was at Lucnow, and had access to the original, and as the original is very illegibly written, the copy made from it is incorrect, I plead this as an apology for the mistakes which may have crept into the subjoined list of Rékhtah poets.

(45)

گلزار ابراهيم

(P.)

The Garden of Ibráhyim, being a biographical Dictionary of about 300 Rékhtah poets, by the Nawáb 'ally Ibráhyim Khán, who had the title of Amyn aldawlah Náçir-jang and the takhalluç of Khalyl and of *Hál*. He was born at Patna, and his mother's grandfather was the learned Mollá Moḥammad Naçyr who was a pupil of Akhúnd Mollá Sháh Moḥammad Shyrázy and died during the middle of the reign of Moḥammad Sháh. 'Alyy Ibráhyim was honoured with the friendship of Warren Hastings, and held under him the office of Chief Magistrate at Benares. He died in 1008. Jorât wrote the following chronogram on his death *لو آء مئا مطلع ديوان عدالت*. Yúsof 'ally and Shórish mention him under Khalyl and 'ishqy under *Hál*. He left besides this Tadzkirah a memoir on the trial by ordeal, which is printed in the *As. Res.* 8vo. I. p. 389, and two or three Tadzkirahs of Persian poets. He alludes to two of them in the preface without giving any details or even their titles. Mr. J. B. Elliott in a letter dated Patna, 19th July, 1852, informs me that one of the Persian Tadzkirahs is called Kholáçat alkalám and contains Mathnawies, and the other Çohofe Ibráhyim, containing Qaçydaḥs, Ghazals, &c. The former is very rare and the latter probably not extant. "I have made, he continues, inquiries from relatives, &c. and all that I can make out is, that he collected materials (poetry) for the work, but did not live to complete it. I have two volumes of unarranged materials. But he did complete the Bayádh and critical notices of all the poets, this is what Mr. Bland calls the Çohof. It is a very thick,

closely written 8vo. and is I believe unique, I met with it by mere accident." In a letter to Mr. Bland which is printed in the *Journ. Roy. As. Soc.* IX. p. 159, Mr. Elliott gives the following further details. "The Kholácat alkalám is appropriated to selections from, and abstracts of the Mathnawies of seventy-eight poets, who have produced the most approved works in that style of poetry. It is contained in two large quarto volumes of 2005 pages, each page containing four lines in breadth and twenty-one in length. To give some idea of the extent of the work, I may mention that a large royal octavo volume of 694 closely written pages is filled solely with the biographical notices of 3263 poets. The poetical extracts of this scarce work are not in my possession." From Mr. Bland's notice of the Bayádh it appears that the author completed it in 1205. Now as he had completed two Persian Tadzkirahs previous to 1195 and as the *Çoħof* have never been completed, he must have written another Tadzkirah, with the name of which we are not acquainted. Yúsof 'alyy Khán informs that he was engaged in compiling a Tadzkirah of Persian poets on a very large plan in 1180.

This Tadzkirah was compiled during the years 1195 and 1196, and is distinguished by the copiousness of the extracts, and by the pains which the author has taken in fixing the dates. It appears that he entered into correspondence with most contemporary poets to obtain information of themselves, and extracts from their Dywáns for insertion. The biographies are in Persian.

Beginning *عزائي كلام بحمد متكلمي است كه انجاي سخنان*

As. Soc. Beng. No. 45, 4to. about 800 pp. 19 lines, a fair hand, but unfortunately not very correct.

(46) تذكرة شورش (P.)

The Tadzkirah of Sayyid Gholám Hosayn who is familiarly called Myr Bhayná and whose takhalluṣ is Shórish. He was a native of Patna and a nephew of Mollá Myr Wahyd. He was first a pupil of Myr Bāqir who had the poetical names of Hazyn and of Tzohúr, and who died previous to 1193; and subsequently of Myrzá Ghasytá 'ishqy. He was a good improvisatore and had written, when he compiled this book, a Persian Dywán of about 4000 verses most of which dwell on mysticism. He died in 1195, and he probably compiled this book in 1193; for the latest date that occurs in it is 1192, and men who died in 1194 are mentioned as being alive. It has no preface or title page, nor does it appear from the autobiography that Shórish is the author of it, (though he speaks in the article on Shórish in the present tense,) the only authority which I have for ascribing it to him is the postscript which runs شورش تمام شد تذكرة میر غلام حسین. It contains 314 short biographies written in Persian with extracts.

Beginning آفتاب سپهر تاجداري ماه برج شهر ياري

Mr. B. J. Elliott possesses the only copy of this book I have heard of, and has kindly lent it to me; a small 4to. about 500 pp. 15 lines.

(47) تذكرة هندي تصنيف غلام حمداني مصحفی (P.)

The Hindy Tadzkirah, by Gholám Hamdány *Muḥafy*. He was of a good family of Amróhah in the Morádábád district, and spent his early years in Dilly where he used to hold Moshá'araha or poetical assemblies, and came to

celebrity as early as 1195. Subsequently he went to Lucnow, and it would appear from 'ishqy he supported himself by commerce. He died according to the Gulshane Békhár about the year 1243. When he wrote this Tadzkirah, in 1209, he had composed two Persian Dywáns, one in answer to Naḥry Nayshápúry and the other containing original poems and three Urdú Dywáns, a Persian Tadzkirah, a part of a Sháhnámah which comes down to the geneology of Sháh 'álam, an Urdú Dywán containing verses which he had made at Dilly and a rough copy of a Persian Dywán in the style of Jalál Asyr, and one in the style of Nácir 'alyy, but both these were stolen from him. It appears from the Gulshane Békhár that he continued his literary activity after he had written this book, and composed three more Rékhtah Dywáns, and another Tadzkirah of Rékhtah poets.

He wrote this Tadzkirah at the request of his instructor Myr Mostahsan *Khalyq*, and inserted in it very full biographies written in Persian of about 350 Rékhtah poets who flourished from Moḥammad Sháh to his own time, paying particular attention to the biographies of contemporaries, with most of whom he was personally acquainted.

Beginning نیکوترین تذکره که غنچه دلہای ارباب سخن را

As. Soc. N. 142 Svo. about 400 pp. 14 lines copied in 1219, not very correct.

(48)

تذکرہ عشقی

(P.)

The Tadzkirah of 'ishqy of Patna a son of the poet Mojrim. He used to write Persian poetry, and his verses were corrected by his father, and by Sháh Moḥammad

Wafá Wafá. These are all the details which he gives us of his life under the letter 'ayn. The latest date which occurs in this book is 1215, this is probably the time at which he completed it. It contains in alphabetical order 439 short biographies of Rékhtah poets, written in Persian without a preface.

Beginning سراج بزم سخنوڑی سراج الدین علی خان آرزو

A carefully written copy is in possession of Mr. J. B. Elliott of Patna, who has obliged me with the loan of it, 8vo. about 400 pp. 17 lines.

(49) گلشن هند تصنیف مرزا لطف (H).

The Rose garden of India, by Myrzá *Lutf*. His father Qásim Bég *Hijry*, was a native of Astrábád and came in 1154, with Nádir-sháh to Dilly. *Lutf* wrote this tadzkirah at the request of Mr. Gilchrist in 1215.

This is the fullest of the Rékhtah Tadzkirahs which I have seen, and includes only the names of those persons who have obtained some celebrity as poets. It contains about sixty articles in alphabetical order.

Beginning رعنائی اور زیبائی دلبران سخن-گو اس زینت آفرین کی حمد سے حاصل ہے

Mr. Hall has a copy large 8vo. about 600 pp. 17 lines. A copy of nearly the same appearance is in my collection.

(50) عیار الشعرا تصنیف خوب چند ذکا (P.)

The Touchstone of poets being a Tadzkirah of Rékhtah poets by Khúb Chand, a native of Dilly, whose takhulluḡ is Dzoká. He gives under the letter dz an account of his

ancestors, but says very little of himself. His grandson informed me that he died in 1846, A. D. He left besides this book a *Dywán*, some Persian poetry, and some elegant compositions in prose. He undertook this compilation at the request of his teacher Myr Naçyr aldyn *Naçyr* usually called Myr Kallú in 1208 or 1213, but it appears that he continued making additions to it for more than thirty years, the last date we find in it being 1247.

It contains in alphabetical order an account of near 1500 poets who flourished from the commencement of Hindústány poetry to the author's time with specimens of their writings. It abounds in repetitions and inaccuracies of every description, and contains many persons who have never dreamt of writing poetry. It is without exception the most uncritical labour of the kind. The biographies are in Persian.

Beginning حمد بی حد داوری را سز که بکلی قدرت الهی.

Mr. Hall's collection, large 8vo. near 1000 pp. 15 lines.

(P.) عمدهٔ منتخبہ تصنیف اعظم الدولہ سرور (51)

Excellent Selections being a *Tadzkirah* of Hindústány poets by the Nawáb Myr Moḥammad Khán whose *takhulluç* is *Sarwar* and whose title is *A'tzam aldawlah*. The title of the book does not occur in the preface, but in some verses of Sayyid Ghálib 'alyy Khán towards the end of the work which form a chronogram for 1216, when the book was compiled. There are other chronograms in it for 1215, and in the postscript it is stated that the chronogram of the work is رحمت خدا بالحد which gives 1242. This may be the date when the book was completed, or perhaps when it was copied. The latest date which I have observed in the text is 1219.

It contains in alphabetical order near 1200 biographies of Urdú poets in Persian with short extracts from their works. This may be considered a somewhat improved edition of the preceding Tadzkirah.

Beginning ای پایه انعام زادراک تو پست.

Mr. Hall's collection 8vo. about 6700 pp. 15 lines.

(52)

مجموعه نغز

(P.)

Rare Collection being a Tadzkirah by Sayyid Abú-l-Qásim of Dilly who is usually called Qudrat Allah Qádiry and whose takhalluṣ is Qásim. Among his forefathers he counted Isma'yl Ghawrbandy and Sayyid Fádhil Gujráty, a Saint, whose tomb is at Gujrát and up to this day a place of pilgrimage. Qásim was in Arabia a pupil of Mawlawy Fakhr aldyn, in poetry, of Hidáyat Allah Khán Hidáyat, and in medicine, of Hakym Moḥammad Sharyf Khán. In 1221 he had written a Dywán of 7000 distichs and a Mathnawý on the Mi'rāj in the measure of the Mathnawý of Jalál aldyn Rúmy containing 30,500 (?) verses; and a Mathnawý in the measure of the Bostán of 5200 verses on the miracles of 'abd al-Qádir. He died about 1246. The title is a chronogram for 1221 the date of the compilation.

The biographies are in Persian and alphabetically arranged. The specimens are well chosen. It contains about 800 biographies and seems to be chiefly founded upon the preceding Tadzkirah.

Beginning بیان فصاحت نشان که نظام جواهر الفاظش.

Mr. Hall's collection large 8vo. about 800 pp. 15 lines; a modern copy, and one in my collection transcribed from the same original, from which Mr. Hall's has been taken.

(53) طبقات سخن تصنيف عشق (P. H.)

Periods of poetical composition by Shaykh Gholám Mohyy aldyn Qorashy of Myrath (Meerut). His father, Shaykh Ni'mat Allah *Ni'amy*, was a good Persian poet and wrote a thick Dywán, in the arranging of which he assisted him when only twelve years of age. This gave him a taste for poetry and he wrote himself a Dywán in which he used the takhalluṣ of Mobtalá. Subsequently he devoted much of his time to archery, without neglecting however his studies. He learned Arabic grammar, but having a weak chest he was as it seems obliged to abandon it. When Sháh 'álam came from Patna to Dilly he gained the friendship of one of his courtiers, whose title was Nawáb Najaf Khán, and his name Ibráhyim Bég, and his takhalluṣ, Alam, he was induced by him to write another Dywán in which he used the takhalluṣ of 'ishq and a Persian Mathnawý containing the story of Sháhrokh and Mábrokh in about 1700 verses, it is in the measure of the Mathnawý of Jalál aldyn Rúmy and has the title *فسون عشق*. He also wrote a Persian Tadzkirah which has the titles of *مجموعه عشق* and of *باغ گلهاى حسن* and fills about 1280 pages. The latter name is a chronogram for 1187. He also wrote an Inshá of about 200 pages, it has the title of *چهار دفتر شرق* which is a chronogram for 1199, and a treatise on chronograms called *سرائر نسجه*. In 1220 he composed the *بحار نشریم* and *العشق* (؟ اشعة). The latter treats on Ğúfism. He wrote this Tadzkirah in 1222, this date is contained in the title.

It is divided into two chapters *طبقه*, the first contains notices of upwards of a hundred Rékhtah poets, and the second notices of Persian poets of the same period. His biographies have the advantage of being original.

Beginning is wanting.

Private collection 8vo. 484 pp. of 15 lines, the greater portion of the second part is wanting.

(54)

دیوان جهان

(H.)

The Tadzkirah of Bény Naráyan *Jahán* of Láhór. It was compiled in 1812—A. H. 1227 and dedicated to Mr. Roebuck, at whose suggestion the work was undertaken.

The author gives in Hindústány the takhalluṣ, name, place of residence and the name of the teacher of about 150 Rékhtah poets and specimens of their writings, but not one date. The compilation is wanting in research.

Beginning مگر آغاز سخن حمد خدا سے

As. Soc. Beng. No. 89, 8vo. of about 300 pp. 13 lines, beautifully written under the superintendence of the author in 1812. Mr. Garcin de Tassy has made good use of this book in his *Hist. de la Lit. Hind.*

(55)

گلستانه نشاط

(H.)

The Nosegay of pleasure being selections of Persian and Rékhtah poetry by Mannú Lál made in 1252, the compiler is still alive and resides in Calcutta, his native town.

The extracts are arranged according to matter and divided into seven chapters گلدسته, which are sub-divided into numerous heads called گل. The first eight chapters contain Persian poetry, and the seventh, which begins

in page 395, Rékhtah poetry, the names of the poets are printed in the margin, in red ink.

Beginning بسم الله بود بال هما بر فرق عنوانها.

Beautifully printed in types, Calcutta 1252=1836 folio 463 pp.

(56)

گلشن بینار

(P.)

The Rose garden without thorns by the Nawáb Moç-tafâ Khán Bahádur who has in Rékhtah the takhalluç of Shéftah and in Persian of *Hasraty*, he resides at Dilly and began to compile this book in 1248 and completed it in 1250, he was then twenty-six years of age.

It contains about 600 very short biographies in Persian, he seems to have chiefly used the Tadzkirah of Qásim. It is more correct than most other Tadzkirahs.

Beginning گل سرسبد سخن حمدچمن طرازبست

Lithographed at Dilly, second edition, in 1253=A. D. 1837, 8vo. 383 pp.

(57)

گلشن بینزان

(H.)

The Rose garden without autumn by *Hakym Sayyid Gholám Qotob aldyn*, whose takhalluç is Báfín. His family was of 'arab-sarây which is about five miles south of Dilly, but his grandfather settled at Agra where he practised as physician and died in 1259, the author was born at Agra.

This may be considered a translation of the preceding Tadzkirah into unintelligible Hindústány, with some idiotical remarks.

Beginning مطلع انوار انواع منعت حسن

Mr. Hall has had the goodness to lend me a copy of this work, large 8vo. about 300 pp. 21 lines.

(58) انتخاب دواوین شعراى مشهور زبان اردو کا (H.)

Selections from the most celebrated Hindústány poets, viz. Walyy, Dard, Sawdá, Myr Taqyy Myr, Jorât, Myr Hasan, Naçyr, Mamnún, Násikh, Mulchand, Zawq, and Mûmin Khán with a few popular songs and an introduction on the different kinds of Hindústány verses by Mawlawy Imám-baksh Çahbáiyi, Professor of Persian in the Dilly College. The author is near sixty years of age and acknowledged the best Persian scholar at Dilly. His other works will be described in their place. The extracts are preceded by short biographical notices written in Urdú.

Beginning مقدر نہیں اسکی نجاتی ے بیان کا

Lithographed at Dilly 1844 A. D. 8vo. 273 pp.

(59) گلدستہ نازنین (H.)

An Anthology from Rékhtah poets without biographical notices, by Mawlawy Karym aldyn of Dilly who is now teacher of the Hindústány language in the Agra College, he may be thirty-five years of age. After the publication of this book, he edited a kind of periodical called گل رعنا, containing the poems made by the members of a Moshá'arah of Dilly, but it died soon for want of support. His other literary labours will be mentioned in their place.

Beginning گوهر شہوار حمد و ثنا نثار اوس شہنشاہ حقیقی کا

Lithographed at Dilly 1261—1845 folio 330 pp. hardly legible.

(60) تذکرہ شعرائ ہند تصنیف کریم الدین (H.)

A History of Urdú poets chiefly translated from Garcin de Tassy's *Histoire de la lit. Hind.* by F. Fallon, Esq. who is now a teacher in the Agra College and Karym aldyn with some additions, but also several omissions and hardly any improvement, the biographies are in Hindústány. For a notice of this book, I refer to Hall's erudite remarks in the Benares Magazine.

شکر ہی اوس مانع بیچون ہیچگون کا Beginning

Lithographed at Dilly, 1848, 8vo. 504 pp.

(61) چمن بینظیر (P. H.)

Garden without equal, being Elegant Selections from Persian and Urdú poets by Mohamṣad Ibráhyṡ. He informs us in the preface that Mohamṡad Hosayn had some time ago published elegant extracts from Persian poets, and that he requested him to make a new edition, and this led him to compile this book, which it would appear embodies the said extracts. The title is a chronogram for A. H. 1265.

The book is divided into two parts the first is called مرآة العاشقین and contains extracts—chiefly Ghazals, from 50 or 52 ancient and modern Persian poets, 72 pp., and the second part contains extracts from 187 Urdú poets without notices of their lives, 249 pp.

سپاس و شکر ایزد آفتاب مطلع اقبال دیوان هی Beginning

Lith. at Bombay 1265, 8vo. 19 lines in a page. Executed with great care, there is an edition of 1266 which has the title of *Majma' alash'ar*.*

(62)

تذکرہ یوسف علی خان

(P.)

Tadzkirah of Persian poets by Yúsof 'alyy Khán who compiled this work at Murshidábád in 1180 and completed it in 1184 and died previous to 1195.

It contains in alphabetical order about three hundred short biographies of Persian poets from the beginning of poetry to the author's life-time. He informs us in the postscript that he intended to add two volumes containing the history from 'álamgyr to the year 1184, but it is very likely that he has not carried out his plans. The book has no preface. The appendix contains contemporary poets who have not been noticed by Ārzú. Bg. حرف الالف میر باقر ولد شمس الدین المدعو بداماد المتخلص باشراف.

Large 8vo. 642 pp. 11 lines, copied in 1213 from a MS. which had been executed in 1195, this volume came accidentally to hand, after the preceding sheets had been printed, this is the cause why it has not been noticed in its place in page 161 before No. 33.

* Besides the Tadzkirahs described in this catalogue, Mr. Hall in an article in the Journ. As. Soc. Beng. Vol. XVII. p. 542 mentions the following ones: *Majma' alintikhab* by Sháh Moáammad Kamál (see Journ. Asiatique Série IV. Vol. I. p. 1 and Vol. II. p. 361); *Tadzkirah* Shó'a-rás Jahángyir Sháh; *Tadzkirah* by Myr Moáammad 'alyy Tirmidzy; *Tadzkirah* by Myr Fakhr aldyn; *Tadzkirah* by Abú-l-Hasan; *Tadzkirah* by Myrâ Jawân-bakht Jahándâr Sháh.

Contents of the appendix :

Aḡaf, this is the takhalluṣ of Aḡaf-jāh (see p. 153 *supra*). His forefathers were of Túrān, his grandfather, 'ābid Khān held under 'ālamgyr the rank of four thousand, and his father Ghāziy aldyn Khān Fyrūz-jang rose under the same sovereign to the rank of seven thousand, which is the highest rank that is bestowed in India. Aḡaf-jāh was under Moḡammad Shāh Cúbah-dār of the whole Deccan and died in 1160. He wrote good Persian poetry.

Mohābat-jang, his father was in the service of Moḡammad A'tzam Shāh a son of 'ālamgyr, and he was in the service of the same prince. Under Farrokh-siyar his fortunes changed frequently, but in the beginning of the reign of Moḡammad Shāh he was appointed Čúbah-dār of Patna. He died in 1170, of dropey.

A'lam aldawlah Hājiy Moḡammad Khān Bahādur was generally known by the name of Hājiy 'ālam: his father came as a merchant to Patna. A'lam aldawlah was governor of Tirhoot and a patron of the author of this Tadzkirah, it seems he was alive in 1180.

Kamāl aldyn Khān *Ahgar* a Kashmyry, came after the death of his father from Dilly to Bengal where he resided in 1180.

Myr Moḡammad 'alyy *Tajryd*, his father was of Yazd, and came under 'ālamgyr I. to the Deccan, where he married the daughter of Myr Moḡammad Shafy' Yazdy. Tajryd was born at Awrangābād in 1116, he studied at Ispahān, and returned about the time of the invasion of Nādir Shāh by sea to India. He remained for some time in the Deccan, and came in 1150 to Bengal. In 1165 he sailed from Hooghly to Arabia for the sake of making the pilgrimage, and came back to Bengal in 1169, and in 1180 he resided at Murshidābād and had written — شرح رساله مجالیه اللہیہ — شرح رساله ملا محسن کاشی — رساله در نوافل — رساله در اثبات مذهب او — شرح فنیہ — رساله تحقیق روح — شرح کافیہ

Myr Mortadhā *Haydar*, in poetry a pupil of Myr Moḡammad Afdhal *Thābit*, came to Bengal under Shujā' aldawlah and resides now, 1180, in that province, he has written a Dywān of about 10,000 bayts.

Myr Bāqir who has the title of Mokhlīq 'alyy Khān and the takhalluṣ of Khorram, is a relation of the late 'alyy Wirdy Khān and composes Rēkhtah and Persian poetry.

Myr Moḡammad Taqyy *Khiyāl* a pupil of Thābit came to Bengal under the late 'alyy Wirdy Khān, and died in 1173, he is the

author of the *بستان خیال* which is a novel in Persian prose, in fourteen volumes.

Faqyh *Qálib Dardmand*, a friend of the author, died in 1179 and left a *Dyván*.

Myrzá Báqir a son of *Aqá Myrzá* was a Persian by birth, who came to India during the administration of Mohábat-jang.

Myrzá Báqir was born in the Deccan, he was a good physician and alive in 1180.

See below 0

'ally *Ibráhyim Khán Khalyl*.

Myr Mortadhá *Hálat* died two years ago.

Murshid Quly Khán Rostam-jang *Makhmúr* of *Súrat* a relation of the Nátzim of Bengal, who sent him as governor to Orissa, subsequently he lived at the Court of *Aḡaf-jáb*, and died a few years after him, he left *Rékhtah* poetry.

Wájid has the title of *Fakhr altojjár*, the pride of merchants, his ancestors were of Kashmyr, but he was born at Patna, where he resided in 1180.

Mortadhá Quly Khán *Firáq* was under *Mohammad Sháh* a Munshiy at Dilly, towards the end of the reign of *Aḡmad Sháh* he came to Bengal where he now, 1180, resides.

Nawáb Sayyid almulk *Asad Allah Ghálib-jang Ghálib* resides now, in 1180, at Murshidábád.

Hakym *Mohammad Shafy' Khán Forúgh* of *Shyráz* came to India, and was appointed a physician to the emperor, subsequently he was attached to the governors of Oudh, and about 1160 he came to Bengal, and now, 1180, he is attached to the Nátzim's court.

See above +

Hájy *Aḡmad 'ally Qiyámat*, an uncle of 'ally *Ibráhyim Khán Khalyl*, resides now at Patna.

✓ *Sultán Mokarram Sultán*, a descendant of *Abú-l-Hasan* king of *Haydarábád*, has travelled much in Arabia and Persia.

Before concluding this chapter I insert an Index to the *Urdú Tadzkirahs*. The reader must remember that consistently with the plan of the work this is not intended to be an elaborate biography of *Rékhtah* poets, but merely a list of the materials available for such a biography, containing besides their names and the titles of their works, the

principal dates. I am therefore not responsible for any mistakes or repetitions which may occur in the books indexed. For farther details and critical remarks, I refer to Garcin de Tassy's *Hist. de la Lit. Hind.* For the sake of brevity, I make use of the following abbreviations in referring to the above Tadzkirahs: A = Qáyim see No. 44; B = Gurdézy No. 43; C = 'alyy Ibráhyim No. 45; D = Dzoká No. 50; E = Muçhafy No. 47; G = Gulshane Hind No. 49; H = Sarwar No. 51; J = Shórish No. 46; K = Qásim No. 52; M = Myr No. 42; P = Gulshane Bé-khár No. 56; R = Gulshane Bé-khizán No. 57 (I used this book only occasionally, whereas I made it a rule to abridge all the notices contained in the other Tadzkirahs); T = Tabaqáte Sokhan No. 53; V = 'ishqy No. 48. I use the tense which I found in each Tadzkirah, this being in many instances the only indication of the time when a poet flourished, though not always a safe one. It is hardly necessary to say that many of the persons mentioned in this list have not left a Dywán nor any other works. I should have omitted them had I not been in danger to throw away the grain with the chaff. Such criticism is the duty of the historian.

'abd, 'abd al-Ra'ym of the Deccan, H. He may be identical with the 'abd al-Ra'ym mentioned by M.

'abd al-Barr, M.

'abd Allah flourished previous to the time of Myrú Myrzá, H. Garcin de Tassy informs us that 'abd Allah of the Deccan is the author of a Mathnawý which has the title of *در المجالس* and of which a copy is in the India House in London. I give the verse which H quotes of him, as it may enable the reader to decide on the identity of the two poets.

کہوں میں کس سے یہ دیکھ یار کی جدائیکا دوا پذیر نہیں درد آشنائی کا

'abid a contemporary of Walyy, his language and style are obso-

lete, D. He is probably identical with 'abidy the author of a Mathnawý called *دہیا قلبی* (*Doḥya Kalby*?) mentioned by Garcin de Tassy.

Abjady author of a *Dywán*, see 2nd chapter.

Abṛú, Shaykh Najm aldyn 'alyy Khán, commonly called Sháh Mobárak, was a descendant of Moḥammad Ghawth Gwályáry and a near relation of Arzú, who used to revise his verses. He was born at Gwályár but came early to Dilly; for some time he lived at Nárnawl in the Society of Gurdézy's father. He was blind of one eye, and died previous to 1161, about fifty years of age, M, A, B, G.

Abú-l-Hasan king of Golconda, see *Tánásháh*.

Aḡaf, *Aḡaf aldawlah* governor of Oudh. I give here a list of the governors, (now kings) of Oudh, because most of them were patrons of *Rékhtah* poetry. *Ḥafīdar-jang* died on the 17th of *Drú-l-Ājj*, 1167. In the *Lucnow Almanack* for 1848 and in *Prinsep's Useful Tables*, it is said that he died in 1170, but the chronogram above the eastern entrance to his beautiful Mausoleum five miles from Dilly, gives the above date, it runs.

چنین سال تاریخ او شد رقم کہ بادا مقیم بہشت برین

He was succeeded by *Shujá' aldawlah* who died in 1188, then followed *Aḡaf aldawlah* who died in 1212. *Sa'ádat 'alyy Khán* a brother of *Aḡaf aldawlah* died in 1229. *Ghāziy aldyn Haydar 'imád almulk* obtained in 1235 the title of king and died in 1242. *Naḡyr aldyn Haydar* d. 1252. *Naḡyr aldawlah* d. 1258. *Amjad 'alyy Sháh* d. 1263. *Wájid 'alyy* is now, 1853=1269 A. H. on the throne.

Aḡghar, *Myr Amjad 'alyy* of *Agra*, a holy man who derived his spiritual genealogy from 'abd Allah Baghdády, H. He had also the *takhalluḡ* of *Amjad*. R paid him two visits and says that he died and left Persian and *Urdú* poems. His *Urdú Dywán* has been printed at *Agra*.

Aḡghar, *Myr Aḡghar 'alyy* of *Máhrérah* near Dilly, D. He has also written Persian poetry. His *Dywán* is celebrated, K.

'*ācīm*, *Nawáb Ḥamḥām aldawlah Khán Maṇḥúr-jang* of *Agra*.

'*ācīmy*, *Khwájah Burhán aldyn* of Dilly composed many *marthiyah* and died in 1166, A, B. He was descended from *Khwájah 'abd Allah Aḡrár*, H. *Sbórish* calls him '*āciy*, and says that he was skilled in chronograms.

'*āciy*, *Núr Moḥammad* is a good poet of *Burhánpúr* in the *Deccan*, B. He is also mentioned by J and V. *Garcin de Tassy* mentions

two Mathnawies of 'aḥiy on the religious duties of the Musal-máns, of which a copy, written in 1146 and 1147 is in the Imperial library at Paris, one has the title of خلاصة المعاملات and the other of انواع العلوم.

'aḥiy, Karam 'alyy* of Dilly was a perfectly illiterate man, and kept a perfumer's shop at Patna. He was a pupil of Myrzá Bhuchchú Fidwy. 'aḥiy is a poet of Rámpúr, D, P.

Adab, Gholám Moḥyy aldyn of Haydarábád a pupil of Faydh, R.

Adham ادھم, 'abd al-'alyy author of a Mathnawý called مجموعه عاشقين of which a description is contained in Garcin de Tassy, a copy of it is in the British Museum.

Afáq, Myr Faryd aldyn b. Bahá aldyn of Jalálábád (half way between Dilly and Saháránpúr ?) was a pupil of Firáq, P. He has lately left Dilly, D. He was a friend of K.

Afaryn, Shaykh Qalandar-bakhsh of Saháránpúr, lives in his native town, D. He has written a book on the figures of speech under the title of نخبة الصنائع, H, P.

Afṣaḥ, Sháh Faḥyá, a pupil of Myrzá By-dil, was a darwysh at Lucnow and died in 1192 at a very advanced age, C. He left a Persian Dywán.

Afṣaḥ, Aghá Haydar 'alyy a son of Myrzá Hasan 'alyy Bég of Lucnow where he now resides, R.

Afdhal, Moḥammad Afdhal of Jhanṣnah not far from Meerut, a mystical poet, but without much education; flourished, it would appear from Qáyim, previous to 'abd Alláh Qotob-sháh (came to the throne in 1029). He is the author of a poem called the Story of hardship بکته کاغذی of which there is a copy in the India House in London.

Afgár, Myr Jywan went to Mashhad and remained there attached to the tomb of Imám Ridhá, C.

Afghán, Imám 'alyy Khán of Lucnow, H, D, T. According to C his name was Alif Khán and he lived in great poverty.

Afsar, Gholám Ashraf a son of Gholám Rasúl and a pupil of Muḥafy composed chiefly Marthiyahs, E, H. He is now at Lucnow, D.

Afsar of Morádábád. D says "I have never met him."

* According to the rules of Persian grammar we ought to spell Karame 'alyy; but in proper names which are compounds like this the idháfat is invariably dropped in Urdú, I also write agreeably to the Urdú pronunciation and prosody Nawáb and not Nowáb.

بکته کاغذی

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Afsós, Myr Shyr 'ally was first in the service of Nawáb Isáaq Khán the uncle of Aḡaf aldawlah at Lucnow and subsequently of Myrzá Jawán-bakht, and finally he was recommended to Lord Wellesley and appointed a Munshiy of the College of Fort William. He died at Calcutta in A. D. 1809. His writings will be mentioned in their respective places.

Afsós, Myrzá Ghafúr Bég of Dilly. His ancestors came from Túrán. He died some years ago, H.

Afsurdah, Myrzá Panáh 'ally Bég of Lucnow composes chiefly Marthiyahs, T.

Aftáb, this is the takhalluḡ of the emperor Sháh 'álam II. reigned 1173-1221.

Agáh, Moḥammad Ḡaláh lived at Dilly under the emperor Moḥammad-sháh, B, D. He died a long time ago, H.

Agáh, Núr Khán a Patán is a clever story-teller, C. Is a pupil of Sháh Wáqif, went some time ago to Patna where he entered the service of Nawáb Karym Quly Khán a son of Monyr aldawlah. It is not known where he now is, V. He may be identical with the following.

Agáh, Myr Hasan 'ally one of the story-tellers of the king of Dilly. H says that he was lately appointed to that post, and K who wrote in 1121, that he still held the office.

Aghá, Myrzá Aghá Khán of Lucnow is skilled in writing Marthiyahs, D, H.

Agház, Munshiy Lachman Naráyan was in the service of General Ochterlony who died about 1826 A. D. H.

Ah, Myr Mahdiy a son of Myr Moḥammad, whose takhalluḡ was Sóz, is a promising young man, V.

✓ Aḥmad of Guzrát was a contemporary of Walyy of the Deccan, he knew Sanskrit and Bháká and wrote some times in Rékhtah, C. According to M and D his takhalluḡ is Aḥmady, this however seems to be a mistake.

Aḥmad, Sayyid Gholám Moḥyy aldyn of Haydarábád a pupil of Faydh, R.

Aḥmad, Sayyid Aḥmad 'ally of Saráwah was a well educated and clever man, he translated the Nal Dáman and Zalykhá into Rékhtah verses and left a Rékhtah Dywan, D. He is probably identical with the author of the Mathnawý called گل و صنوبر and of the two Hindústány prose works called مورینکبی and رشك پری mentioned by Garcin de Tassy, the latter two were written in 1241 at Faydhábád.

• Aġmad, Myrzā Aġmad Bġg a Qazalbāsh is a good soldier, H, D. He has latterly given up writing poetry, K.

Aġmad, Hāfīz Shaykh Gholām Aġmad Akhōnd is a very learned man, his forefathers were of the Panjāb, but he was born at Dilly, H. According to D his name is Shaykh Aġmad.

Aġmad, ĆamĆām Allah a son of In'ām Allah Khān Yaqyn was a soldier by profession, and died in the Eastern provinces (Oudh?), K.

Aġmad, Shaykh Aġmad Yār writes Persian and Rġkhtah poetry, K. Shaykh Aġmad 'alyy of Dilly a pupil of Myr Kallū Haqyr, D. He is probably identical with the preceding.

Aġmad, Myrzā Aġmad 'alyy Khān a son of Faṭh 'alyy Khān is a promising young man, D.

Aġmad, Gholām Aġmad 'alyy resides at Burhānpūr, H, D.

Aġmad-shāh familiarly called Basāwan, J.

Aġmad-shāh Bahādur emperor of Dilly J.

Aġmady, Shaykh Aġmad Wārith of Zamānyah near Ghāziypūr flourished in 1196, C, V.

Aġmady, Nitzām aldyn, a distinguished calligraph, was born in 1200 went in 1229 to Malabār (Malywār). He is the author of a Persian and of an Urdū Dywān. H says that there was an Aġmady of Gujrāt, but that he did not know his name. See apt. page

Aġqar, Myrzā Jawād 'alyy a Qazalbāsh was born at Lucnow where he resided in 1209, he was then about 22 years of age, E, D.

Aġsan, Aġsan Allah a contemporary of Ishtiyāq, Madhmūn and of Aḃrū whom he imitates. Was dead in 1165, A, B, V.

Aġsan, Myrzā Aġsan 'alyy (K writes Quly instead of 'alyy) was of Persian descent and a pupil of Myr Dhiyā and subsequently of Sawdā, found patrons in Shujā' aldawlah and Aṣaf aldawlah, H. At present 1215, he is in the service of Nawāb Sarfarāz aldawlah at Lucnow, G. Besides this poet, Myrzā Aġsan Allah with the takhal-luq Aġsan and 'alyy Aġsan Khān Aġsan who was the Khānsāmān of 'umdat almuluk are mentioned in V.

Aġsan, Moḥammad Mawlā is a poet of the Deccan (ملك جنوبي), D.

Aġsan, Aġsan Allah Khān of Dilly a pupil of K and a friend of H. He is still, 1852, alive at Dilly.

'ajāyib Rāy Munshiy, J.

'ājiz, 'ārif aldyn Khān visited twelve years ago Dilly, but some time ago he went to the Deccan, and it is said that he resides at Burhānpūr, M, B. He used to write Kabits, J.

'ájiz, from M who mentions him as well as 'ájiz of Burhánpúr, it appears that he lived at Dilly in 1184 and was given to unnatural vices. He is probably identical with 'árif 'alyy Khán 'ájiz of Agra mentioned by C.

'ájiz, Zóráwar Singh a Khatry and a grandson of Ráy Anand Rám Mukhliç resides at Dilly and writes Persian and Rékhtah poetry. He is a pupil of Shaykh Naçyr aldyn *Gharyb*, D, H.

'ájiz, Myr Gholám Haydar Khán of Dilly a son of Moḥammad 'atzym Allah Khán and a nephew of Moḥammad Ja'far Rághib Pánypaty a relation of H. He is a pupil of Qudrat, and resides at Patna, D. He died young, V.

'ájiz, Ulfat Khán of Afghán origin was born at Khúrjah which is thirty koss east of Dilly, H.

Ajmal, Náçir aldyn Moḥammad, familiarly called Ajmal Moḥammad or Moḥammad Ajmal, a son of Sháh Moḥammad Náçir Afdhaly of Ilahábád, a pupil of his late brother Gholám Qotob aldyn *Mogybat*, is a learned man and writes sometimes Rékhtah verses, J. He has written several works, V.

Akbar, Sháh Bhuchehú or Myan Bhuchehú, a pupil of Hátim, used to have Moḥá'araha whilst he was at Dilly, H. As long as Muçlafy was at Dilly he used to correct Akbar's verses. He has written a *Dywán*, the style of it is far-fetched and disfigured by puns, E.

Akbar, Mokarram aldawlah Sayyid Akbar 'alyy Khán Mostaqym-jang, brother of Jawán-bakht's mother. He died a few years ago, K.

Akbar, Akbar Khán a younger brother of P and a pupil of Múmin Khán (who fell from the roof of his house and died in A. D. 1852). Akbar resides at Dilly.

Akhgar, Lálah Ték Chand is treasurer of Myrzá Khorram-bakht, D, H.

Akhtar, Myr Akbar 'alyy of Sirhind a pupil of Muçlafy and Jorüt, resided at Lucnow, and was in 1209 upwards of 30 years of age. He had first the takhalluç of Anjám, E.

'ákif was a friend of Sawdá, D.

Khwájah Akram of Dilly was a friend of Qáyim and embodied the title of his *Tadzkirah* into chronogrammatic verses, A, C, V, D.

Alam, Çálib Myr a son of Khwájah Moḥammad Myr, and consequently a nephew of Myr Dard, was in 1194 at Murahidábád and in 1215 at Dilly, G. He was still alive in 1221, K. According to E and H he was a son of Myr Dard.

Alam, Moḥammad 'ally is a pupil of Dzawq, P.

'āliy-jāh is the takhalluṣ of a son of Nawāb Nitzām almulk *Natṣar*, P.

'āliy a prince of the imperial house of Dilly, and a pupil of Dzawq, P.

'alym, a Dakhny poet with whose circumstances A was not acquainted.

'ally, Shāh Nāṣir 'ally, a very pious man, was born and brought up at Sahrand near Dilly (H spells Sirhind), he left a Persian Dywān and some Mathnawies, H.

'ally, 'ally Moḥammad Khān an Afghān of Morādābād, D.

'ally, Myrzā 'ally of Lucnow was of Moghol origin and a pupil of Dywānah, D.

'ally Jān, familiarly called Bahman of Dilly, a son of Qādhiy Buḥḥān uses his name as his takhalluṣ, D. He is a young man, H.

'ally, Myrzā 'ally Quly of Dilly left a short but good Dywān, D.

Amānat, Amānat Rāy resided in the Darybah at Dilly, H, P.

Amāny, Myr Amāny of Dilly son of Khwājah Burhān aldyn Athimiy. C says he died in 1187 and P says in 1177. He wrote chiefly Marthiyahs.

Amjad, Mawlawy Moḥammad Amjad, a pupil of Nitzām Khān Mu'jiz, was near seventy years of age in 1209, and had written Persian and Rékhtah verses, E, D. According to P he was a son of Mawlawy Arshad, whose takhalluṣ was Arshad (he is the author of a commentary on the Mynā Bázār) and the father of Mawlawy 'abd al-Raḥman, a friend of P.

Amyn, Myr Moḥammad Amyn of the Deccan. H was not able to obtain any information respecting him.

Amyn, Myr Moḥammad Amyn of Benares is a pupil of Myr Gholām 'ally Āzād, D. He went to the Deccan and settled there, K. I suppose he is identical with the preceding.

Amyn, Khwājah Amyn aldyn, a native of Patna, was of Kashmyry origin, in 1194 he had been some years in the service of Nawāb Myr Moḥammad Ridhā Khān Motzaffar-jang, C. His poems which are very highly spoken of, have been collected in a small Dywān of Ghazal D, G. He was a pupil of Holās Rāy *Ikhḥlāq* and left a Persian Dywān, V.

Amyn, Myrzā Moḥammad Ismā'yl of Dilly had first the takhalluṣ

of *Walshat*, he was first a soldier and then a teacher, D. He was a friend of D.

Amyr, *Amyr aldyn Khán* a son of *Qádhíy Waíyd aldyn Khán* is the grandfather of the present *Amyr* of the *Calcutta Madrasah*, he died at *Benares* in 1186.

Amyr, *Nawáb Moíammad Yár Khán* a son of *Nawáb 'alyy Moíammad Khán* of *Afghán* origin. He was a good musician and resided at *Tándah*. His attention having been directed to *Rékhtah* poetry, he invited *Sóz* and *Sawdá* to come to him, but they did not accept his offers, he then invited *Moíammad Qáyim* who resided then at *Bissawly*, and gave him a salary of one hundred *Rupees* a month. Besides *Qáyim* he assembled other poets round himself, like *Muçáfay*, *Na'ym*, *Parwánah Morádábády*, *'ishrat*, and *Hakym Kabyr Sambhaly*. He was also an admirer of paintings and ordered 'áqil Khán to paint portraits of all celebrated poets and formed an album of them. The defeat of *Dhábitah Khán* by *Sháh 'álam* and the *Mahrattas* put a stop to this happy state of things, and he died soon after 1188, E. According to K he was originally of the *Ját* caste and was adopted as son by *Dáwúd Khán* of *Morádábád*.

Amyr, *Amyr aldawlah Mo'yn almulk Náçir-jang*, familiarly called *Myrzá Méñhú* (pronounce *Ménñhú*), a brother of *Áçaf aldawlah*, held the office of *Myr Atishy* (i. e. he was in charge of gun-powder, fire-works, &c.) at the court of *Sháh 'álam*, he resides now at *Lucnow*, H. He seems to have been still alive in 1221.

Amyr, *Amyr aldawlah Nawázish Khán* of *Dilly* was called *Hamyd al-Raímán Khán* he was a pupil of *Nitzám aldyn* and used to hold *Moshá'araha* in his house at which all poets of *Dilly* assembled, H.

Amyr, *Shaykh Amyr aldyn* of *Narwar* where it is said he was for some time *Kotwál*, H, D.

Amyr, *Amyr 'alyy* a *Sayyid* of *Dilly* went some time back to the *Deccan*, H, D.

Amyr, *Sayyid Amyr Allah* of *Dilly* is an amiable young man who is well versed in astronomy, H. He was a friend of D who calls him *Myán Amyr Allah*.

Amyr, *Shaykh Amyr Allah* of *Dilly* a pupil of *Nacyr* is clever in *Ramal*, D, P. (It is not unlikely that he is identic with the preceding and that D mentions him twice).

Amyr, *Shaykh Amyr-bakhsh* a son of *Hosayn-bakhsh* of *Dilly*, holds an appointment at *Hátras*, R.

Andóh, Myrzá Ghafúr Bég a Moghol (Persian or Tatar) by origin, was a soldier by profession, and resided at Dilly, D, H.

A'lá, Myr 'ally of Dilly a son of the late Myr Wiláyat Allah Khán, he was in the service of Shujá' aldawlah of Oudh and C saw him during the Nawáb's wars with the English.

Anjám, Nawáb 'umdat almulk Amyr Khán held a high office under Moḥammad-sháh. Qáyim was much attached to him; he was murdered in 1159 and left Persian and Rékhtah poems, A, B, G, H. He was a descendant of Ni'mat Allah Walyy and composed chiefly logogriphs, T.

Anwár, Moḥammad Mawlà of the Deccan. H says that he has not been able to obtain any information regarding him, from D it would appear that he was his contemporary.

Anwar, Gholám 'ally was of Kálpy, C.

Anwar, Áftáb Ráy was a writer in a public office, D.

Anwar, Walyy Moḥammad Khán a Shaykh-zádah of Dilly, his ancestors were Dárághahs of the imperial court of justice (of Dilly), he writes Persian and Rékhtah poems, more particularly Ghazals, H.

'áqil, Ráy Sukh Ráy of the Panjáb served in the army, composed a few verses and assisted Qáyim much in compiling his Tadzkirah.

'áqil, 'áqil-sháh led a roaming life, but was much at Dilly where he frequently visited E. According to H he was a soldier, but I suppose that سپاهی is a mistake for سیاحی.

'aqydat of Burhánpúr, a contemporary of Nawáb A'tzam Khán, D.

Arám, Prém Náth a Khatry lived first at Dilly, but retired subsequently during the war to Bindrabun. He was a clever archer and penman. Left a Rékhtah Dywán of about 2000 verses and some Persian poetry. H speaks of him as if he had been alive in 1215.

Arám, Makhan Lál of the Káyet caste was a pupil of Inshá Allah Khán, H.

Arám, Khayr Allah of Sirdhánah an arrow-maker, was much in the Society of a son of Simroo who had the title of Tzafaryáb Khán and the takhalluṣ of Qálib. Arám died of cholera at an early age and previous to 1215.

'arif, Myr 'arif 'ally of Amróhah lives since some time at Murádábád, he says that he is a pupil of Muṣṭafy, P.

'arif, Moḥammad 'arif a Kashmyry born at Dilly (C and V call him Akbarábády, and say that he had a shop close to the Dilly-Dar-

wázah at Dilly). He was a tailor by profession and in poetry a pupil of Madhmún and Abrú. He died a short time ago, E. He was a contemporary of Myrú Myrzá, E who knew him says, that his Dywán was arranged after his death by one of his pupils.

'árif, Sháh Hosayn a Darwysh, who lived at the shrine called Qadam Sharyf near Dilly, H.

Armán, Sháh 'ally a son of Ja'far 'ally Hasrat of Lucnow, H. I have been told that he was Nátzir at Alwar and died there.

Armán, Nawáb Mojáhid-jang of Haydarábád, a pupil of Myr Asad 'ally Khán, H, D.

Árzú, Siráj aldyn 'ally Khán, see p. 133.

Asad, Asad Allah Khán usually called Myrzá Nawahá. His ancestors were of Samarqand, he was born at Dilly, H. This is the same poet who will be mentioned under the takhalluṣ of Ghálíb. He is now, 1852, near sixty years of age. His Dywán has been printed. At present he writes only Persian verses. He is also the author of a Persian Inshá and of a Mathnawý in praise of 'ally.

Asad, Lála Kyrat Singh, a Khatry of Dilly, was a skilful Motaḡaddiy (writer), he is the author of a short Persian Dywán.

Asad, Myr Amány, a pupil of Sawdá, resided first at Dilly, after the death of his patron Nawáb Afdhal Khán he went to Lucnow, and was murdered on the road at an age of about fifty. He left a thick Dywán and several Mathnawies among them one on the Pack of cards ^{كيسه} E, H.

Asad, Myr Asad 'ally of Dilly a pupil of Sawdá lives now in Bengal, V.

As'ad Myrzá As'ad-bakht a son of Aāsan-bakht and a grandson of Sháh 'alam. It seems that he was alive in 1121, K.

'asas, Shaykh Badr aldyn of Sikandrah (about forty miles east of Dilly) is the Kotwál of that village, D, H.

Ashāq, Shaykh Sarferáz 'ally of Bareilly is a pupil of Myrzá Khány Nawázish Hosayn, D.

'āshiq, Mahdiy 'ally Khán (P spells Mahd 'ally Khán) was of a noble family of Dilly, having been the grandson of Nawáb 'ally Mardán Khán. He used to hold for about ten years every Friday poetical assemblies in his house, at which all poets of Dilly were present, and among them H and D. He died two years ago, H. He died four years ago, K. 'āshiq is a most fertile poet having

written three Urdú Dywáns, two Persian Dywáns, a Yúsof ó Zalykhá, a *Hámlehé Háydary* in Urdú, a *Majnún ó Laylá*, and a *Khosraw ó Shyryn*, and an Urdú Mathnawý in which he describes Lucnow, and other poems. He is also the author of a *Tadzkirah* of some poets who attended his *Moshá'arah*, he left in all near 200,000 verses. He had begun to translate the *Sháh-námah* into Urdú verses, but died before he had completed it.

'áshiq, Myr Yakyá familiarly called 'áshiq 'alyy Khán is a poet of the Deccan B, C, V. In D a poet of this takhalluq is mentioned of whom it is said that he is of *Haydarábád*.

'áshiq, 'alyy A'tzam Khán, a brother of Khwájah Mohtaram Khán *Mohtaram* and a pupil of 'isq, V. He is alive, J. He was a friend of C and died shortly previous to 1195.

'áshiq, Myr Burhán aldyn, a pupil of Myr *Hasan*, is a good artist, C, V, J.

'áshiq, Moammad Khán of the Qúbah of *Narwar*, H, P.

'áshiq, Shaykh Nabyy-bakhsh of *Agra*, a son of Moammad Qaláh and a pupil of Natzyr of *Agra*, P.

'áshiq, Mawlawy Jalál aldyn was a man of learning, who wrote sometimes poetry, D, H.

'áshiq, Rájah Kalyán Sing Tahawwur-jang, Náztim of the Qúbah Behár, a son of Rájah Shitáb Ráy, wrote Persian and Urdú poetry, H. He left a Persian Dywán, J.

'áshiq, Bhólá Náth of Dilly, a son of Lálah Gópy Náth Punðit, was Treasurer of Nawáb A'tzam aldawlah Myr Moammad Khán and a friend of D, he composed Persian and Urdú poetry.

'áshiq, Rám Singh, a Khatry of Dilly, was acquainted with D and left a Dywán. He died some time ago, H.

'áshiq, Munshiy 'ajáyib Ráy, C.

'áshiqy, Aghá Hosayn Quly-Khán, a son of Aghá 'alyy Khán, his ancestors came from Khorásán, he was born at Patna, it is said that he now, 1252, resides at Lucnow, he is the author of the *نشر عشق* in Persian, but as he does not know Arabic he fell into many errors, P

Ashk, is a poet of Rámpúr of Afghán descent, H, D.

Ashky, Myr Wáarith 'alyy a son of Sháh Kalb 'alyy of Patna a pupil of V.

Ashky, Myrzá Gholám Mo'ally aldyn, R.

Ashná, Myr Zayn al'ábidyn is mentioned by B as a contemporary ;

K adds that he was usually called Myr Nawáb, and that he was a son of the *Hakym Aqlá' aldyn Khán*, who was equally a distinguished man and knew *Arzú*.

Ashná, Myrzá Juggan, a son of *Rahmat Allah Khán*, was a contemporary of D.

Ashná, Mahá Sing a Khatry, writes Persian and *Rékhtah* poetry, H. He resides at Dilly, D.

Ashraf a contemporary of Wally, D. A contemporary of *Abrú*, C.

Ashraf, *Mohammad Ashraf*. D says that he is of the neighbourhood of *Lucnow* and writes good poetry. V says that he formerly resided at *Murshidábád*, and was in the service of John Bristow, and that he did not know what had now become of him. C who quotes the same verse of him as D, and V says that a poem called *مراثیه* is ascribed to him.

Ashraf, *Mohammad Ashraf*, a son of *Imám aldyn of Kándhelah* in the district of *Saháranpúr*, is a well educated young man of about thirty years of age, J.

Ashraf, *Háfiz Gholám Ashraf* of Dilly used sometimes the takhalluṣ of *Háfiz*, he was a good musician and wrote Persian and *Hindustány* verses. He was a friend of K and a young man in 1221, and is probably identical with *Ashraf Khán* son of *Hakym Sharyf Khan 'alamsháhy* of Dilly mentioned by T.

Ashúb, Myr *Imdád 'ally Khán*, a son of Myr *Bawshan 'ally Khán Forógh* of Dilly, a pupil of *Mamnún*, P.

Ashuftah, 'ataym aldyn Khán, his sobriquet is *Bahóry Khán*, he is a soldier by profession, E. He was of *Patan* origin and a pupil of *Máyil*. He used to attend the *Mashá'arahs* of *Mahdiy 'ally Khán*, but subsequently he became a *Chishty* ascetic and gave up composing poetry. He gained his livelihood by commerce, H. It would appear from T that he was alive in 1221.

Ashuftah, *Hakym Myrzá Ridhá Quly Khán* was a physician and a son of the physician *Mohammad Shafy' Khán*, some say he was of *Agra* and others say of *Lucnow*. He was in 1215, in *Calcutta*, G, H.

Ashuftah, *Sayyid Monawwar 'ally*, a native of Dilly, a clever physician, P. I believe he is alive and resides at *Meerut*.

'askar 'ally Khán was of *Murshidábád*, V.

'askary, Myrzá *Mohammad 'askary* a *Moghol* (i. e. of Persian or Tatar origin) of *Patna*, D. A pupil of *Qudrat Allah*, H.

Bhure?

Asyr, Balthasar, a half-caste, is a friend of Tzafar-yáb Khán (this was the title of Soomroo's son). His poems are corrected by Moammad Naçyr aldyn Naçyr, D, H.

Asyr, Myr Gulzár 'ally is now about forty-five years of age, R.

Asyr, R mentions, besides the above, two other Asyrs (No. 56 and 66) but says that he knows nothing respecting them.

'atá, Khwájah 'atá (Moammad 'atá Allah, D.) flourished under 'álamgyr and was a man of bad character, A, J, K.

Atal آتال Myr 'abd al-Jalyl, a Sayyid of Belgrám, was a descendant of Abú-l-faraj Wásity D, K. According to P and R he was of Dilly. Though a great scholar, his Rékhtah verses are humoristic and in the style of Myrzá Zetely. He was a contemporary of Moammad 'atá and is the author of Persian and Arabic Qaçydahs; in Persian he has the takhalluç of Wásity.

Athár, Hosayn 'ally Khán is a pupil of Imám-baksh Násikh, H, P.

Athar, Sayyid Moammad Myr of Dilly a son of Naçr aldyn and a brother of Khwájah Myr Dard, he was a pious man and given to Çúfism. He left a small Dywán and a Mathnawý. K says he died many years ago, V.

Athym, Moammad 'ally of Górákpúr, R.

Athimy, Sayyid Burhán aldyn of Dilly composed chiefly Marthiyahs, V.

Atish, Myrzá Gholám Hosayn b. Myrzá Karym Allah Bég a pupil of Tapish is the author of a treatise on Prosody and of one on rhyme. He is now at Murshidábád, V.

Sháh Moammad A'tzam of Sandhélah was first a soldier, but lead subsequently a retired life at Murádábád. He composed Persian and Rékhtah poetry, but did not commit it to paper.

A'tzam, Moammad A'tzam, son of a druggist of Lucnow, had an appointment at the court of Açaç aldawlah, C. He died young, V.

A'tzam, A'tzam Khán of Afghán origin resides at Dilly and is a pupil of Sháh Moammad Naçyr, H, D.

A'tzam, Myr A'tzam 'ally is a young man and resides at Lucnow, he is a pupil of Naçyr and has visited Dilly, D.

A'tzam, Myrzá A'tzam 'ally Bég held an appointment at Ilahábád and is about sixty years of age. He is a pupil of Atish, R. He resides now, 1853, at Agra.

A'tzam, Munshiy A'tzam 'ally teacher of Persian in the College

of Agra, R. He is very old and resides now, 1853, at Agra, he has made a free translation of the Sikandarnámah into Urdú verses, and also a Mathnawý. in the style of that of Jalál aldyn Rúmy.

A'tzam, A'tzam 'alyy Khán a son of Sayyid Qalandar 'alyy is an old poet, H, D.

Atzfáry, Moḥammad Tzahyr aldyn Myrzá 'alyy-bakht familiarly called Myrzá Kalán Gurgány, N.

Atzhar, Gholám Moḥyy aldyn resided at Dilly and was a pupil of Hosayn Sarwary and Myr Farzand 'alyy, he supported himself by teaching, H. According to D and K he was a son of Sarwary.

Atzhar, Khwájah Atzhar resided in old Dilly and was in the service of the late Nawáb 'imád almulk, who was then Wazyr, D. He died many years ago, H.

Atzhar, Myr Gholám 'alyy of Dilly, a pupil of the late Shams aldyn Faqyr *Mafṭún*, resided some time at Murshidábád, but as he was a conceited man and had a whimsical temper, he could not go on there, he went to Patna and died in 1192. He was a good Persian scholar, C, D, V.

'atzmat, Shaykh 'atzmat Allah was first a soldier and subsequently a teacher, D. In K. the takhalluṣ is spelled 'iṣmat.

'atzmat, Myr 'atzmat Allah Khán a son of Myr 'izzat Allah Khán *Jadzb* born at Bareilly travelled in Bokhárá, &c. and resides now at Dilly, P. I am told he died about 1842.

'atzym, Myrzá Zayn al-'ábidyn of Patna is a good poet, D.

'atzym was a young man in the army, M met him at Awplah. V mentions Moḥammad 'atzym and says that he was a pupil of Sawdá, and that he lived formerly at Farrokhábád and now at Dilly. It appears from C that he was at Dilly as early as 1195. He is evidently identical with Moḥammad 'atzym 'atzym who is mentioned by D and K, and who was familiarly called Sháh Jhúlan and was a very pious man and wrote *لبلي و معجزون* and other Rékhtah Mathnawies.

'atzym, Myrzá 'atzym Bég (E spells A'tzam Beg) a native of Dilly, his ancestors were of Kábul. E who knew him says, that he was a conceited young man. He was a pupil of Sháh Hátim and Sawdá and was dead in 1221 and left a Dywán, K, D, H.

Awárah, Myr Moḥammad Qásim a brother of Zayn al-'ábidyn *Ashná* and a brother-in-law of B.

Awbásh, Shaykh Amyr alzamán Bijñawry a Shaykh-zádah of Lucnow and a pupil of Muçlafy, E, D.

Awj, 'abd Allah of Sirdhánah near Myrath (Meerut), H.

Awlá, Myr Awlád 'alyy a Sayyid of Bárh, C, V.

Awliyá, Myr (Myrzá, J) Awliyá of Mohan near Lucnow, it is said he lives now in Bengal, V. He resides at Murshidábád, J.

'ayán, Sayyid Ghálib 'alyy Khán was one of the Sayyids of Gurdéz and a son of Sayyid 'ewadh Khán; he was for some time Náiyib or vice-governor of Láhór under Myr Mannú and fought against Aámád Khán Abdály, D, K.

'ayán is the takhalluq of a young man in the army, D.

'ayn, Shaykh Mo'yn aldyn, J.

'aysh, Myrzá Hosayn Ridháiyi (H spells Ridhá), a pupil of Myr Sóz, is a promising but conceited young man, J, E. Resided at Lucnow, D, H.

'aysh, Myrzá Moḥammad 'askary of Dilly, a son of Myrzá 'alyy Naqyy who was for some time Nawáb Hosayn Quly Khán's governor of Jahángyr-nagar (Dacca), 'aysh was a friend of C and resided mostly at Murshidábád where he held an appointment, C, G. He died in Bengal, V.

'aysh, Amyr Khán of Dilly has lately taken to writing poetry, D.

'ayshy, Tálib 'alyy b. 'alyy-bakhsh Khán resides at Lucnow and is a pupil of Muçlafy and Myrzá Qatyl, he wrote 10,000 verses in Urdú and 16,000 in Persian, besides several Mathnawies, D, H. 'ayshy occurs also in V and it is said that he had written a Mathnawý, but his name is not mentioned.

'ayyásh, Khayály Rám of Dilly a pupil of Naçyr aldyn Naçyr, D. Was alive in 1221, K.

'ayyásh, Gholám Jylány Khán ('abd al-Qádir is meant by Jylány) familiarly called Myr Bakhshú or Myán Bakhshú, son of Nawáb Gháziy aldyn Khán 'imád almulk, D and K who knew him.

'ayyásh, Myrzá 'abbás 'alyy Bég of Moghol (Persian or Tatar) origin is a poet of the Deccan, D. In H the takhalluq is spelled 'abbás.

'ayyásh, Myr Ya'qúb of Lucnow writes chiefly Marthiyahs, P.

Azád, Moḥammad Fádhl a poet of the Deccan, led the life of an ascetic, B. Garcin de Tassy says that he left a Mathnawý called *Tzafar-námah* on the victories of Moḥammad Hanýf.

Azád, Myr Faqyr Allah (Faqr Allah, V) an ancient poet, his poems

are in the mouth of the people, D, P. He was of Haydarábád, and V had heard that he had visited Dilly with Firáqy Dakhany.

Azád, Khwájah Zayn al'ábidyn flourished under Moḥammad Sháh, V.

Azád, Myr Motzaḡfar 'ally (Tzafar 'ally, K) of Dilly. 'ally Ibráhyrn came often in contact with him at Murshidábád. Garcin de Tassy ascribes to him a work on amulets. If he has no other authority than C for doing so, he read راقم حقیق میر مذكوراً instead of راقم جفر دید—"I have frequently seen the said Myr." He died in Bengal, V.

Azád, Shaykh Amyr aldyn of Bareilly a pupil of Gholám 'ally 'ishrat, D, P. Azád, Shaykh Asad Allah, R.

Azádah (Azád, R), Rám Singh was blind. He used to visit the Moshá'araha of Mahdiy 'ally Khán, and made Rékhtah and Persian verses, H. He died on his way to Láhór, D.

Azurdah, Mawlawy Çadr aldyn Principal Çadr Amyn at Dilly, P. He is now, 1853, upwards of seventy years of age. In the biography of Sawdá P says that Çadr aldyn has written a short Tadzkirah of Urdú poets, though the author of this catalogue is intimately acquainted with him he has never seen it.

'azyz, Sháh 'azyz Allah was a sublime poet, B.

'azyz, Moḥammad 'ally of Dilly a descendant of Shaykh Salym Chishty is a teacher, D.

'azyz, Bhikáry Lál a Sry Bāsath Káyeth and a pupil of Myr Dard was born at Dilly, his family was of Jawnpúr (Jódhpúr, D), formerly he was in the service of the emperor. He writes very elegant prose, and it is said that he resides at Iláhábád D, H. In V his name is spelled Bhikáry Dás.

'azyz, Mawlawy 'azyz Allah a son of Mollá Mobarak and a descendant of Waḡyd aldyn Chillah left a Persian Dywán and composed occasionally Rékhtah verses, J.

'azyz, Shyú Náth of Dilly, P.

'azyz, Simbhú Náth is a Mahájan or merchant of Dilly, D.

'azyz Allah of the Deccan, J. H.

Babar was a contemporary of Ábrú, D.

Babar 'ally, Babar 'ally Sháh of Dilly a disciple of Myr Moḥam-mady is alive. On the 13th and 29th of every month a party of singers assemble, in his house, and many people are present, D, K.

Bahádur, Rájah Bény Bahádur a Rájah of Béhar, H. He is the father of Parwánah, P.

tribes (now)

Shiv a

Bahádur, Rájah Rám Pandit is a brother of Rájah Daya Rám Pandit, D. He used also to write in the dialect of ladies, K.

Bahádur, Bahádur Singh a Káyeth of Dilly is a pupil of *Hátim*, some time ago he has gone to Bareilly, D.

Myr Bahádur 'alyy of Dilly a soldier by profession, I have heard, says J, that he has lately been killed. He was rather an admirer of poetry than a poet.

Bahár, *Ték Chand* of Dilly, a friend of B, is the author of several works, among which B mentions the Persian Dictionary called *بهار عجم* in which he points out several errors of *Arzú* and other Lexicons, and the *ابطال ضرورت*. C says that he travelled in Persia, it seems that he was dead when C wrote.

Bahjat, Mawlawy 'abd al-Majyd studied at Dilly and possessed considerable learning, D. He was a pupil of Mawlawy Moammad *Bismil*, K. Bañr, I know nothing regarding him, says P.

Bakhshy, *Hosayn-bakhsh* of Agra is a merchant by profession, D.

Bálá, Raím Rasúl of Nárérab, his ancestors were of Belgrám and descended from Sháh Barakát, D.

Balygh, Mawlawy Hájj Quðrat Allah of O'ldhan *اولدهن* in the Dúáb, a fertile Persian and Urdú poet, D.

Banjhyá or Banjhy flourished under Moammad Sháh, he was a Mokhannas but a good poet, D. In C he is called Sháh Banjhyah. It is not certain whether he was a Hindú or a Musalmán, K.

Baqá, Shaykh Moammad Baqá Allah Khán a son of the calligraph *Háñtz Lutf* Allah of Agra resides at Lucnow and is a pupil of Makyn, C. Had formerly the *takhalluç* of Ghamyn and wrote also Persian poetry, E was a friend of his, and according to his statement he was alive in 1209 and resided at Lucnow. V too says that he was alive when he wrote, but according to G he died in 1206.

Báqir, Myr Báqir 'alyy of Sámánóh resides at Dilly and is a brother of Myr Farzand 'alyy, he writes chiefly Marthiyahs, K.

Barakat, Barakát Allah Khán resides at *Kotánah* and has a pension from *Zeb alnisá Bégam*, he writes chiefly Persian verses, D.

Barakat, Sayyid Barakat 'alyy Khán of Khayrábád is a most amiable and talented man, D. Was appointed by General Ochterlony as Mokhtár of the Rájah of Patyálah, P, K.

Barq, Qáðhiy Moammad Najm aldyn, R.

Barq, Myrzá Khodá-bakhsh Bahádur is a prince of the house of Dilly, Naçyr corrects his verses, D.

Barq, Bhagwán Dat of Lucnow called himself a pupil of Naçyr, D.

Barq, Myán Sháh Jyú چيرو (Myán Sháh Jy, K) a pupil of Gholám Hamdány *Muḥafy*.

✓ Bashyr, Myr Bashárat 'ally went from Dilly to Lucnow and became the pupil of Mamnún, E. Died at Murshidábád, D. Others say he died on the road back to Dilly.

Bashyr, Sayyid Moḥammad 'ally was police Dárághah at Coel and died in 1263. His father Qádir-baksh was a great Qúfy, he was of Dilly, but resided for some time at Salawn in Oudh, R.

Basyt, Láláh Anand Sarúp is Taḥçyldár at or near Benáres, R.

Bayán, Khwájah Aḥsan Allah is a native of Agra and a pupil of Myrzá Matzhar, A, B, J. He resided at Dilly and left a Dywán, C. He went some time ago to the Deccan where he holds an appointment, E, G. According to D, K, and T his name is Aḥsan aldyn Khán, and he was originally a Kashmyrian but born at Dilly. He is now at *Haydarábád*, where he holds an appointment and is the author of a Mathnawý called جنگ نامه, D. He was a pupil of K who calls his Mathnawý چنگ نامه.

Bazzáz, Hosayn-bakhsh is a shop-keeper of Agra, P.

Bé-bák, Myr Najaf 'ally a Mósawý Sayyid of Arabia is originally a native of Coel, but resides since nine years at Dilly, E. He was a good physician, P.

Bé-chárah, M and J who mention him do not know his name. He was a poet of the Panjáb, D, H.

Bé-dár, Munshiy Besáwan Lál a pupil of Matzhar died at an advanced age at Patna and left a Persian Dywán, V.

Bé-dár, Myán (Myr C, Shaykh K) Moḥammady, A. He was a friend of Myr Dard and left a Dywán, C. In V are two poets of this takhalluḥ and nearly the same name, one is Myr Moḥammady of Dilly a pupil of Dard, and the other Moḥammady-sháh a disciple * of Fakhr aldyn, he resided at Agra and died in 1212 and left a Persian and Urdú Dywán. Besides these two, Y has a third Bé-dár whose name is Myr Moḥammad 'ally, it appears however from E who knew him, that he is identical with Myr Moḥammady, and perhaps also with Myán Moḥammady. He resid-

* I translate Muryd invariably by disciple.

ed before he went to Agra in the 'arab-saráy near Dilly. D gives the following account of him, Sháh Mohámmady of Agra wrote Urdú and Persian poetry, in Persian he was a pupil of Mortadhá Quly Khán Firáq who was a native of Persia, and in Urdú he was a pupil of Myr Dard and Hátim, for some time he lived in the 'arab-saráy, but subsequently he returned to his native town and died there. In Gúfism he was a disciple of Fakhr aldyn. In B and T he has equally the name of Myr Mohámmad 'ally.

Bé-dár, Gholám Haydar born at Dilly brought up at Lucnow, D.

Bé-dil (By-dil), Myrzá 'abd al-Qádir has written a Persian Dywán of 50,000 and several Mathnawies. Was when young in the service of Prince Mohámmad A'tzam Sháh, subsequently he lived in retirement, he wrote only very few Rékhtah verses, M.

Bé-dil, Khwájah Gholám Hosayn a pupil of Hafiz 'abd al-Rahmán Khán *Ihsán*, R.

Bé-hósh, Shaykh Dydár-bakhsh of Agra is a schoolmaster, D.

Bé-hósh, Myr 'abd al-Rashyd of Shikárpúr where he is a teacher, D.

Bé-ján, Shyú Singh a Khatry of Dilly is strong in the various kinds of divination, D. He died two years ago, K.

Bé-ján, Zóráwar Khán of Kól (Coel), H.

Bé-ján, 'azyz Khán a Rohéla, E met him at Awnlá.

Bé-kal, Sayyid 'abd al-Wahháb is of Dawlatábád and a pupil of
* 'uzlat, B. He was acquainted with C who met him at Murshidábád.

Bé-kas, Myrzá Mohámmad resides at Patna, his ancestors were of Persia, he has written a very good Persian Dywán, D.

Bé-kas, Myr Imám-bakhsh of Dilly a poor man, was attached to the Mosque, which is not far from the Ajmyry Darwázah, D.

Bé-khabar, Mohámmad Bég a Moghol of Khayrábád has lately taken to poetry, D.

Bé-khabar of Lucnow is a pupil of Núr alislám *Montzar*, D.

Bé-khód, Naráyan Dás a Maháján (merchant) of Dilly, a pupil of Hidáyat and Thaná Allah Khán Firáq and a friend of D. According to H who has seen him, he was a pupil of Myr Dard, T informs us that he was Amyn in the Magistrate's Court at Meerut.

Bé-Khwáb, P and R do not know his name.

Bé-nawá of Sunám came to Dilly in the beginning of Mohámmad Sháh's reign and described in a Mokhammas the riot of the shoemakers of Dilly, which took place at the Juma' masjid on account of the

murder of one of their number, which was committed by a rich jeweller of the name of Subkaran Dās, A, M. He was a pupil of *Hasrat*, V.

Bé-nawá, Maqbúl-sháh of Dilly, a disciple of Rafy' aldyn (who is alive), leads the life of a Qalandar, he is a pupil of 'ishq, D.

Bé-qarár, Khwájah Kátzim a son of 'ally A'tzam Khán is alive and Fidwy is his instructor, J. In D is a Myr Kátzim *Hosayn* Bé-qarár of Dilly a pupil of Naçyr, and a cousin of Nawáb Sayf aldawlah Radhyy Khán Çalábat-jang and a Myrzá Kátzim *Hosayn* Bé-qarár of Dilly equally a pupil of Naçyr, and like the preceding a contemporary of D. I suppose all these are one and the same man. As no order or arrangement is observed in D, it is not surprising that he should have entered the same name twice. H spells Myr Kátzim *Hasan* and says he is a young man, and K calls him Myr Mamrá.

Bé-qayd, Sayyid Fadháyl 'ally Khán of Dilly a son of Myr Moammad 'ally Khán was Çúbahdar of Thatah under Moammad-sháh and left an erotic Mathnawý of about 500 verses, C.

Bé-rang, Diláwar Khán, a soldier by profession, died some years ago, B. He was a pupil of Yak-rang and had first the takhalluç of Ham-rang, V.

Bé-táb, Moammad Ismá'yl a pupil of Yak-rang died young, previous to 1168 by a fall from his horse, A, B, V.

Bé-táb, Sháh Moammad 'alym of Iláhábád a brother of Qádhiy Mofakkhkhar and a learned man flourished under Sháh-'álam, C. In V is Sháh 'alym Allah Bé-táb, and it is said that he may possibly be identical with Myr Moammad 'alym.

Bé-táb, Myr Moammad 'ally, J who mentions him says that he knows nothing of his life. He is probably identical with the preceding.

Bé-táb Moammad 'alym ('alym aldyn, D) of Iláhábád has a very high opinion of his own poetical talents, and most young poets have their verses corrected by him, D, H. If he was alive when D and H wrote he cannot be identical with the Bé-táb of C.

Bé-táb, Myr Madan of Dilly was of a good family and held at Murshidábád under Siráj aldawlah the appointment of Bakhshy (Pay-master of the forces). He was killed in battle, V, J.

Bé-táb, Shaykh Khayr aldyn of Agra a pupil of Mujrim, D.

Bé-táb, Sayyid Kalb 'ally of Patna, a son of Faydh 'ally, a brother of Sháh Kamál 'ally *Kamal*, he wastes his time in attempts to find the elixir of life, V.

Bé-táb, Khodá-wirdy Khán of Dilly a brother of Rangyn and a pupil of Mamún is a soldier-like man, D. He was a friend of H.

Bé-táb, 'abbás 'ally Khán of Rámpúr, a son of Nawáb 'abd al'ally Khán lived long at Lucnow, but it is now some years that he resides at Dilly, D, P.

Bé-táb, Shaykh Walyy Allah is a teacher at Panypat, D.

Bé-táb, Myrzá Kallú Bahádur is a prince of Dilly, D.

Bé-táb, Séwak Rám is a fair poet, D.

Bé-táb, Bahádur Singh of Bareilly writes sometimes poetry, D.

Bé-táb, Santókh Ráy was a contempory of Qáyim, A, C.

Bhéd, Myr Myrán had the title of Sayyid Nawázish Khán, he was a son of the Persian Ambassador Sayyid Mortadhá Khán, D.

Birishtah, Myán Mosharraf (Myán Sharaf aldyn, K) of Dilly is a young man and a pupil of 'atzym aldyn Áshuftah, D.

Bismil, Sayyid Jabbár 'ally of Chunár resided long at Patna, C met him in 1196 at Benáres. V spells the name of the birth-place of Bismil چنار, it seems not to be identical with Chunár which is known for its fortress. H speaks of him as if he was still living.

Bismil, A, M, B and C are unacquainted with his name or circumstances.

Bismil, Myrzá Bhuehchú Bég of Dilly a pupil of Sawdá was of Moghol (Persian or Tatar) origin and a soldier by profession; he left a good Dywán, D. Perhaps he is identical with the Bismil of A, M, B, C.

Bismil, Gadá 'ally Bég resides at present at Faydhábád, and is the author of a Mathnawý called دینوک نامہ (the white ant book) C.

Bismil, Sydy Hamyd b. Bilál Moḥammad Khán of Patna is one of the Sydies (Negroes) of Monyr aldawlah, he probably resides now in Bengal, V.

Bismil, Háfiz Hafytz Allah a schoolmaster at Diliy is a pupil of Nagyr, D.

Bismil, Mawlawy Moḥammady, familiarly called Myán Qálib is a learned Mawlawy, that is to say he has read the usual Arabic school-books and has written a Persian and Urdú Dywán, and two or three small Urdú Mathnawies chiefly on questions of law, D. He translated the مشارق الأنوار and the حبل متين and compiled a book on grammar *parf* in tabular form and called it معارج التصريف. Besides this he wrote several elementary treatises for a boy of the name of Iláhy-bakhsh of whom he was very fond, K.

Bunyád, it is said that he is of Lucnow and a pupil of Muçhafy, D.
 Bymár of Murádábád is a young man who has not much practice in writing poetry, he is mentioned by T who was his friend, and puts him into the chapter on Persian poets.

Çabá a pupil of Myr Dhiyá aldyn *Dhiyá* of Patna, D.

Çabá, Myrzá Rájah Shankar Náth a son of Myrzá Rájah Rám Náth *Dzarrah*, D says that he is his friend. He was a pupil of Myr Taqyy Myr, K.

Çabá, Lálal Kánjy Mal a Káyeth of Lucnow (of Fyrózábád P) his ancestors were of Fyrózábád (not far from Agra), he died at the age of twenty-five years, and left a short *Dywán*, E.

Çabáy of *Almadábád*, M, J.

Çábír, Myrzá Çábír, R.

Çábír Sháh of Dilly was a contemporary of *Mohammad Sháh* and a pupil of *Fidwy*, D. But, according to R, Myrzá *Fidáy Bég* *Fidwy* was his pupil.

Çabr, Myrzá Gholám *Hosayn Bég* (*Hosayn Khán*, R) a *Kashmyry* of Dilly is a son of *Hakym Bú 'ally Khán* and a pupil of Myr 'izzat Allah '*ishq*, D.

Çabr, Myr *Mohammad 'ally* of *Faydhábád* composes chiefly *Marthiyahs*, C.

Çádiq, Myr Çádiq 'ally is a son of the *Fawjdár Khán* (i. e. the elephant leader) of Sháh 'alam. Çádiq fills the same office under *Salaymán-shikóh*, E. He is a pupil of *Inshá Allah Khán*, H.

Çádiq, Myr *Ja'far Khán* of Dilly, a grandson of Myr *Sayyid Mohammad Qádiry* who was a Saint and is buried near Dilly, Çádiq died in the east (Oudh) and left a work called *بهارستان جعفری*, C.

Çádiq, Myr Çádiq 'ally Khán a young man of Patna holds an office in the medicine-shop of the king of Dilly, K.

Çádiq, Çádiq 'ally Sháh familiarly called *Haydary* resides at *Farrokhábád*, K.

Çádiq, Prince Myrzá *Mohammad* is a relation (i. e. son-in-law) of Sháh 'alam, K.

Çafá, Mannú Lál a Káyeth of Lucnow and a pupil of Muçhafy.

Çafá, name not known, D. R mentions *Mirzá Naththan Çafá*.

Çafdar, Myr Çafdar 'ally of *Jaypár* (*Súnypat*, P, R) where he holds an appointment, K.

Çafdary *Haydarábády* is an ancient poet, C.

Qafḍary of Patna was a good Persian poet and a contemporary of Aḥaf-jáh, he died at Dilly, J.

Qafḍary, Myr Qádiq 'alyy, a son of Myr Qamar aldyn *Minnat* and a younger brother and pupil of Myr *Nitzám aldyn Mamnún*, is a young man, K, D. He was killed when young, P.

Qáfiy, Myr Matzhar 'alyy of Behár, a pupil of Myrzá Moḥammad Fakhir Makyn, writes chiefly Persian poetry, J.

Qáfiy, Láláh Budh Sén used to earn his livelihood by instructing children and died shortly ago, R.

Qafyr, Ján Khán, R.

Qáhíb, a son of *Somroo* has the title of Motzaffar aldawlah Momtáz almulk Nawáb Tzafar-yáb Khán Bahádur Nuḡrat-jang, holds sometimes assemblies of poets in his house, D. He was a pleasant man but a great scoundrel, K. He was a pupil of Khayraty Khán Dilsóz, P.

Qáhíb an ancient poet who left a Dywán, P.

Qáhíb, Amat al-Fátimah Bégam familiarly called Qáhíbjiy, P.

Qáhíb Qirán is a comical poet of Lucnow, V. Is the author of a very obscene Dywán, K, D. His name was Imám 'alyy Ridhawiy and he was of Belgrám, T, P.

Qamad, Myán 'abd al-Qamad of *Haydarábád* a pupil of Faydh, R.

Qamçám, Amyr alomará Qamçám aldawlah is dead, B. He was familiarly called Khwájah Moḥammad 'atzym and was an Amyr of Farrokhsiyar, C. Though he was apparently the Amyr alomará of Moḥammad Sháh he was in reality his Wazyr, he fell in the war against Nádir Sháh, J.

Qáni', Nitzám aldyn Ámmad of Belgrám resided chiefly at Murshidábád and Calcutta and died after 1195, he left a Persian Dywán, G, C.

Qawáb, Shaykh Moḥammad Ashraf of Gháziypúr a pupil of Muḡyib of Iláhábád is a young man, J.

Qayyád, Myrzá Gholám *Hasan* is a pupil of Myr 'izzat Allah 'ishq, D.

Champá was a servant woman of Nawáb *Hosám* aldawlah, K.

Chandá, Máh-laqá a dancing woman at *Haydarábád* is very handsome and has written a Dywán which has been revised by Shér Moḥammad Khán *Ymán*, D. Garcin de Tassy informs us that there is a copy of her Dywán in the East India House Library which she herself presented to Capt. Malcom on the 1st of October, 1799.

Chawgán, Bahár 'alyy Sháh of Dilly, D.

Chawgán of the south (Deccan) is a good poet, D.

Çidq, Moḥammad Çiddyq of Haydarábád, a pupil of Myán Faydh, R.

Çon'at (in one copy of B is Çifat), Moghol Khán (Moghol Ján, V) is a relation of the Nawáb Nitzám almulk Aḥaf-jáh B, J.

Çon'at, Karym aldyn (Myán Karym Allah, R,) of Murádábád is a goldsmith, P.

Dágh of Haydarábád a pupil of Faydh, R.

Dágh, Myr Mahdiy (Myr Moḥammady, R) had first the takhalluḡ of Ah, he was a son of Myr Sóz and died young, E.

Dáná, (Myr, D) Fadhl 'alyy of Dilly usually called Sháh Dáná is a pupil of Madhmún he is (or was) in the service of the emperor A, B. Subsequently he entered the service of Siráj aldawlah of Bengal, now, 1194, he has retired from employment, C. He left a Dywán but it seems to be lost, D.

Dará, Myrzá Dárá-bakht a Royal prince of Dilly has a great predilection for poetry, D.

Dard, Khwájah Moḥammad Myr of Dilly, a son of Khwájah Náçir who is one of the greatest Shaykhs (Saints) of our age. Dard is the greatest poet of the age, he was formerly in the army, but he has given up that profession on the advice of his father and he now leads the life of a Devotee. Besides a Dywán he has written a treatise on Çúfism called رسالة وارادات, A, B. When during the fall of Dilly everybody fled from that city, Dard remained in poverty contented with his lot, he died in 1202, G. He died in 1196, M. He died last year, E. He died on Thursday, the 24th of Çafar, 1199, P. He also left a Persian Dywán, K. The takhalluḡ of Dard's father was 'andalyb, P. Dard's father was familiarly called Sháh Gulshan and is the author of the ناله عدليب, Dard died in 1195, the following is a chronogram on his death میر مرگلی موجود another chronogram made by Hidáyat Allah is سدهارا وه خدا کامحبوب (this gives 1199), T. Other biographers say that he was a disciple of Sháh Gulshan meaning Shaykh Sa'd Allah.

Dard, (Sayyid, K) Karam Allah Khán is a nephew of Nawáb Amyr Khán *Anjám*, A, B. Fell in battle against the Mahrattas under Aḥmad Sháh, C.

Dardmand, Karym Allah Khán a relation of 'umdat almulk flou-

rished under Sháh 'álam, P. It appears to me that this poet is identical with the following.

Dardmand, (Myr, D) Moḥammad Fakyh a pupil of Matzhar has some time ago removed to Bengal, he is the author of a Saqiy-námah, B. His ancestors were of the Deccan and he was born there but brought up at Dilly, he died at Murshidábád in 1176 and left a good Persian Dywán, G. In H is, besides this, a Dardmand of the Deccan who has lately visited Dilly, but both are pupils of Matzhar and probably identical.

Darwysz, Sháh 'aly of Dilly a pupil of Mamnún, his father was a Faqyr and he follows the same profession, K.

Dáwúd, a pupil of 'uzlat, B. Myrzá Dáwúd Bég flourished under Moḥammad Sháh, C. J has two poets of this takhalluṣ, the name of the one who is the pupil of 'uzlat is Dáwúd Bég, he does not mention the name of the other, but he says of him that he *is* at Dilly.

Dáyim, Dáyim 'alyy was at Calcutta and is mentioned by Bény Naráyan.

Dhabí, Myr Hasan Sháh is a poet of Lucnow, K.

Dhálik, Myr Gholám Hosayn, the father of Myr Hasan is a humoristic poet and resides now, 1196, at Faydhábád, C, J. It seems that he was dead when V wrote.

Dhamyr, Hidayát 'alyy Khán of Dilly, had the title of Naḡyr aldawlah Bakhshy almulk Asad-jang Bahádur, he went to Patna and died at Hosaynábád, C, V.

Dhamyr, Nadzyr aldyn was an excessively avaricious man and given to opium eating, T.

Dhamyr, Shaykh Madáry of Agra, a pupil of Moḥammad Walyy Naḡyr and of Bé-dár, K.

Dhamyr, Gangá Dás, a Káyeth, resided at Dilly, he was in Rékhtah a pupil of Moḥammad Naḡyr, and in Persian of Myrzá Moḥammad 'isq, K. He knows also Sanskrit, D. He died some time ago, H.

Dhamyr, Tákor Dás, J.

Dhaygham, Mawlawy Ghadhanfár 'alyy a son of Mawlawy Haydar 'alyy of Lucnow, R.

Dhiyá was an ancient poet of Aḥmadábád, D.

Dhiyá, Myrzá Dhiyá-bakht Bahádur is a son of the late Myrzá Farkhundah-bakht, K, H.

Dhiyá, Myr (Myán, J) Dhiyá aldyn of Dilly was a contemporary of

Sawdá, when he went to Lucnow he had many pupils. In 1196 he came to Patna, C, G. He spent the evening of his life at Murshidábád and left a Dywán, G. About forty years ago he settled at Patna and he died there, V. T mentions besides this another Dhiyá aldyn who was given to love and drinking.

Dhiyá, a poetess, H.

Dhiyá, Shaykh Walyy Allah of Dilly, R.

Dil, Shaykh Moḥammad 'ābid of Patna is a brother of Jōshish, G. He was a friend of C and sent him extracts from his Dywán, which according to J had about 2000 verses. V says he died at Patna and left a treatise on Rēkhtah Metric called عروض الهندي (the awkwardness of the use of the article with Hindy, leads me to suppose that the title is a chronogram for 1174.)

Dil, Shāh Fatā Moḥammad, a physician, was a contemporary of Abrú, and a grandson of the Saint Moḥammad of Gwālyár, C. He was a native of Agra, but resided at Faydhábád, V.

Dil, Nawáb 'imád almulk, a grandson of Nitzám almulk has every good quality which man can possess, J.

Dil, Gholám Moḥfāfā Khán of Dilly, a son of Gholám Moḥyy aldyn Khán, D. He is dead, H.

Dil, Mawlawy Shams aldyn of Dilly is a pious man, D, K. From P it would appear that he was dead in 1250.

Dil, Bény Prashád, a Káyeth is of Patna, K. In D his name is Déby Prashád, and it is said that he is a young man. In H is a Déby Prashád *Dil* of Dilly, and one of Murshidábád. P mentions only Déby Prashád *Dil* of Murshidábád.

Dil, Mádhórám of Farrokhábád is of the Banian caste called Aggarwálah, V.

Dil, Azád Khán has lately been converted to the Islám, H, D.

Dil, Zóráwar Khán, a Káyeth of Dilly, it is said that he has lately embraced the Islám, D. He is of Coel, and is author of a large Dywán, and several Mathnawies, P who knows his son.

Dilér, Shāh Dilér of Patna, was a studious and pious young man, K.

Dilér, Chhóty Bégam, R.

Dilgyr, Myr Himáyat Allah Khán, a son of 'ālam Khán, is skilled in Ramal and astrology, P.

Dil-khósh, Kúnwar Bahádur Singh, a Khatry of Dilly, is a grandson of Khósh-kál Ráy who used to compose chiefly Hindee Rágs,

Dóhráhs &c., and flourished under Moḥammad Sháh, Dīl-khósh is far inferior to his grandfather, D, H.

Dīl-sóz, Khayraty Khán, an Afghán by origin, a pupil of Fīrāq was in the Society of Somroo's son, it is not known where he now is, K. It is said that he died at Jaypúr, P. He was of Tapal two stages from 'alyy-garh, R. His father was in the society of Simroo's son. Dīl-sóz was formerly a great drunkard but of late he has reformed, T.

Dīrégh, Myr Zayn al'ábidyn of Dilly, is a pupil of Naçyr, D.

Dorakhshán, Mangú Bég (Myrzá Mangú, V) flourished under Sháh-'álam, it is said he died at Faydhábád, C.

Dóst, Dóst Moḥammad of Sikandarábád was a Háfiz and lost his eye-sight in his youth. He left a Persian Dywán, H. He was a pupil of Mu'jiz, T.

Dóst, Gholám Moḥammad familiary called Khalyfah Gholám Aḥmad of the Behár, C saw him at Murshidábád. He translated the Baháre Dánish into Rékhtah verses and called it اظهار دانش. V does not know what has become of him.

Dúlhan Bégam, Nawáb Bahú a wife of Aḥaf aldawlah was a lady of great energy P. See Jány.

Dydár 'alyy Sháh, D. He may possibly be the author of the Dakhny Mathnawý, which has the title of قصهٔ ماه منور و شمشاد بانو, and of which Garcin de Tassy has a copy. It is a volume of 22 pages small folio.

Dywánah, Gúrú-bakhsh Ráy, J says that he never met him or found him mentioned in any Tudzkirah, but that he had heard that he is of Dilly, and resides at Murshidábád.

Dywánah, Ráy Sarab Sukh a relation of Rájah Mahá Naráyan wrote two Persian Dywáns of more than 10,000 verses, and most poets of Lucnow were his pupils, he died in 1206, P.

Dywánah, Myrzá Moḥammad 'alyy Khán of Benares held an appointment under the British Government, he met P.

Dzahyn, Myr Moḥammad Mosta'idd was a friend of B and died young. According to J and C who quote B as their authority, his takhalluḡ was Dzihn.

Dzahyn, Jay Sukh Ráy of Dilly had formerly the takhalluḡ of Khayál he writes elegant prose and poetry both in Persian and Urdú, D.

Dzákir, Sayyid Hosayn-dóst of Murádábád, C.

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Dzákir, Myrzá Fadhl 'ally an accomplished man, his ancestors were of Afghánistán, he resides now at Patna, J.

Dzákir, Myrzá Akmad Bég of Dilly is a pupil of Rostam Bég, D, H.

Dzaqyy, Moammad Dzaqyy a son of Moammad Taqyy *Taqyy* is a studious young man, *Háfiz* 'abd al-Rahmán *Usán* corrects his verses, K.

Dzaqyy, Ja'far 'ally Khán held formerly a high office under the crown and the rank of five thousand, but now he is in great distress, B. He is dead and left a Mathnawý, C. The Mathnawý which he composed by order of Moammad Sháh is very celebrated, J.

Dzaqyy, Shaykh Mahdiy 'ally of Murádábád was for some time revenue collector of Saháranpúr, he is a well-informed man, and is author of a Dywán, P.

Dzarrah, Myrzá Rájah Rám Náth, was in the service of the emperor and conformed in making ta'ziyahs, &c. to the habits of the Musalmáns, he chose the takhalluq of Dzarrah, Atom or Dust, in reference to Áftáb, the takhalluq of his patron Sháh 'álam II. K.

Dzarrah, Lála Jannaty Dás (Juṭhy Dás, K) is of Jahánábád, he is a teacher and his poems have a mystical tendency, D, K.

Dzawq, Shaykh Moammad Ibráhyim of Dilly a young poet is a pupil of Shawq, H. He is called the Kháqány of India, and is by far the best poet of Dilly, though he has now written poetry these thirty years he has not yet collected it into a Dywán, P. He is now, 1853, alive, and the author of the Dywán ascribed to the king of Dilly whose takhalluq is Tzafar.

Dzawq, Munshiy Ásá Rám of Patna a pupil of Myrzá Fidwy, J.

Dzawqá, Dzawqá Sháh a Darwysh of Banáres, H. He went to Meerut, P.

Dzawqy, Dzawqy Rám of Murádábád is a pupil of Dzaqyy, he composes chiefly poems on the occasion of the Holee, P.

Dzawqy Sháh, a Darwysh resides at Lucnow, J, H. It would appear from K that he was dead in 1221.

Dzokr of Dilly is only fourteen years old, V.

Dzokr, Myr Hosayn of Murádábád, V.

Dzoká, Dzoká Allah Khán of Lucnow, a descendant (or son) of the Nawáb Maahabbat Khán b. *Háfiz* Raḥmat Khán, P.

Faqqád, a barber of Dilly and a pupil of Myán Naqyr, D.

Faqyá, Myrzá Ja'far 'ally a pupil of Násikh, P. He composes chiefly Marthiyahs, T.

Fádhil, Fádhil Sháh of Dilly. Was a friend of R and died shortly before he wrote.

Fádhil, Moammad Fádhil of Haydarábád, a pupil of Faydh, R.

Fadhil, Myr Fadhil Mawlá Khán of Lucnow came to Dilly and composed a Qaḡdah in praise of the emperor who conferred the title of Afḡhal alsho'arâ upon him, D. He went to Calcutta and thence to Murshidábád and entered the service of the Nátzim; he died young, P.

Fadhil, Sháh Fadhly (Sháh Fadhil 'alyy, C) of the Deccan is a good poet, B. He was a contemporary of Ábrú, C.

Fadhly, Fadhil aldyn Khán (Afḡhal aldyn Khán, C) of the Deccan A, J. He wrote a Mathnawý in the Dakhny dialect which has about 500 verses and is a Sarápá or description of a Prince, C. He was either a contemporary of Tálil or flourished before him.

Fakhr, Myr Fakhr aldyn a son of Ashraf 'alyy Khán who is the author of a Tadzkirah of Persian poets, and a pupil of Sawdá, he resides now, 1196, at Lucnow, C. He was still alive when V wrote. See also Máhir which it seems is a second takhalluḡ of this poet.

Myrzá Fakhr aldyn Hosayn Khán a friend of D.

Fakhry a pupil of Walyy and a very fertile poet, A.

Faqyr, Myr Shams aldyn wrote chiefly Persian verses, A. Travelled in the Deccan and made in 1170 the pilgrimage to Makkah, and was wrecked on his return to India; he left treatises on almost all sciences particularly on Prosody, Rhyme, Rhetoric, &c. his Persian poetry has been collected into a Dywán, C, G, K. According to Abú Tálil's *Lubb alsiyar*, his death took place in 1181.

Faqyr, Mawlawy Faqyr Allah of Gúláwṡhy resided at Dilly, and supported himself by teaching, he was a pupil of Minnat; he is dead, K, D.

Faqyr, Mawlawy Faqyr Allah of Hápúr resides in his native town, D.

Faqyr, Myr Faqyr Allah of Dilly is particularly strong in Bhákhá poetry, but composes sometimes also Rékhtah poetry, K, D.

Farágh, Mawlawy Moammad Farágh was a pupil of Bismil and died young, K, D. Faraḡ, Myr Faraḡ 'alyy resides at Dilly, H.

Faraḡ, Faraḡ-bakhsh is a public woman of Azkáth, which is a place in the east (Oudh?) P.

Farhád, Myr Babar 'alyy (Shyr 'alyy, D) of Faydhábád a pupil of Myr Hasan, D, P.

Farhat, Myr *Amyr 'alyy* is a pupil of Myr 'izzat Allah 'ishq and a soldier by profession, K. Went to Lucnow several years ago, P.

Farhat, Shaykh *Farhat Allah, A.* He was a son of Shaykh Asad Allah and was brought up at Dilly, went to Patna where he met C. He died in 1191 and left a Persian and a *Rekhtáh Dywán*, C, G, J. His ancestors were of *Má-wará-l-nahr*, H.

Farhat, *Farhat Allah* was a man of some learning and many poets had their verses corrected by him, H.

Farhat, Myr *Farhat 'alyy* a pupil of Myr 'izzat Allah 'ishq is a talented young man, H.

Fárich, *Fárich Sháh* of Bareilly is a *Qáfí*, D. He resides at *Shikárpúr*, H, T.

Fárich, Myr *Ahmad Khán* is a son of *Sarwar* and a friend of P.

Fárich, *Láláh Mokand Singh*, a *Khatry* who is a *Musalmán* at heart, he held formerly an appointment at Dilly, but now he is at Bareilly, he is a pupil of Shaykh *Tzohúr aldyn Hátim*, K. He is a disciple of *Fakhr aldyn* and resides at Dilly, C, V. He has written a *Dywán*, D.

Farqy, an Imperial Prince is a pupil of *Myrzá Abú Tzafar Bahádur*, D.

Farrokh, Myr (*Myrzá*) *Farrokh 'alyy* of *Etáwah* served in the army, and composed chiefly Persian poetry, A, C. Resided at Lucnow, and was a friend of *Myrzá Fadhl 'alyy Bég*, J.

Faryád, *Láláh Qálib Ráy* of Lucnow where he resided in 1196, he is a son of *Sendhy Mal* a *Káyeth* and a pupil of Myr *Sóz*, he had formerly the *takhalluq* of *Qorbán*, C, V.

Myrzá Fath 'alyy Khán Bahádur a son of *Nawáb Faydh Allah Khán*, D.

Faydh, Myr *Faydh 'alyy* of Dilly a son of Myr *Mohammad Taqyy Myr* resided at Lucnow in 1196, C. Was alive when V wrote. He was in the service of *Aḡaf aldawlah*, H.

Faydh, Myr *Faydh 'alyy* is alive, P, R.

Faydh, *Háfítz Shams aldyn* of *Haydarábád* writes Persian and *Rekhtah* poetry, R.

Faydh, *Pandít Kripa Kishen* is a *Kashmyry* of Lucnow, P.

Faydh, *Myrzá 'alyy Ridhá Khán* resides at Lucnow, D.

Fáyiz فایز, his name is not known, P.

Fayyádh, 'abd al-Razzáq resides at Haydarábád, K.

Fidá, Sayyid Imám aldyn of Dilly (Farydábád, T), a pupil of Mortadhá Quly Khán Firáq, came under Nawáb Wiridy Khán to Murshidábád and settled there, he showed his verses in 1184 (1196?) to C. He is a pupil of Hidáyat and a talented young man, V. He is very aged, T. He resides at Lucnow, D.

Fidá, Myrzá Fidá 'alyy Bég, Myrzá Fidwy corrects his verses, J.

Fidá, Myrzá Fidá Hosayn Khán of Lucnow, familiarly called Áqá Hosayn Khán, a son of Áqá Myrzá is about twenty-two years of age, and a pupil of Minnat and of E. It is said he is a pupil of Mammún, K. He was a friend of D and has written a Dywán. He was a Moghol by birth, and his ancestors were without equal in the art of divination, H.

Fidá, Mawlawy Moḥammad Ismá'yl who is called 'áqibat Maḥmúd Khán ('áfiyat Khán, D) is a Kashmyry of Dilly, he is alive, K. He fills the office of Çadr Çodúr, H.

Fidá, Shaykh (Myr, D) 'abd al-Çamad of Farydábád (Dilly, P) has written a Dywán of Persian and Urdú poems, he is alive and resides in his native town, K, D.

Fidá, Panðit Dayá Dhán, a Kashmyry of Dilly, is mostly present at the Moshá'araks of the Mahárájah, R.

Fidá, Gholám 'alyy Khán, H is unacquainted with his circumstances.

Fidá, Sayyid Moḥammad 'alyy, familiarly called Fidá Sháh of Lóhary in the district of Saháranpúr, was first a soldier, subsequently he lived in retirement, D. He left Dilly eleven years ago and has probably died, P.

Fidá, Lachmy Rám Panðit resided long at Dilly, but some years ago he went to Lucnow where he obtained an appointment and was sent to Bareilly, he is a pupil of Sawdá, K, D.

Fidwy, Myr Fadhl 'alyy of Dilly resided for some time in the East (Lucnow?) and died at Murshidábád, K.

Fidwy, Moḥammad Moḥsin (Sháh Moḥsin, K) a son of Myr Gholám 'alyy Moçṭafá Khán a Sayyid of Láhór and a friend of Ábrá was rather a musician than a poet A, V. In the first year of Farroksiyar when sixteen years of age, he came to Dilly, E. He died about twenty years ago, K. He was a pupil of Nájiy, H.

Fidwy, Myrzá Moḥammad of Dilly was familiarly called Myrzá

Bhuchchú, he was a good musician and resided for some years at Murshidábád. In 1194, he was at Patna and a disciple of Sháh Ghasytá, J, C, G, D. He died at Patna, V.

Fidwy of Láhór resides now at Dilly, J. He came to Farrokhábád to enter a poetical combat with Sawdá, but was defeated and returned to his home, C. It is said that he was the son of a grain-merchant, and embraced the Mo'hammadan faith. He was a pupil of Qábir 'alyy Sháh *Qábir*, and died at Murádábád at an age of upwards of fifty years. For some time he was in the service of Dhábítah Khán, and wrote at his request a *برسف وزلیخا* in Rékhtah, but did not complete it, E, H. His name was Myrzá Fidáy Bég. He was a Moghol and of the Shy'ah sect, but not the son of a baqqál as Muçlafy states. When young, he travelled in Persia and stayed four years at Ispahán. After he had left the service of Dhábítah Khán he went to Lucnow, where he obtained a place at the Court. He was murdered at Bareilly, T.

Fidwy, Samman Lál a Káyeth of Dilly is a son of Mál Chánd *Munshiy*, D.

Fidwy, Myrzá 'atzym Bég was a merchant, E, K, D. In H and P he has the takballuq of Fidáiy.

Figár, Myrzá Qotob 'alyy Bég, a plagiarist, died some time ago, K.

Figár, Myr Hosayn of Dilly a grandson of Myr Faqyr Allah *Faqyr* is a pupil of Ghálib, P.

91 Fighán, Ashraf 'alyy (*Hashmat* 'alyy, E) Khán of Dilly a son of Myrzá 'alyy Khán Zankanah was Tutor in the family of A'lmad Sháh, and had therefore the title of Tzaryf almulk Kókah Khán, after his death he went to Patná, A, B. His verses were corrected by 'alyy Quly Khán *Nadym*, he died at Patna in 1186 and left a Dywán containing about 2000 verses, C, G, J. He was a pupil of Umméd, D. He died in 1196, P. H says his title was Kókil-tásh Khán.

Fighán, Myr Shams aldyn of Dilly is mentioned by Bény Naráyan *Jahán*.

Fikr, Myr A'lmad 'alyy of Lucnow, H.

Firáq, Kayqobád-jang is a poet of the Deccan, K, D.

Firáq, Myán Thaná Allah of Dilly a nephew of Hidáyat is a pupil of Sawdá and Khwájah Myr Dard, C, D. He now resides at Dilly and practises medicine, V, E. Most poets of Dilly are his pupils, he

is alive, K. He died some years ago and left a *Dywán*, P. *Hidáyat* the uncle of *Firáq* was a pupil of *Myr Dard*, T.

Firáq, *Myr Mortadhá Quly*, an artillery officer, wrote chiefly Persian verses, he came to *Murshidábád* and settled there, he died in prison, into which he was cast by *Rájah Shitáb Ráy* because he could not account for some public money; he was a friend of *Sawdá* and of C. Left a *Dywán*, D.

Firáqy, *Kúnwar Prém Kishór* has visited repeatedly *Lucnow*, *Benares* and *Calcutta*, he writes *Urdú* and *Persian* poetry as well as *Kabits* and *Dóhrás*, he is a pupil of *Árám*, he is the author of several *Persian Dywáns*, K. D.

Firáqy, a poet of the *Deccan* a contemporary of *Faqr Allah Azád* and of *Walyy*.

Fítrat, *Hakym Anys* (in one place this name is spelled انيس and in another انبى it may be an orthographical error of 'ysá) has the title of *Khíradmand Khán* and is of *Jaypúr*, but resides now at *Bhurtpúr*, R. Bharatpur

Fítrat see *Músawý Khán*, p. 109.

Forógh, *Myr 'alyy Akbar* a pupil of *Myr Shams aldyn Fugyyr*, writes also *Persian* verses and is skilled in *medicine* and *astrology*, C, V.

Forógh, *Myr Thaná aldyn Hosayn Khán* of *Haydarábád*, K.

Forógh, *Myr Rawshan 'alyy Khán* is a pupil of *Mamnún*, K.

Fotúwat, *Myrzá Gholám Haydar* of *Dilly*, D.

Frású, *Captain François Akden فرسو اكدين* (?) a son of *Gobinet R* (كوسنين) *Kóstin* is a *Frenchman* and composes good verses, D. He was in the service of *Bégam Samroo*, P.

Furqat, *Myrzá Alaf Bég* of *Iláhábád*, his grandfather had emigrated from *Persia* to *India*, C. He was formerly a pupil of *Myán Maázún* and now he is a pupil of *Jonún*, J. He was still alive when V wrote, but was dead when *Bény Naráyan* wrote.

Furqat, 'atá *Allah Khán*, his father was in the service of the *Emperor*, and he himself made in the service of the *princes* various journeys, at present he resides at *Kálpy*, K.

✓ *Ganná* (or *Kanná*) *Bégam*, some say her *takhalluq* was *Mantzar*, she was a daughter of 'alyy *Quly Khán Shash-angushty* and a wife of *imád almulk Gháziy aldyn Khán Bahádur*, *Sóz* and *Sawdá* corrected her verses, she is dead, K. *Minnat* corrected her verses, P.

Kanchan?

Ganchin was a poetess, V.

Garm, Myrzá Haydar 'ally of Dilly a son of Niyáz 'ally Bég is a pupil of E. Resided formerly at Lucnow, but lately he went to Haydarábád, D.

Gawhary Badáwny, E, D.

Ghadhanfar, Ghadhanfar 'ally Khán familiarly called Myán Kallú, (Bény Naráyan spells كلالو) a great grandson of Gholám Hosayn Karórah is a young man, and a pupil of Jorát, E. Resides since some years at Lucnow, K.

Gháfil, Bakhtáwar Singh is a Káyeth of Murádábád, D.

Gháfil, Myr Moáammad (Áámad D, H.) 'ally is a native of Benares, but his family is of the Deccan, he resides at Murshidábád and is a pupil of Sháh Qudrat Allah Qudrat, K, D.

Gháfil, Shaykh Moáammad Mas'úd Khán of Mohamm not far from Panypat, it is said that he is a clever man, D. He died some time ago, H.

Gháfil, Monawwar Khán an Afghán of Lucnow a pupil of Muç-hafy, H.

Gháfil, Ráy Singh was a good accountant and letter-writer, D, H.

Gháfil, Lála Sundar Lál a son of the Bakhshy Sulátn Singh and a brother of Shá'ir, knows many verses by-heart, D.

Ghálib, Asad Allah Khán familiarly called Myrzá Nawshá' is of a noble family and resided formerly at Agra, now he resides at Dilly, he is an old poet and first imitated the style of Bédil, now he has a style of his own, P.

Ghálib, Nawáb Asad Allah Khán of Dilly had the title of Sayyid almulk Qiyám-jang (Talib-jang) resided for some time at Murshidábád and met C. He wrote sometimes Persian verses, V.

Ghálib, Ghálib Khán (Ghálib 'ally Khán, R) a grandson of Dúndy Khán who was an Afghán chief, D.

Ghálib, Lála Móhan Lál a Káyeth of Agra, writes Persian and Rékhtah poetry, D.

Ghálib, Nawáb Mokarram aldawlah Bahádur Bég Khán Ghálib-jang (Tklib-jang, H, a son of Ghálib-jang, D) of Dilly a son of Niyáz Bég Khán Badakhshy is in the service of Sháh 'álam, V. His father accumulated great wealth, but Ghálib squandered it away, he was in Persian a pupil of Mawzún and in Rékhtah of Hidáyat and Firáq, K. He used to have Moshá'rahs in his house. He died in 1218, H.

Ghamm, Myr Moḥammad Aslam a brother of Myr Abbú Qálib resides at present at Murshidábád, J.

Ghamngyn, Myr Sayyid 'ally third son of the late Myr Sayyid Moḥammad and a nephew of Aṣaf-jáh is a young man, and a pupil of Rangyn, he has written a Dywán, K, D.

Ghamngyn, Myr 'abd Allah a son of Myr Hosayn Taskyn, R.

Ghám-khwár, a Sayyid of Dilly is a soldier by profession and a pupil of Gholám Hosayn Shikyba, K.

Ghanyy, Shaykh 'abd al-Ghanyy of Thánah near Saháranpúr is a talented man, D. In H and P is besides this, a Myr 'abd al-Ghanyy of Shikóhábád who died young of consumption.

Gharyb, Myr 'abd al-Walyy was an ancient poet, K, D.

Gharyb, Lála Kánjy Mal a Káyeth of Bahádúr-gadh a son of Khúb Chánd and a nephew of the Dywán of Nawáb Dhábitah Khán, resided first at Dilly subsequently at Ijrarah, he is a young man, D, H.

Gharyb, Kallú was a contemporary of Ábrú, V.

Gharyb, Myr Moḥammad Taqyy was in the service of the late Nawáb Myr Moḥammad Qásim Khán 'áliy-jáh, C, K, D.

Gharyb, Moḥammad Zamán, B. He is at Dilly, as he stammered he used sometimes the takhalluṣ of Alkan, J. In D, H, and V his name is erroneously spelled Moḥammad Ámán.

Gharyb, Shaykh Naqyr aldyn Áṣmad is a Kashmyry of Dilly, he composes chiefly Persian verses, and has written a thick Persian Dywan, K, D, H.

Gharyq, his name is not known, R.

Myr Ghásy غاسی a friend of Myr Moḥammad Taqyy composed a few Rékhtah verses, A, B.

Ghawthy, Moḥammad Ghawth a son of Qotob aldyn Qádhiy of Haydarábád died at Makkah, A.

Ghawwáq (Ghawwácy) an ancient poet of the Deccan, J, H.

Ghayrat of Lucnow a pupil of Jorāt, E, D. In D is a Ghayrat of Lucnow besides this, and in H is an addition to these two, a Ghayrat of the Deccan.

Nawáb Gháziy aldyn Khán composed a few Rékhtah verses, A. He was of the Deccan, D.

Gholám, Kúnwar Gópál Náth second son of Rájah Rám Náth *Dzarrah* was a pupil of Firáq he was at the Court of Sháh 'alam and died some time ago, K.

Myr Gholám Nabyy Belgrámy, his takhalluṣ is not known, he is a nephew of 'abd al-Jalyl Belgrámy (V spells Bálgrám, most people pronounce Bilgrám) and a clever musician, it is said that he has composed 2400 Dóhras which are as good as those of Bibáry, C.

Gholámy, Sháh Gholám Moḥammad was one of the ancient poets and a friend of Hátim. He was a Darwysh and had his takiyah in Sháh-Taslym at Dilly, E, H.

Ghorbat of Murádábád, D.

Myrzá Girámy a son of 'abd al-Ghanyy Bég *Qabúl*, composed chiefly Persian poetry and died towards the end of Moḥammad Sháh's reign, A, M.

Giriftár, Myrzá Sangy Bég of Dilly a son of Raḥym Yár Khán was of Moghol origin and a pupil of Hátim, K.

Giriyán, Myr 'alyy Amjad (Myr Amjad 'alyy of Lucnow, K, D, Myr Moḥammad 'alyy of Lucnow, P, Myr Moḥammady, R) is a son of Myr 'alyy Akbar and a pupil of Quḍrat and Dhiyá, C.

Giriyán, Rájah Bháwany Singh Bahádur familiarly called Rájah Kúnwar, D. He is Dywán of the emperor and a son of Shitáb Ráy Momtáz almulk, he resides at Dilly and is a pupil of Myán Fidwy, J. He was a brother of 'áshiq and died at Calcutta, V.

Giriyán, Myr Hosám aldyn 'alyy familiarly called Myr Bhuchebú, composed chiefly Marthiyahs, he went from Dilly to Murshidábád and died there, D.

Giriyán, Gholám Moḥyy aldyn Khán of Jhanjánah is a son of the late Mawlawy Sájid, K, D.

Godáz is a soldier by profession and a pupil of *Hasrat*, V.

Gostákh, Myrzá 'alyy Bég is of Lucnow, D.

Gulshan, Amyr Singh is a Khatry of Dilly, D.

Gumán, Natzar 'alyy Khán of Dilly resides at Faydhábád, C. It is not known where he now resides, V.

Gúyá, Shaykh Hayát Allah (Hidáyat Allah, R) of Farrokhábád associates much with Europeans, H.

Gúyá, Hosám aldawlah Nawáb Faqyr Moḥammad Khán Bahádur of Lucnow is a great patron of poets, he is a pupil of Násikh, P.

Habyb of Haydarábád a pupil of 'uzlat, B. In one out of three copies of B, and in M who quotes one of the verses quoted by B, his takhalluṣ is *Hasyb*. In C is a *Habyb* Allah but the verse quoted

of him is not the same as in B and M, and in J is a Moḥammad *Habyb*.

Habyb of Murádábád, R.

Habyb, Sayyid *Habyb Hosayn* of Dilly, his father was Residency Munshiy at Dilly, and *Habyb* is now Wakyl in the Munsiff's court at Ptimádpúr. He has visited with his father Bareilly, Calcutta, &c. and his verses are corrected by Tzafar-yáb Khán Rásikh of Bareilly, R.

Hádiy of Dilly, A has seen a Dywán of his, which had about 700 verses. Shaykh Farḥat informed C that he had not been a man of any attainments.

Hádiy is also the takhalluṣ of a poet of the South (Deccan), D.

Hádiy, Myr Jawád 'alyy Khán of Dilly (familiarily called Myr Hádiy, D.) used to visit the Moshá'arabs of E. He was Kótwál or superintendent of the military Bázár under Ghaziý aldyn *Haydar* Khán, he is alive and the author of a Dywán and of treatises on Grammar, Law, &c. in Rékhtah verses, he has also written one small Dywán in which no letter occurs with a diacritical point, and another in which all have diacritical points, D, K. He died in 1215, H. In T his name is Myr Moḥammad Jawád.

Háfítz, Háfítz Khayr Allah of Dilly, R.

Háfítz, Háfítz Moḥammad Ashraf of Dilly is a pious man, D. Either he is identical with Háfítz Gholám Ashraf *Ashraf*, or P confounds the two poets.

Hafytz a poet of *Haydarábád*, H.

Hafytz, Háfítz Moḥammad Hafytz, a Kashmyry of Dilly, is a pupil of K, he composes chiefly Marthiyahs, D. He died last year, P.

Hajjám, 'ináyat Allah of Saháranpúr was for a long time a barber at Dilly, he professed to be a pupil of Sawdá, he was a friend of E and died six years ago at Dilly at an age of more than eighty-five years, E. He is familiarily called Kallá *Hajjám*, J. He has also the takhalluṣ of Parwárisb, K.

Hakym, Moḥammad-panáh Khán had formerly the takhalluṣ of Nithár, but has lately changed it, he is a son of Moḥammad Sharyf Khán Lakh-bakhsh (Zar-bakhsh, P,) he was a man of rank, and resided for some time at Dilly and visited Lucnow, he was skilled in music, medicine, and even in history, E.

Hakym, Moḥammad Ashraf Khán of Dilly where he now resides, he is an eminent physician, D. Died a short time ago, P.

Hakym, Nihál aldyn, R.

Hály, Myr Moḥibb 'ally resides at Murshidábád, D. [Khán, P.

Hamdam, 'ibád 'ally of Rámpúr a son of Nawáb Fatḥ 'ally

Hamdam, Myr Maḥfúẓ 'ally of Patna is a son of Myr Moḥammad *Hayát Hasrat* and a pupil of Qudrat and others, he resides at Murshidábád, C. He is young, J. He is probably dead, V.

Myr *Hámid* is a disciple of Myr Naḡyr of Lucnow and has a great predilection for poetry, C, V.

Hamrang, Diláwar 'ally Khán was a brother of Moḡtafā Khán Yakrang, D. See Yakrang and Bé-rang.

Hamrang, Myr 'azyz aldyn of Awrangábád is a Ḡúfy and a pupil of Gholám Kibriyá *Khalyl* of Murshidábád, he has written a short *Rékhtah Dywán* with a Persian preface, D. He also writes Persian poetry, H.

Ham-zá *همزه*, Sháh Ham-zá a Darwysh of Dilly, who settled some time ago at Patna and has many followers, D, H.

Hamzah, Shaykh Hamzah 'ally is a schoolmaster of Etáwah, D. K.

Haqyqat, Myr Sháh Hosayn of Bareilly brought up at Lucnow, his ancestors were of Balkh, he is a pupil of Jorüt, he was first in the cavalry, subsequently at the recommendation of Jorüt, he was appointed tutor in the family of Imám-bakhsh Khán Kashmyry, whom he assisted in compiling a *Tadzkirah* of poets. The Kashmyry obtained the loan of the rough copy of Muḡlafy's *Tadzkirah*, and appropriated the contents of nearly the whole without acknowledgment, E. In T he has the name of *Hasan Sháh*.

Haqyr, Myr Imám aldyn familiarly called Myr Kallú of Dilly wrote Persian and Urdú poetry more particularly Marthiyahs, *Rubá'ya*, &c. he now earns his livelihood by instructing children, D, K.

Haqyr, Munshiy Nabyy-bakhsh a son of Shaykh Hosayn-bakhsh *Bakhshy* of Dilly, where his ancestors who were of the Panjáb, settled about one hundred years ago, is since many years Sirishtahdár of the Magistrate's court at Coel, R.

Haqyr, Shyú Saháy of Meerut was a Minstrel who lived on making verses on the occasion of marriages, &c. he wrote Persian and Urdú poetry and Rawshan Sháh Rawshan used to correct his verses, he visited Dilly and made the acquaintance of D.

Har Chand, Har Chand Kishór of Dilly, V. He is a son of Kúnwar Prém Kishór Firáqy, and attends most Moshá'araha, D, K.

Hariyá, Har-saháy a Bráhmaṇ of Sikandarábád, H. He is a good physician, T.

Haryf, Khwájah Mokarram Khán of Dilly a son of Khwájah Mohammady Khán who held an appointment in Bengal where he now is, his son Haryf lived with him but died young, J.

Hasan, Háfitz Abu-l-Hasan of Kándhelah is a son of Mawlawy Iláhy-bakhsh Nishát, D.

Hasan, Myr Gholám Hasan of Dilly a son of Myr Gholám Hosayn *Dhákik*. His ancestors were of Herát, Hasan went early in life to Oudh, where he was supported by Nawáb Sirdár-jang and by his son Myrzá Nawázish 'ally Khán, he is the author of a Dywán of about 8000 verses and of a Tadzkirah of Rékhtah poets, but the most celebrated work of his is the *بدر منیر*, he died in 1205, Myr Dhiyá used to correct his verses, G. He died about four years ago, V.

Hasan, Gholám Hasan of Patna a pupil of Bhuchchá and of V, composed chiefly Marthiyahs, he died young, the chronogram of his death is *وای غلام حسن* = 1206, V.

Hasan, Khwájah Hasán (Khwájah Ahsan, V) of Dilly, a son of Khwájah Ibráhyim b. Ghiyáth aldyn (whose beautiful little tomb is in Pahárganj which is now an open plain outside the Ajmyry Darwázah at Dilly,) b. Mohammad Sharyf (a celebrated Qúfí whose Khánqáh is still at Dilly near the Farrásh Khánah Kírky) b. Ibráhyim (he was called Khwájah Kumbháry and is buried in the same place as his grandson.) Hasán was skilled in music and astronomy and in mysticism, he was supported in 1215 by Nawáb Sarfaráz aldawlah, he was in love with a woman of the name of Bakhshy, and she is the Laura of his poems which he collected into a Dywán, G, E, V. He was in the service of Aḥaf aldawlah at Lucnow where he still resides, D. He is a very pious man and since some time resides at Rostam-nagar, he is a fertile writer, H.

Hasan, Myr Hasan a friend of V.

Hasan, Myr Hasan Sháh of Dilly, a son of Myr Sayyid Mohammad of Bokhárá, a friend of D.

Hasan, Myrzá Mohammad Hasan (Myrzá Ahsan R, Myrzá Hasan, P) a son of Nawáb Sayf aldawlah Sayyid Radhyy Khán is a fair poet, D, K.

Hasan, Myr Moḥammad *Hasan* of Dilly was a pupil of Sawdá, C, V. B speaks of him in the present tense.

Háshim, Háshim 'alyy, his birth-place is not known, H.

Háshimy of Dilly has some years ago left his native town, K, D, H.

Háshimy, Myr Háshimy (Myr Moḥammad Háshim, P, Myr Háshim 'alyy, K, D, H,) a pupil of Sawdá is upwards of sixty years of age, E.

Hashmat, Myrzá Fakhr aldyn, R.

Hashmat, Myr Moḥammad 'alyy (Moḥammad 'alyy Khán, K) of Dilly a soldier went in 1158 to Morádábád and was killed in battle, A, B. He was a Kashmyry and a pupil of Moḥammad Ghanyy Bég Qabúl and the instructor of Tábán and of Moḥtasham 'alyy Khán, V, E. His Dywán is not much read, D.

Hashmat, Sayyid Moḥtasham 'alyy Khán of Dilly, a son of Myr Báqiy, a soldier by profession died in 1161 and left a Persian Dywán, A, B. His ancestors were of Badakhshán and he died in 1163.

Hasrat, Myán Rasúl-bakhsh of Badáwn came in 1240 from Calcutta to Dilly, D.

Hasrat, Dzawqy Rám of Dilly was a good Persian poet and left a Dywán, D, K. Resided at Farrokhábád, P.

Hasrat, Myrzá (Myr J, Myán, H) Ja'far 'alyy a son of Abúl-Khayr who kept an apothecary's shop in the Nakhkhás bázár or cattle-market at Lucnow, *Hasrat* continued for some time the business of his father, subsequently he retired from active life and died in 1210, and left some Qaṣydahs and a Dywán of Rékhtah Ghazals, G, V. He was for some time in the service of the late Myrzá Jahándár-sháh and was a pupil of Dywánah, H.

Hasrat, Myr Moḥammad Hayát of Patna had the title of Haybat Quly Khán and was a pupil of Matzhar (of Moḥammad Báqir Hazyn, V), he was for some time attached to the service of Nawáb Shawkat-jang at Purnyyah and for some time to that of Siráj aldawlah of Murshidábád, and in 1195 he was with the Qábahdár of Bengal, he died in 1215 and left a Dywán of about 2000 bayts, G, V.

Hasyb see *Habyb*.

Hátif, Myrzá Moḥammad Hátif, it is said that he resides at Dilly and lives the life of a Darwesh (poor man), C. He used to attend the poetical meetings, in the house of Thaná Allah Firáq, it is said he is dead, E. First he was attached to the tomb of the Qúfy Myr

Jahán at Dilly but he left his native town, it is not known where he now is, D. He went to the East, K.

Hátify was an ancient poet and a contemporary of Walyy, D, H.

Hátim, Moḥammad Hátim of Dilly a friend of Ábrú and Madhmún, he was during the reign of Moḥammad Sháh a companion and the butler of Nawáb 'umdat almulk, he wrote a Dywán of about four thousand verses, subsequently he made selections from it and called them دیوان زاده. This is the account of A. He is also called Moḥammad in B. But E, who knew him personally calls him Tzohúr aldyn alias Sháh Hátim, and says that he was born at Dilly in 1111 and was a soldier by profession. E farther informs us that there was another Hátim at that time, and that the two were frequently confounded. Though a man who has the name of Tzohúr aldyn may also have the name of Moḥammad, it is not unlikely that A and others confounded the two, and that Moḥammad Hátim is distinct from Tzohúr aldyn Hátim, the latter being the more celebrated and the author of the Dywán-zadah. Mr. Hall however, whose opinion is very valuable, identifies the two. It would appear that Hátim gave the first impulse to Urdú poetry in Dilly. In 1132 the Dywán of Walyy was brought to Dilly and verses from it were on every body's lips, this induced him and three friends of his, Nájiy, Madhmún and Ábrú to apply themselves to Rékhtah poetry. The taste for it spread rapidly and Hátim, according to his own statement, had no less than forty-five pupils. Up to the time of Hátim it would appear that Indian poets wrote in Persian, and made only occasionally, Rékhtah verses, there seem also to have existed many popular songs, which however, were almost purely Hindée. The first productions of Hátim (and probably also of his early contemporaries) were far-fetched and obscure, but when Rékhtah poetry had attained greater perfection he made a selection from his former Dywán and improved the style and called it دیوان زاده as has already been stated on the authority of A. It has about 5000 verses and the metre of every poem is noted on the margin. It is stated by E that his object in making these selections was, that his poems might not be confounded with those of the other Hátim. He died two or three years ago, E. H and K inform us further that, he turned a Faqyr, that he had his takiyah near the Dilly gate of the palace and that many persons used to come to him for spiritual advice. For extracts from the preface to the Dywán-zadah see chapter on Rékhtah Dywáns.

Hátim, Sayyid *Hátim* 'ally Khán of Jawnpúr was a pupil of Myán Madhmún, V.

Hawas, Myrzá Mohammad Taqyy of Lucnow a relation of Nawáb Aḥaf aldawlah Sálár-jang is a talented young man and a pupil of Muḥṭafy, V. He is a son of Myrzá 'ally Khán of Lucnow and the author of a *Majnún ó Laylá*, T.

Hawaydá, Myr Mohammad A'tzam of Dilly a brother of Myr Mohammad Ma'ḥúm composes chiefly Marthiyahs, C was his friend.

Hayá, Háfítz Mohammad *Hayát*, his father was a Moghol, i. e. Tatar or Persian, he died at Makkah or Madynah, D. He flourished under Mohammad Sháh, H.

Hayá, Myrzá Rakym aldyn visited Dilly in 1265, R.

Haydar, Gholám *Haydar*, C.

Haydar, Myr *Haydar* 'ally of Dilly is a soldier at Farrokhábád, D, K.

Haydar, Myr *Haydar* 'ally Khán of Láhór a descendant of 'abd al-Qádir Gylány resides now at Pasháwar, D.

Haydar, *Haydar*-bakhsh of Jawnpúr a son of Núr al-*Haqq*, is a learned man, wrote a *Saqiy-námah* in praise of 'ally, J.

Haydar, Myrzá *Haydar* Bég resides at Ilahábád, D.

Haydar, Myr *Haydar* Sháh of the Deccan, a gallant soldier, was in Bengal in the service of Nawáb Sarfaráz Khán, he put the Dywán of Walyy of the Deccan into Mokhammas and interspersed that of Háfítz with verses of his own, he died in Bengal (at Hooghly) near one hundred years of age under Ahmad Sháh, C. Garcin de Tassy thinks that he is the author of a Mathnawý entitled قصه چندر بدن و مامبار *Haydar*, Hosám aldyn, R.

Haydary, Shaykh Gholám 'ally is familiarly called Shaykh Jum'ah of Dilly went to Patna and has lately taken to poetry, C. He is a good physician and resides now at Hosaynábád, V.

Haydary, Myr *Haydar*-bakhsh of Dilly resides now at Calcutta says Béný Naráyan. Mawlawy Gholám *Haydar* informs me that he was a man of great talents but little education, that he was attached to the College of Fort William, and died upwards of thirty years ago, that is to say about 1823. His works will be mentioned in their places.

Hayf, Myr Chirágh 'ally of Jawnpúr, a pupil of Afsós, lives now at Benares, V. Resides at Lucnow, E, D.

Hayf, Móty Lál a Káyeth and a pupil of Myr Sóz lives now, 1196, at Lucnow, C, V.

Hayrán, Háfítz Baqá Allah Khán, a son of the calligraph *Háfítz Ibráhyim Khán*, resides at Dilly, D,

Hayrán, Myr *Haydar* 'alyy of Dilly, a pupil of *Sarab Sukh Dywánah*, commands now, 1215, a troop of cavalry at Lucnow, G. Was killed in the Behár, D.

Hayrán, Myr Mamnún of Patna died at the age of thirty. In the Marthiyah he used the takhalluq of *Matzlám*, he left but six hundred verses, J. He died young, V.

Hayrat, Ajúdhya Prashád a Kashmyry of Lucnow a pupil of *Jorüt*, was a good musician and died in 1234 at the age of twenty-five years and left a short *Dywán* and some *Mathnawies*, P.

Hayrat, Gholám Fakhr aldyn (*Mo'yy aldyn D*) Khán, a grandson of Nawáb Mo'yn almulk Myr Mannú resides at Kálpy and writes Persian and Rékhtah verses, D.

Hayrat, Khwájah Kallan of Dilly resides now at Patna, J.

Hayrat, Murád 'alyy (Myr Murád, D) of Murádábád, A. It is stated by E that he knew him, but that when he wrote he was dead. According to T and Garcin de Tassy l. p. 220, he had the takhalluq of *Hasrat*, this however may be merely a wrong reading.

Hayrat, Shaykh Raím 'alyy of Patna a son of Shaykh Gholám Moammad an uneducated man and a drunkard, is dead, V.

Hayrat, Myr Saydan (?), a nephew of the late 'alyy Quly Khán, was for some time Náyib of Behár and a friend of J.

Hazyn, Myrzá Khojastah-bakhsh Bahádur is a prince of the house of Dilly, D, K. There was also a poet of the takhalluq of *Hazyn* at the time of Moammad-sháh, but nothing is known regarding him.

Hazyn, Myr Moammad Báqir of Agra (Dilly, G) a pupil of Myrzá Matzhar, held for some time an appointment at Dilly, now he is in Bengal, that is to say, at Patna, A, B. He left a Rékhtah *Dywán*, G. He left two *Dywáns*, J. In some Ghazals he has the takhalluq of *Tzohúr*, he died at Patna, V. In D Shaykh Moammad 'alyy *Hazyn* is mentioned, and it is stated that he was a friend of Myrzá Matzhar and left a short *Dywán*, D also mentions Myr Báqir *Hazyn*, and says that he resides at Lucnow.

Hidáyat, Myr Hidáyat Allah a son of Myr 'alym Allah had the

title of Nawáb Hidáyat 'ally Khán and was the deputy governor of Haybat-jang of the Behár, he was a great patron of poets and learned men, he is buried at Hosaynábád, J.

Hidáyat, (Shaykh, G) Hidáyat Allah Khán (Hidáyat Khán, E) of Dilly, of Afghán origin, a pupil of Myr Dard, A, B, J. He has written a Dywán and a Mathnawý in which he describes Benares, C. He is upwards of one hundred years of age, E. Was still alive when V wrote. He was the uncle of Thaná Allah Firáq and died in 1219, D, H. He died in 1215, P. Most of the poets of Dilly were his pupils, he left a Dywán of about 9000 verses and several Mathnawies and also a Risálah which has the title of چراغ هدایت, K.

Hazyn, Myr Bahádúr 'ally a pupil of Nawáb Zayn al'ábidyn Khán (who is now, 1853, alive at Dilly and about sixty years of age), R.

Hidáyat, Hidáyat 'ally was a contemporary of Shaykh Farhat Allah, C, V.

Hidáyat, Hidáyat 'ally of Agra a pupil of Walyy Moḥammad Natzyr sent some of his verses to D for the purpose of their being inserted in his Tadzkirah.

Himáyat, a poet of Haydarábád, writes chiefly Qaṣydahs, D.

Himmat is familiarly called Akhónd Himmat, he lives at Rámpúr, and supports himself by teaching, D, K. Besides him there is another poet of this takhalluṣ in H.

Hindú, Kokal Chand of Láhór, a brother of Mihr Chand Mihr, he resides now at Farrokhábád, and writes both Persian and Rékhtah poetry, V.

Hobb حب, Myr Ahmad 'ally of Farydábád is the son of a Qádhíy, and a promising young man, he studies Arabic and Persian, D, K.

Hodhúr, Láláh Bálmakand of Dilly a pupil of Myr Dard, E. Is a good Arabic and Persian scholar, and resides now at Lucnow, D. He was a Musalmán at heart says K, and is dead.

Hodhúr, Shaykh Gholám Yaḥyà of a good family of Patna, gained his livelihood by commerce and was a friend of C. Is the author of a Dywán, J. He was a man of learning and died at Patna, V.

Myr Hosayn 'ally of Rámpúr resides now at Murádábád, H.

Hosayn 'ally Khán resides at Mirzápúr, D, H.

Hosayn, Sayyid Gholám Hosayn of Dilly a son of Sayyid 'abd Allah had first the takhalluṣ of 'azyz, was Munshiý of an officer at Meerut, whom he accompanied to Calcutta, P.

Gital?

Hosayn, Nawáb Gholám *Hosayn* Khán, of Afghán origin, resides at Sháhjahánpúr, D.

Hosayny, *Hakym Myr Hosayny* (*Hosayn K*) of Dilly a disciple of Moammad Fakhr aldyn is a good calligraph and musician, and writes chiefly Persian poetry, D. He is dead, K.

Hósh, Gholám Mortadhá of Dilly, a pupil of Naçyr, is a new poet, D. In H his takhalluç is spelled Hawas.

Hósh, Myr Shams aldyn of Lucnow is a young man and a pupil of Sóz, E, K, D.

Hunar, Moammad Dáwud of *Haydarábád*, K, D, H. Besides him is another poet of this name, who seems to have flourished long ago, H.

Myr Hyngá of Dilly, he has been killed C, V.

'ibrat is a poet of Rámpúr, D, H. He is probably identical with Myr Dhiyá aldyn 'ibrat, a pupil of Nawáb Mañabbat Khán mentioned by P.

Ihsan, Myr Gholám 'ally of *Haydarábád* has lately acquired celebrity, D, H.

Ihsán, *Háfiz* 'abd al-Raḥmán a court poet of Sháh 'álam, corrected the compositions of the princes, and wrote Urdú and Persian poetry, (D, K.) He had first the takhalluç of Raḥmán, K. He died at Dilly in 1851 at an advanced age.

Ihsán of Lucnow is particularly distinguished in the Marthiyah, D, H, R.

Ihsán, Myr Shams aldyn a son of *Myr Qamar aldyn Minnat*, C.

Ilhám, Shaykh Sharaf aldyn familiarly called Sháh Malúl, is a Darwysh and resides at Lucnow, and corrects the verses of most poets of that city, C, H. He is upwards of sixty years of age, E. He had formerly the takhalluç of Malúl, G. He wrote two Persian Dywáns, V.

Ilhám, Fadháyl Bég a pupil of Sayyid 'abd al-Walyy 'uzlat, B, J.

'imád, Gháziy aldyn 'ally Khán Bahádur has the title of 'umdat almulk and is a well-informed man, V.

Imámy, Khwájah Imám-bakhsh of Dilly was formerly in the service of Haybat-jang and in very good circumstances, but since thirty years he lives in poverty at Patna, V, whose friend he was. In C his takhalluç is spelled Amány.

'ináyat, 'ináyat 'ally Khán, a son of Nawáb 'abd 'ally Khán, is in

مراد مینات

Persian a pupil of Imám-bakhsh, who is now Professor of the Dilly College, P.

'ináyat, Shaykh Nitzám aldyn son of a Qádhiy of Raṭól راتول came to Dilly for the sake of prosecuting his studies, and some time ago he went to Calpee, he is a disciple of Mawlawy Moḥammad Fakhr aldyn. He has in his Persian poems the takhalluṣ of Mastrúr and Hidáyat, D. He died at Calpee, where he was tutor in a private family, K.

Inṣáf, 'abd al-Raḥmán Khán resides at Dilly, and attends most Mashá'rahs, R.

Insán, Asad Yár Khán had the title of Asad aldawlah Bahádur, but was familiarly called Jognús fire-fly, he was an Amyr of 7000, and rather a man of business than a poet, A. He died a few years ago says B.

Inshá, Myr Inshá Allah Khán the son of Má-shá-Allah Khán, whose takhalluṣ was Maṣḍar was a native of Murshidábád, but his ancestors were of Najaf, and he like his father was a clever physician, and one of the most skilful poets of India. He was, in 1215, in the service of Solaymán-shikóh at Lucnow. He knew, several languages and left, besides his Urdú Kulyyat, a Persian Dywán. Among his Mathnawies is one called شیر و برنج in which he imitates the نان و حلوا of Bahá aldyn 'ámily. He also wrote Turkey verses and he wrote some poems, no letter of which has a dot, and others every letter of which has diacritical points, C, E. He died about twenty years ago, P.

Intitzár, 'alyy Naqyy Khán a son of the late 'alyy Akbar Khán Manykbáshy (?) resided during the time of 'alyy Wirdy Khán Moḥábat-jang at Murshidábád. He was a friend of C. He died at Murshidábád, V.

Irshád, Anwar 'alyy, R.

Isfán اصفان (Stephen ?) is the name and takhalluṣ of a Christian, born at Dilly, his father was a European. He was an acquaintance of D. Was alive in 1215, H.

'ishq, Háfiz Myr izzat Allah a son of Hakym Qudrat Allah Khán Qásim (who is the author of the Tadzkirah No. 52) is the author of a Dywán, D. He is a good physician and alive, P.

'ishq, Myr Moḥammad 'alyy of Haydarábád, D; (perhaps identical with Myr Yahyá 'ishq.) K speaks of him as if he had been alive in 1221.

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'ishq, Sháh Rokn aldyn, familiarly called Sháh Ghasytá گھسیٹا, of Dilly, was a grandson of Sháh Fakhál a great saint of Dilly. When a young man, 'ishq went to Murshidábád, and though he had no office he was much respected and led the life of a gentleman; subsequently he followed the example of his family and became a Darwysz choosing Patna as his place of residence. Owing to the independence of his character, he was held in great veneration. He died in 1203. Besides a Dywán of about 1500 verses he left a mystical Mathnawý, B, J, V.

'ishq, Myr Yakyà of the Deccan had the title of 'ashiq, J.

'ishq, Myr Zayn of Dilly, want of means compelled him to leave his home, he went to Patna and stays with Myrzá Ghasytá, he writes Persian and Urdú poetry, and is author of a Dywán, J.

'ishqy was a poet of the Deccan, regarding whom D was not able to obtain any information.

'ishqy of Morádábád, J saw him at Awala ^{نوالہ} which is in the district of Faydhábád. near Bandun

'ishqy, Myán Raġmat, different from 'ishqy of Murádábád, D.

'ishrat, 'abd al-Wási', H. See 'izzat.

'ishrat, Bhólá Náth a Pandit, V.

'ishrat, Shaykh Gholám Bangály of Patna, a son of the late Shaykh Lutf Allah, turned a soldier after the death of his father, subsequently he ran mad, and J does not know what has become of him, he described in a Mathnawý called جنگ نامہ the wars of the Nawáb Haybat-jang.

'ishrat, Myr Gholám 'ally resides at Bareilly and is the author of a good Dywán, D. He is a pupil of Myrzá 'ally Lutf, H, T.

Ishtiyáq, Sháh Walyy Allah of Sirhind. Gurdézy and some other authors say that his grandfather was Shaykh Akmad who is called the Renewer of the second Millennium مجدد الف ثانی because he started the theory that every thousand years a man was born, who has a thorough knowledge of the Islám, and whose vocation it is to revive and strengthen it, and that he was the man for the second Millennium. Others say, that he was the grandson of Moġammad Gul. It is likely that, as Lutf says, he is connected by spiritual genealogy only with the Shaykh Akmad. Sháh Walyy Allah resided in the Kót-lah close to Dilly, and was a distinguished Theologian and Ğúfy. He died about 1161 and left several works like the قرة العیاض فی ابطال

جنته العالية في مناقب معاوية وشهادة الحسين. Sháh 'abd al'azyz, the most celebrated Indian Theologian in modern time, was a son of Sháh Walyy Allah, A, B, G.

Islám, Shaykh alislám of Thánah in the district of Saháranpúr is now the best poet of that part of India, D.

Ittifáq is a poet of Bareilly, H.

'izzat, Myr 'abd al-Wási', it is said he is of Lucnow, D. See 'ishrat.

Jadzb, Sayyid 'izzat Allah Khán Bhikháry of Bareilly is a young man, D. Was two years ago at Dilly, H. Travelled much and died near Bokhárá, P.

Jadzb, Myr Matzhar 'ally was a learned man, he died about twenty years ago, and is probably identical with the poet who had in Persian the takhalluq of Qafyy, V.

Ja'far, Ja'far 'ally Khán, a son of Myrzá Mūmin Bég, was an Amyr of the time of Moḥammad Sháh, and had the rank of three thousand, V. He was alive in 1168 and composed by order of Moḥammad Sháh, a Mathnawý of 500 verses on so elevated a subject as the Qalyán, i. e. the machine for smoking tobacco, A, D.

Ja'far or Ja'fary, Myrzá Ja'far of Paṭna a son of Faydh 'ally Khán is a well educated man, J. Was Thánadar, he is dead, V.

Ja'far, Myr Ja'far Zetely of Nárnawl a contemporary of By-dil was the most celebrated humoristic poet of Hindústán, his compositions are a mixture of Persian and Urdú. He is the author of a Sháh-námah in Rékhtah, A, D.

Ja'fary is at Lucnow, D.

Ja'fary, Myr Báqir 'ally of Dilly, a brother of Nitzám aldyn Mamnán and a son of Qamar aldyn Minnat, is a talented young man, D. He is alive and has the takhalluq of Ja'far, K. He died last year on his way back from Makkah, P.

Jahándár, Myrzá (Prince) Jawán-bakhsh Jahándár-sháh, a son of the emperor Sháh-'álam, went in 1198 to Lucnow, and held every month two poetical assemblies in his house, at which G used to be present. He died at Benáres in 1201, G. Garcin de Tassy informs us, that there is a work of his in the India house, which has the title of بیاض عنایت مرشد زاهد.

Jahángyr, Myrzá Jahángyr of Lucnow was formerly in good circumstances, but is now impoverished, he writes Persian and Rékhtah poetry, D. He died in prison, P.

برادر محزون

Jalál aldyn of Murshidábád had the title of Jalál aldawlah, he is the author of a Mathnawý and was skilled in chronograms, J.

Jalál resides at Faydhábád, R.

Jalál, Myrzá Bandah 'ally a Sayyid of Dilly, his ancestors were of Persia, he died young, H.

Jalál, Jamál aldyn Hosayn a younger brother of Kamál aldyn Hosayn of Dilly, D, H. He is identical with the Jamál of J.

Jám, Kúnwar Sén of Baḡhawly is a pupil of Sharaf aldyn Masrúr, who is a son of 'ishq, P.

Jamál, Myr Jamál aldyn Hosayn of Patna a son of Núr Allah Khán, who held a high office under the emperor, writes chiefly Persian verses, J. See Jalál.

Jamál, Jamál 'ally of Jewish extraction (از قوم بني اسرائيل) a grandson of Mawlawy Gholám Aḡmad of Meerut and a pupil of 'ishq, who has also the takhalluḡ of Mobtalá, D. He went some time ago to Haydarábád, H.

Ján is the name and takhalluḡ of a poetess of Farrokhábád, R.

Ján, Ján 'ally Sháh, a cousin of Nawáb Qásim 'ally Khán Náẓim of Bengal, was a pupil of Myr Moḡammad Taqyy and a disciple of Nathan Sháh Sikandarábády, D. He lives at Sikandarábád as a Faqyr, H. P speaks of him in the present tense.

Ján, Jáne 'álam Khán, a cousin of Nawáb Rawshan aldawlah, is a pupil of Sayyid Moḡammad Sóz, C. He writes very elegant Naskh and Naskh-ta'lyq and he studied Arabic.

Jány, Bégam Ján, known by the name of Bahú Bégam, a daughter of Nawáb Qamar aldyn Khán, and a wife of Aḡaf aldawlah, P. See Dúlhan Bégam.

Jarrák, Gholám Náẓir of Dilly, his ancestors were of Kashmyr, he is a son of the Surgeon Háfiz Ramadhány and a talented young man and a good Surgeon, K. He died some years ago, P.

Jawáhir, Myán Makkhú of Patna is a great admirer of poetry, J. Jawáhir Singh a pupil of T.

Jawdat, Ráy Hridayarám of Dilly (of Murshidábád, V) was originally of Cuttaek, he was a friend of C and died at Murshidábád, C. He was a good Persian poet and a pupil of J.

Jawhar, Myrzá Aḡmad 'ally of Dilly, his ancestors were of Persia, he wrote mostly Persian verses and was killed in an affray at Dilly, C.

Jawhar, Dywály Singh a Khatry of Bareilly, D.

9. Bani Israil
like

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Jawhary, Mawlawy Ayat Allah of Phulwary is a Persian poet and a good scholar, J. Has in Persian the takhalluq of Sózish, and died about fifteen years ago, V.

Jawhary, Inderjyt a jeweller of Dilly is a pupil of Naqyr, D.

Jawlán, Myr Hosayn (Hasan, K) 'ally Khán is a poet of the Deccan, he has composed a very beautiful Qaṣydah on spring, H.

Jawlán, Myr Ramadhán 'ally has written a few verses, A. He was a contemporary of Moḥammad Sháh, C. He is called Bahár 'ally Sháh, but had first the name of Ramadhán 'ally, it is eight years since he died, E. It does not appear to me that Ramadhán 'ally and Bahár 'ally are identical as E makes them.

Nawáb Jayná Bégam a daughter of the late Myrzá Babar and a wife of Myrzá Jahándár-sháh writes Rékhtah and Persian verses, D. She is probably identical with Jáná Bégam, the authoress of a treatise on the Rág mentioned by Garcin de Tassy.

Lála Jhaman Náth (Jhaman Lál, K) of Dilly, a brother of Jagarnáth, a son of Bishen Náth of the Káyeth caste, wrote Persian and Hindawý poetry, he put the Baháre Dánish into verse and made material alterations in the style of it, D.

Jonún, Myr Fadhl 'ally (Faydh 'ally, H) a pupil of Myr Amány Asad, a soldier by profession, had for a short time the takhalluq of Mast, he is fond of reading, D. He is now in very poor circumstances, K.

Jonún, Shayk (Sháh, K) Gholám Mortadhá of Iláhábád a pupil of Mawlawy Barkat, he is since many years blind, C, V, D. (Barkat, says Tek Chand, *Bakar*, is a licensed abbreviation for Barakat, and in India the word is universally pronounced, as if it had only two syllables.)

Jonún, Nawáb Mahdiy Khán, a son of Khánahzád Khán b. Nawáb Sarbaland Khán, a pupil of 'ishq Ghasytá, was at Patna (where J saw him) on his way to Calcutta, J.

Jonún, Moḥammad Fakhr alislám of Dilly a pupil of Mamnún has lately taken to poetry, D.

Jonún, Moḥammad Jywan is a learned and pious man of the neighbourhood of Seráwah, D.

Jonún, Myrzá Najaf 'ally Khán of Benáres, a son of Moḥammad 'ally Khán Dywánah who holds the office of Taḥṣyldár, P.

Jorút, Qalandar-bakhsh a son of Háfitz Amán a pupil of Hasrat. He was first supported by Nawáb Maṣabbat Khán *Mahabbat* but in 1215 he was in the service of Solaymán-shikóh at Lucnow, he was

skilled in music, astrology, and other sciences, but had the misfortune to lose his eye-sight, G. It appears that Jorüt and his family had the family-name of Ya'ya Mán, because they said that they were descended from Ya'ya Ráy Mán who resided in a street at Dilly which is close to the Chándny Chawk and is still called the Ráy Mán street. In P it is stated that he was descended from Ráy Mán who was executed by Nádír Sháh and that he died upwards of twenty years ago.

Jorüt, Myrzá Moghol of Bareilly a son of 'abd al-Báqiy Khán, a soldier by profession and a pupil of Sawdá is a good poet, D. He died at Bareilly, K. In H this poet has the takhalluq of Jamyl.

Jorüt, Myr Mo'hammad Ridhá a son of Sayyid Mo'hammad Wahyd who had the title of Sayyid Qadr aldyn and was a man of rank and held a Jageer from the emperor. Jorüt was a soldier and wrote Persian poetry, he had a salary of sixty rupees a month, and being a very bigoted Shy'ah, he gave out of this twenty-two rupees as alms to Sayyids; he died at Púrniya, J. He seems to be identical with the following.

Jorüt, Myr Mostaqym was a contemporary of Mo'hammad Sháh, it is said that he lived a pious life and resided at Púrniya, V.

Jorüt, Myr Shér 'alyy was a fine-looking and learned man but not much of a poet, he used to visit Gurdézy, but some years previous to 1165 he went to the Deccan, B. He is a native of the Deccan; there is also a Jorüt of Faydhábád, whose name I do not know says J.

Jósh, Shaykh Niyáz A'lamad a pupil of Dzawq, R.

Jósh, Ra'ym Allah a young man who resided at Dilly and was a pupil of C, E. Is a humoristic poet, wrote two Dywáns, one is humoristic and the other contains Ghazals, Rubá'ys, &c. D. I have not heard of him since a long time, his poems are in a low language, H.

Jóshish, Mo'hammad 'ábid a son of Jaswant Nákir (Jaswant Nágér, P) it is said that he is a clever young man and resides at Patna, E, D. There is no doubt that D, and E are under a mistake and mean the brother of Shaykh Mo'hammad Rawshán Jóshish whose takhalluq is *Dil*.

Jóshish, Shaykh Mo'hammad Rawshan of Patna a brother of Mo'hammad 'ábid *Dil*, imitates Myr Dard, G. In 1194 he sent extracts from his Dywán to C. He is an excellent poet and his Dywán has about 3000 verses, J, V.

Nágér

Jowán, Kátzim 'ally of Dilly is now, 1196, at Lucnow, C. In A. D. 1800 he went to Calcutta where he was still alive in 1812, and attached to the College of Fort William.

Jowán, Shaykh Mohibb Allah of Dilly of Jewish extraction (ابن اولاد اسرائيل) is a physician and a pupil of 'ishq, D, K. In H instead of being a Jew he is a بزرگوار.

Jowán, Myrzá Na'yem Bég of Dilly is a clever and talented young man in the service of Solaymán-shikóh, he is a pupil of E, but not much of a poet, E. He died many years ago, P.

a/ Myán Juggan, a cousin of Shér-afgán Khán, was born in Hindústán, B. He is a pupil of Taqyy Myr, J. According to D he was a slave of Shér-afgán Khán, this however is certainly a mistake.

Kabyr, Hakym Kabyr 'ally Sanbhaly was an Anqáry Shaykh, E met him in the house of Moḥammad Yár Khán.

Káfir, Myr 'ally Naqyy of Dilly a soldier and a friend of B. Had first the takhalluṣ of Taskyn and Jonún, A. C frequently saw him at Murshidábád. Some say he is dead, J, V. He called his poems Káfir-Kaṭṭah, K.

Sháh Kákul of Dilly was a Faqyr and a contemporary of Ábrú, C, V.

Kalámy, Gholám Nabyy Khán was supported by the late Gháziy aldyn Khán, D.

Myr Kallú of Dilly was a relation of Myr Dard, D, P.

Kalym, Shaykh Kalym Allah of Sarkót which is in the district of Murádábád, P.

Kalym, Moḥammad Hosayn, B. Myr Tálib Hosayn, D. He composed a thick Dywán, A. He was a relation of Myr Moḥammad Taqyy Myr and wrote an Urdú treatise on Prosody and Rhyme and translated the قصص الحكم into Urdú, he flourished under Aḥmad Sháh and died at Dilly, C, G. He was the father of Myán Myr Hájy Tajalliyy, E. He was a physician and left a Dywán and several Mathnawies, P. He is also the author of a tale in elegant Rékhtah prose, H.

Kamál aldyn was an ancient poet, D.

Kamál, Sháh Kamál aldyn Hosayn, his forefathers were of Karáb Mánikpúr, but his father resided in Behár and was a man of rank, Kamál went to Lucnow and lives in the house of Rájah Holás Ráy, he has collected the Dywáns of about thirty Rékhtah poets and is a pupil of Jorüt, E, D.

Kamál, Myr Kamál 'ally of Gyámánpúr resides at Dyrha (or Déórha) in the Behár, writes Persian and Rékhtah verses, J. He was a man of learning and wrote a large work called *كمال الحكمة* on Philosophy, and one called *چهارده درود* on the Imáms. He died in 1215, the chronogram on his death is *دریغا*.

Kam-gó, Myrzá Habyb Allah is of Khayrábád in Oudh, D. He died some time ago, H.

Kámil, Shaykh Lutf Allah was a pupil of Sháh Kháksár, V.

Kámil, Myrzá Kámil Bég is of Moghol origin and a soldier by profession, D.

Kámil, Thákor Dás a son of Rájah Rám a Kashmyry, holds the appointment of Wakyl at Dilly, D. He is still in the same office, P.

Kamtar, Kamtar Sháh is a Darwysh residing at Lucnow, D.

Kamtar, Myrzá Khayr Allah Bég is of Persian origin and resides at Farrokhábád, V.

Kamtar, Mawlawy Kifáyat 'ally author of the *نسیم جنت* and of a version of the Shamáyil of Tirmidzy, R.

Kamtaryn an Afghán, his name is Myán Kamtaryn, he writes humoristic poetry but it is not good, M. He spent the greater part of his life at Dilly and died in 1168, A, B, C. His name was Pyr Khán, he used to sit in the evening in the *Chawk*, and to sell his poems which he had written on detached pieces of paper, D. He wrote mostly satires and humoristic poetry, H.

Karam of Dilly, a pupil of Muçlafy, resides at Haydarábád, K.

Karam, Shaykh Gholám Dhámin of Kútánah resides at Dilly, formerly he resided at Haydarábád, he is a pupil of Mümin Khán and is an old man, P. He may be identical with the preceding.

Karamá, Myán Gholám Karamá of Murshidábád has lately left that city, J.

Karámat, Myr Karámat 'ally of Awrangábád, six days' journey from Dilly, a son of Myr Amánat 'ally and a grandson of Sayyid Murád 'ally Bokháry, he leads the life of a Darwysh or devotee at Shikárpúr, K.

Karym, Karym Allah Khán an Afghán has lately taken to writing poetry, D.

Sháh Karym-bakhsh of Paṭna a disciple of Sháh Karak is a Qádirián Çúfy, J.

Lálá Káshy Náth of Ambálah (Umballa) a bad poet, A.

Káshy Náth of Patyála a son of Nawnidh Ráy is a young man, V. His father I believe is the author of the دستور مبدیان.

Kátzim, Kátzim 'ally is young and a pupil of Moḥammad Naçyr, K.

Kawkab, Ráy Makand Ráy of Haydarábád a pupil of Faydh, R.

Kawthar, Mahdiy 'ally Khán of Lucnow a son of Qotob aldyn Khán, came two years ago to Dilly, he is a pupil of Násikh, P.

Kayfy, Myr Hidáyat 'ally a Sayyid of Bárh, composes chiefly Persian verses, K, D.

Khác is a poet of the Deccan, D.

Khádim resides at Pánypat, D.

Khádim, Khádim 'ally of the Panjáb was in the service of Nawáb Náçir-jang Bangash, V. He was a native of Khaytal but brought up at Dilly, his uncle was in receipt of a salary of 500 Rs. a month from Nawáb Bangash. Khádim is in the service of Nawáb Motzañfar-jang and receives a salary of Rs. 100. He is the author of a Persian and Urdú Dywán, H, D. He was of Farrokhábád, R.

Khádim, Nawáb Khádim Hosayn Khán Bahádur of Dilly a son of Nawáb Ashraf aldawlah Afrásyáb Khán and a friend of D, H.

Khádim, Khádim Hosayn Khán of Patna a son of Hájy Aḥmad 'ally Qiyámat and a relation of C. He is dead, V.

Kháksár, Myr Moḥammad-yár, familiarly called Kallú, is attached to a shrine close to Dilly called Qadam Sharyf, A, B, E. It appears from I, that he has written a Tadzkirah in which he assumes the appellation of Sayyid alsho'ará. He used to visit H, but was dead when he wrote.

Kháky, Gholám Haydar Bég was born in Hindustán, (Dilly, R) his ancestors were of Badakhshán, he is in the Deccan in the army, D.

Kháláh, a lady of the name of Badr alnisá Bégam of Farrokhábád, was the aunt of the Nawáb 'imád almulk, and hence she used this takhalluḡ, V.

Kháliq, 'abd al-Kháliq was attached to the service of the late Myrzá (Prince) Solaymán-shikóh, he was marked with small-pox and stammered in reciting his verses, yet he was constantly present at the Moshá'araks of the Mahárájah. He went to Gwályár, but it is not known where he now resides, R.

Kháliq, Shaykh Kháliq-bakhsh is originally of the Panjáb, but

Keithel?

was born at Dilly. He is a nephew of Shaykh Nabyy-bakhsh Haqyr, and has lately taken to poetry, R.

Khalyl, Sayyid Ibráhyim 'ally, a son of the late Sayyid Mo'ammad 'ally Bashyr, is a young man, who has lately taken to poetry, and submits his verses to Myr Gulzár 'ally Asyr for correction, R.

Khalyq, Karámat Allah Khán, a cousin of Mo'ammad Ja'far Khán Rághib, and a pupil of Myrzá Mo'ammad Fakhr Makyn, was a good Inshá writer, and died young, and left a Persian Dywán, V.

Khalyq, Myr Mostáhsan of Lucnow a younger brother of Myr Ahsan Kholq, E. He is tutor in the family of Rájah Tikét Ráy at Lucnow, D. He is a son of Myr Hasan, the author of the Badre Monyr, H.

Khalyq, Myrzá Tzohúr 'ally of Dilly, a son of Myrzá Hóshdár, is skilled in Hindée music, and in composing Marthiyahs, knows a little Arabic, he is now, 1199 at Murshidábád, C. In the Marthiyah, he has the takhalluq of Tzohúr, he died at Kerbalá in the 'iráq, V.

Khán, Ashraf Khán of Dilly went some time ago to Lucnow, he is a pupil of Muçhafy, H.

Khán, Mo'ammady Khán, a Pathán, and a pupil of Rangyn, resides in the Deccan, has visited Dilly, D.

Khandán, D does not know where he resides.

Khastah, Mo'ammad 'abd Allah Khán familiarly called Myán Jywan of Dilly, a son of Sa'd Allah Khán, who was called Aqá Yár Khán, was of Kashmyry origin and born at Dilly, and a pupil of Firáq, D, H, K. I am told that he died about 1840.

Khastah, Gholám Qotob-bakhsh, a descendant of Sayyid Mo'ammad Kirmány, was attached to Nitzám aldyn Awliyá's tomb near Dilly, he was a pupil of Ashuftah, D, H.

Khayál, Brij Náth of Dilly has gone to Haydarábád, H.

Khayál, Gholám Hosayn Khán (Gholám Hasan Khán, H, P), a nephew of Barkat Allah Khán Barkat and a relation of Myr Juggan, resides now at Súnypat, D. It is said he left two Dywáns containing nearly one hundred thousand verses, P.

Khidmat, Farúat 'ally resided at Lucnow, says Bény Naráyan.

Khirad, Nawáb Fakhr aldyn Khán, a son of Nawáb Sharaf aldyn Mo'ammad Khán, is a relation of P.

Khód-gharadh of Agra has visited Dilly, D.

Kholq, Myr Ahsan a son of Myr Hasan is only nineteen years of age, E. Resides since a long time at Lucnow, H, K.

Kholq, Ráy Jádún Ráy of Haydarábád a pupil of Faydh, R.
Khorshéð 'ally of Dilhar a clever young man, D, K, T.

Khósh of Dilly, his ancestors were of the Panjáb, his father was a celebrated calligraph. Khósh lost his eyesight by small-pox, and, though blind, made the pilgrimage to Makkah, he is a fertile poet, H.

Khóshdil, Ghásy Rám of Dilly kept a shop at Faydhábád, V.

Khósh-dil, Láláb Gobind Lál a son of Láláb Kánjy Dil (*sic* Mal ?) Ghoryb, a Káyeth, is a talented young man, D.

Khóshnúð is mentioned by M and R.

Khóshras, Háfítz Gholám Moḥammad of Dilly is blind, but a good musician, D.

Myr Khosraw, M thinks that he has written much Rékhtah poetry. A notice on him is in the following chapter.

Kishen Chand a Khatry of Láhór is a new poet, V.

Kóchak, Prince Myrzá Wajh aldyn (Wajyh aldyn, D) of Dilly, familiarly called Myrzá Kóchak Qálib, went some time ago to Lucnow, and died there, K, D. But he is buried at Nitzám aldyn's Mausoleum near Dilly, H.

Latyf, Myr Latyf 'ally of Dilly, a pupil of Myr Dard, used to sell jewellery, K. He died in 1214, H.

Latyf, Myr Shams aldyn of Súrat is about thirty-two years of age, E. Resides since some years at Lucnow, K. In H he has the takhalluṣ of Lutf.

Láyiḡ, Myr Láyiḡ 'ally of Lucnow, came in 1208 to Dilly to prosecute his studies, he is a pupil of Násikh, D, K.

Lisán, Myr Kalym Allah was a friend of B, but died young before B wrote his Tadzkirah.

Lutf, Myrzá 'ally a pupil of Sawdá, T. He is a pupil of Sháh Malúil and resides at Lucnow, H. R identifies him with Myrzá Lutf, on whom see p. 184, but H distinguishes between the two.

Lutf, 'atzym Bég is a pupil of Sawdá, T.

Lutfy was an old poet, his name is not known, J, C.

Maḡdar, Myr Má-shá Allah Khán, the father of In-shá Allah Khán was, it would appear, alive when E wrote. Was first Risáidár in the cavalry of Nawáb Mohábat-jang, now he is in the service of the Nawáb Wazyr at Faydhábád, J. Died some time ago, H.

Myr Madad Allah, the father of Hamzah Rínd was a good musician flourished under Moḥammad Sháh, C. See Myrzá.

Madhmún, Sayyid Imám aldyn Khán a son of Sayyid Mo'yn aldyn who commanded the king's body-guard, C.

Madhmún, Shaykh (Myán, E) Sharaf aldyn a descendant of Ganj Shahr was born near Gwályár (at Jájhaü near Agra, M). When he was past forty, he took up his abode in the Mosque called Zynat al-masájid, and led the life of an ascetic. Qáyim visited him there twice or three times. He died about 1158. He was a pupil of Matzhar and Arzú. Having lost his teeth, Khán Arzú called him Shá'ire Bédánah, M, A, B, C. Myr says that the Zynat almasájid is at Agra, this is a mistake, it is in Daryáganj at Dilly.

Madhúsh, Myr Nabyy Ján is a pupil of Sóz, C, V.

Maftún, Shaykh 'abd al-Rahym is of Arabic origin, but born at Lucnow, he is a pupil of Nitzám aldyn Mamnún, K.

Maftún, Myán 'alyy-bakhsh of Patna was a Persian poet, J.

Maftún, Myán Badr aldyn is originally of the Panjáb, but was born at Dilly, he is a cloth-merchant and writes Persian and Rékhtah poetry, which is corrected by Myr Farzand 'alyy Mawzún, K.

Maftún, Myrzá (Prince) Karym-bakhsh is of the Imperial house of Dilly, P.

Maftún, Kátzim 'alyy is of Iláhábád, C, V.

Maftún, Mótý Rám, a Kashmyry Pandit, is a pupil of Minnat and Mamnún, D. In Persian he has another takhalluq, H.

Maghmúm, Myrzá Isáq Bég of Dilly holds an office at Court, D

Maghmúm, Myr Mashyyat 'alyy (Mast 'alyy, D) a pupil of 'izzat Allah 'ishq, P.

Maghmúm, Rám Jas of Lucnow is in the service of Mr. Jones, C met him at Benares in 1199.

Máh, Myr Moḥammad 'alyy Khán resides at Haydarábád, D.

Maḥabbat, Myr Bahádur 'alyy of a good family of Dilly, is a pupil of Thaná Allah Firáq, V, K.

Maḥabbat called Nawáb Maḥabbat Khán (Maḥabbat Allah Khán, K), a son of Háfitz Raḥmat Khán, a pupil of Myrzá Ja'far 'alyy Hasrat resides now, 1196, at Lucnow, and has written a Mathnawý called Siray ó Banná at the request of Mr. Jones, who, it would appear, had the title of Momtáz aldawlah, C. I give here a verse from the Mathnawý:—

اگر ضائع نه بود اسمیں اوقات کہہ القمہ پھر بندہ سی بہہ بات

He drew a handsome allowance from Aḥaf aldawlah, was still

alive in 1215, and had written a Dywán, G. He lives now at Lucnow, V, K. According to D he received an allowance from the British Government, he was in Persian a pupil of Makyn and in Rékhtah of Hasrat. According to a chronogram in Jorüt he died in 1222.

Ma'abbat, Shaykh Walyy Allah of Dilly. See Mo'ibb.

Maháráj, Rájah Holás (Bhilás, K) Ráy, a Káyeth, was Dywán of Háfitz Rahmat Khán at Bareilly and left a Rékhtah Dywán, K, D.

Ma'ábú, Myr Qoraysh of Dilly is mentioned by Bény Naráyan.

Mahdiy, Myrzá Mahdiy, V, who says that he knew nothing of his circumstances.

Ma'áfút, Munshiy (Sayyid, H) *Ma'áfút* 'ally Khán a Sayyid of Khayrábád is Munshiy in General Ochterlony's office at Dilly, writes poetry very rarely, D.

Máhir, Myán (Myr, K) Fakhr aldyn Khán of Lucnow, a son of Ashraf 'ally Khán (whose takhalluq was, Fighán, P) is a man of noble family. He was the Boswell of Sawdá and used to copy his Dywán, E. He had first the takhalluq of Fakhr, obtained through Sawdá a pension of sixty Rupees a month from Shujá' aldawlah, and is still at Lucnow, K. See Fakhr.

Mahjúr, Mo'ammad Çadr aldyn, a Kashmyry of Dilly, is a pupil of Mamnún, K, D.

Ma'múd, Háfitz Sayyid Ma'múd Khán is of Afghán origin, K. He is not yet old, and a nephew of A'tzam aldawlah Myr Mo'ammad Khán Sarwar, P. He is the author of a Tadzkirah of Rékhtah and Persian poets, T.

Ma'múd Ser of the Deccan was a contemporary of Walyy, A.

Ma'rúq, his name and circumstances are unknown, R.

Ma'shar, Myrzá 'ally Naqyy (Taqqy, K), a Kashmyry of Lucnow, had a very high opinion of his own poetical talents and wrote both Persian and Rékhtah verses. After he had killed Mohlat he fled from Lucnow to Dilly where he met E, and subsequently to Agra; when he thought his crime was forgotten he returned to Lucnow, where he was put to death in 1208, by the relatives of Mohlat, at the age of about thirty years, E. See Mohlat.

Ma'shar, Ikram Allah Khán of Badáwn has some pupils, D, T. Was well known in his own country, P.

Ma'w, Shaykh 'atzym Allah of Myraṭh (Meerut) P.

Ma'aw, *Hosayn* 'alyy Khán of Agra, is in the service of the English Government, H, D, P.

Ma'aw, *Rahm* 'alyy Khán of Dilly, a son of the late *Lutf alnabyy* Khán, resides now at Patna, J.

Ma'azún, 'álam-sháh is a descendant of Ganj-bakhsh and a pupil of *Mohammad* *Mas'úd* of Dilly, D. He is certainly identical with the following, though D distinguishes between the two.

Ma'azún, 'álam-sháh (*Gholám Sháh*, D) a *Pyr-zadah* of *Amróhah*, was celebrated when he was young, E. He was of *Makdésar* and not of *Amróhah* as *Mu'afay* states, P. He died some time ago, H.

Ma'azún, *Khalyfah Háfitz* Allah of *Farrokhábád* supports himself by teaching, and had formerly the takhalluq of *Jayhún*, D.

Ma'azún, *Mawlawy Sayyid Mohammad Hosayn* (*Mawlawy Sayyid Gholám Hosayn* of Dilly, V) a *Músawy Sayyid* and a pupil of *Mawlawy Mohammad Barakat*, C has seen him. He was of *Awrangábád* and visited *Hindústán* for the sake of prosecuting his studies, he died in 1185, at *Iláhábád* where he had resided for some years, at the age of forty-one years, J..

Ma'azún, *Mohammad Taqyy Khán* holds the rank of five thousand and a *Jágyr*, resides at Patna and composes chiefly Persian poetry, J.

Ma'azún, *Myr Náçir Ján*, a son of *Sayyid Mohammad Naçyr Ranj* (a son of *Myr Dard*, H), is skilled in Mathematics, and went lately towards the east (Oudh) P.

Majbúr, *Myán Haqq-rasá* is a young man and a pupil of *Naçyr*, K.

Majbúr, *Ráy Khúsh-ál Singh* of Patna a son of *Mahárájah Shitáb Ráy* is a good poet, J.

Majdzúb, *Myrzá* (*Myr*, G) *Gholám Haydar Bég* of Dilly (of *Lucnow*, H), an adopted son (a son, C) of *Sawdá*, resides now, 1196, at *Lucnow*, C. He is still, 1215, at *Lucnow*, and has written two *Dywáns*, G. His name is *Myrzá Haydar Bég*, he is of *Moghol* origin and lives at *Lucnow*, K. He said that he was a son of *Sawdá*, as *Sawdá* had no child, he probably adopted him, T.

Majnún, *Himáyat* 'alyy of Dilly resides at *Murshidábád*, is a pupil of *Qudrat*, and has written a *Sáçiy-námah* by order of *Nawáb Mobarak* 'alyy Khán, he was a friend of C. He is also mentioned by V.

Majnún, *Sháh Majnún* familiarly called *Darwysh Sar-barahnah* a descendant or son of the *Dywán* of *Mohammad Sháh*, uses sometimes the takhalluq of *Kháfiy*, he is a pupil of *Myr* and resides at *Lucnow*,

C. He has written a *Dywán*, E. He had first the takhalluq of *Hasrat* and subsequently of *Hály*, he embraced the Islám, but is a free-thinker, he lives in great distress at Lucnow, V. His ancestors embraced the Islám, H. *Bény Naráyan* speaks of him in the past tense.

Majrúh, *Munshiy Kishen Chand* a Kashmyry born in Hindústán, is a pupil of *Matzhar* and resides now, 1196, at Lucnow, C. He has been brought up at Dilly but resides at Lucnow, V.

Majyd, *Majyd aldyn Khán* a Kashmyry of Dilly, is a son of *Muftiy Mo'yn aldyn Khán*, D.

Makand

Makand Singh, a Bráhmaṇ of Dilly, is a new poet, D.

Makárim, *Myrzá Makárim* of Dilly was a *Maṇibdár* at Dilly, but fell into great distress, and was reduced to live on the sale of his ghazals, which he sold at two pice (about a penny) a piece, D, H.

Makhkhá, of *Farrokhábád* but his family was of Dilly, he is a calligraph, D and K who mention him, do not know his takhalluq. See *Motzaflar*.

Malál, *Myrzá Moḥammad Zamán*, D. In H are two *Maláls* besides this, one was a *Darwys*h and a pupil of *Matzhar*.

Malúl, *Sháh Sharaf aldyn* (*Ma'rúf aldyn*, D) is a *Darwys*h, he uses in Persian the takhalluq of *Ilhám*, K, D.

Mamlúw, *Yary Prasád* a *Káyeth* of Lucnow is a pupil of *Myrzá Qatyl*, he was in 1231 at Dilly, D.

Mamnún, *Myr Amánat 'ally* of *Paṭna* studied for some time at Dilly, and was a pupil of *Myr Mawzún*, K does not know where he is.

✓ *Mamnún*, *Myr Nitzám aldyn*, a son of *Minnat*, is alive and has many pupils, E. He resides at Lucnow, V. He obtained from the emperor of Dilly the title of *Fakhr alsho'arâ*, he lately left the emperor's service, K. His family was of *Pánypat*, but he was born at Dilly and lived long at Lucnow; some years ago he went to *Ajmyr*, he has written a *Dywán*, P.

Manjhú Khán, see *Matzhar*.

Mantzar, *Khawájah-bakhs* of *Iláhábád*, it is said that in 1190, he visited *Paṭna*, C. *Ma'niy*, *Moḥammad Amyn* died at *Coel*, P.

Maqbúl, *Myán Maqbúl Nabyy*, a son of the late *Yaqyn*, resides at present at *Farrokhábád*, J. He has the title of *Matzhar aldyn Khán*. He has collected sixty thousand verses from about three hundred ancient and modern poets, but this collection has unfor-

tunately been destroyed by fire, K. He was a friend of D and a pupil of Firúz, P.

Maqbúl, a new poet, a pupil of Naqyr, visited Dilly in 1247, D.

Maqqúd of Lucnow a water-carrier is a popular poet, and his verses are sung on Hindú festivals, E, K.

Maqtúl, Myrzá Ibráhyim Bég of Dilly a son of Myrzá Moḥammad 'ally, his forefathers were of Ispahán, he is a good prose-writer and upwards of thirty years of age, E, whose pupil he was. In D this poet occurs first under Maqtúl and then under Maqbúl.

Ma'qúl, P does know any thing regarding him.

Marhún, Myrzá (Myr, D) 'ally Ridhá (Myrzá 'ally of Dilly, K) had formerly the takhalluṣ of Madhmún, his forefathers were of Mashhad but he was born and educated at Dilly, he is a pupil of Nitzám aldyn *Mamnún* and a son of Qamar aldyn *Minnat*, E. He went to *Haydarábád* and was attached as a poet to the Court of Moshyr almulk Nawáb Nitzám 'ally Khán Bahádur on a salary of Rs. 200 a month, H, D.

Marhún, Hakym Myr 'ally was a Sayyid of Saháranpúr, H.

Ma'rúf, Mawlawy Iṣán Allah is a Shaykh, and resides in Bengal, he writes good Persian poetry.

Ma'rúf, Iláhy-bakhsh Khán of Dilly a son of 'aríf Ján (Khán, E) who was a great Amyr of the days of Dzú-l-Fiqár aldawlah Najaf Khán. Ma'rúf is a young man, has lately visited Lucnow, he is a pupil of Naqyr, E. He has embraced Qáfism and is a disciple of Fakhr aldyn, he has written a Dywán, D, K. He is a good soldier, H. He was a brother of Nawáb Aḥmad-bakhsh Khán, he died in 1242, and left two Dywáns, P.

Masarrat, Shankar a Káyeth is a pupil of Naqyr, K.

Masarrat, Shaykh Wazyr 'ally a son of K and a pupil of 'ishq; went some years ago to *Haydarábád*, P.

Mashhúr, his name and circumstances are not known, H. He is a Káyeth of Bareilly, P, R.

Masrúr, Myrzá Aqghar 'ally Bég familiarly called Myrzá Sangy Bég of Dilly is a pupil of Myr 'izzat Allah 'ishq, D.

Masrúr, Nawáb Gholám Hosayn Khán, R.

Masrúr, Lálah Girdháry Lál a pupil of Faydh, R.

Masrúr, Shaykh Pyr-bakhsh of Kákóry, which is five farsangs from Lucnow, is a pupil of Muṣṭafy, visited Dilly in the suit of Solaymán-shikóh, P. He has collected his poems into a Dywán, H.

Masrūr, Sharaf aldyn Aḥmad a son of Gholām Moḥyy aldyn 'ishq, who had also the takhalluṣ of Mobtalá is of Meerut, P. He was born in 1209, the chronogram is خوش باش, T.

Mast, Myán 'ally Ridhā of Dilly, J.

Mast, Myr Fadhl 'ally was a pupil of Myr Amány Asad and used to visit E's assemblies of poets at Dilly with his instructor, D.

Mast, Mast 'ally Khán a nephew of Aḡálat Khán Thábit and a pupil of V was at Púrniyah when V wrote.

Mast, Lála Ratan Lál of Ḥaydarábád a pupil of Faydh, R.

Masyh, Myán (Myrzá, D) Baráty a Kashmyry of Dilly a nephew of Nawáb Wajyh aldyn (aldawlah, K) Wajyh lives on commerce, K.

Masyh, Myrzá Masyh Allah Bég commonly called Myrzá Hájy was a soldier and a pupil of Gurdézy Hosayny, he died some time ago, K, D. In H his name is Myrzá Shaykh Allah Bég.

Masyh, Masyh Allah Khán a young man who writes Persian and Rékhtah poetry, D, K.

Masyh, Nawáb Moḥammad Masyh Khán of Lucnow, R.

Matyn an ancient poet, his name is not known, D.

Matzhar, Myrzá Jánjánán of Agra. His father's name was Myrzá Ján and out of affection he called his son Jáne ján or Jánján, that is to say the soul of Ján. This is the statement of J, but it seems to be an error, his name is no doubt Jánjánán. His ancestors were of Bokhára, he is now upwards of sixty years of age, he is a learned man and a Ḥáfý, and though not a professed poet, writes beautiful poetry both in Persian and Rékhtah, B, A. M has seen a Persian Dywán of his. He resided at Dilly and In'am Allah Khán Yaqyn, Dardmand and Tában and Munshiy Besáwan Lál Bédár are among his pupils, he interdicted the ta'ziyahs and was therefore murdered by a Shy'ah in 1194 (in 1192 the chronogram is عاش حميدا مات شهيدا P) when nearly one hundred years of age, C, G. E considers him as the originator of Rékhtah poetry. He has selected only one thousand verses out of 20,000 which he had composed, and embodied them in his Dywán, K. He collected an Album to which he gave the title of خریطه جواهر; in the selection of the extracts he shows very great taste. H says that he lived at Dilly in the Imám street, which is close to the Jámi' masjid, and he confirms the statement that he was murdered in 1192.

Matzhar, Manjú Khán, a son of *Hakym 'askary Khán*, is a brother of *Hakym Bú 'ally Khán, H.* He was dead when K wrote.

Matzhary, Maibúb 'ally of *Kótánah* is a pupil of Barkat, (a brother of Barkat Allah Khán, H.) and instructor of 'abd Allah Khán *Asj, D.*

Matzlúm, Sayyid Imám aldyn Khán, a son of Sayyid Mo'yn aldyn Khán, was in command of the mounted body-guard of *Mohammad Sháh*, it is said that he compiled a *Tadzkirah of contemporary Rékhtah poets, V.*

Mawj, Khodá-bakhsh of Agra lived long at Dilly, died some years ago at Lucnow, P. He is distinguished in the *Marthiyah, H.*

Mawzún, Ráy Chatur Singh a Káyeth of Dilly, he says that he is a grandson of *Mádhórám*, he writes also *Bháká verses, K, D.*

Mawzún, Myr Farzand 'ally of *Sámánah* (of the *Deccan, V*) a fertile poet both in Persian and *Rékhtah* but very vain; he has written several Persian *Mathnawies*, and considers himself a pupil of *Faqyr, E.* Resides since many years at Lucnow, and has many pupils, D, K. He was a pupil of Myr Shams aldyn *Faqyr* and died at Lucnow in 1229, H.

Mawzún, Lálah Nihál Chand was in the service of the late Ráy Rám Ratan in the capacity of writer, D.

Mawzún, Khwájam Quly Khán *Dzú-l-Fiqár aldawlah* is a poet of the *Deccan, B.* He was *Qúbahdár* of *Burbánpúr*, and held the rank of seven thousand, J. According to D, Mawzún was a brother of the *Qúbahdár.* In H his name is *Rálym Quly Khán.* There was also a shop-keeper's son of this takhalluq, who wrote poems in praise of *Sájj Sindhyah, the Marhatta chief, K.*

Mawzún, Myrzá Qádir-bakhsh, R speaks of him in the present tense.

Mawzún, Myr Raím 'ally of Dilly a good Arabic and Persian scholar was a friend of B, and alive in 1165.

Mawzún, Mahárájah Rám Naráyan of *Paṭna* was governor of *Paṭna*, and a pupil of *Hazyn*, wrote chiefly Persian poetry, and was distinguished as an elegant prose-writer, being convicted of a crime, he was drowned in the *Ganges* by the late Nawáb Myr *Mohammad Qásim Khán, C.*

Máyil, Myrzá Aqá Bég a pupil of 'ishrat, H.

Máyil, Myán Fakhry, J. Probably identical with Myán *Mohammady.*

Máyil, Myr Hidáyat 'alyy of Patna has gone to the Deccan, he had from childhood a predilection for Rékhtah poetry, but fritters away his time in love-adventures, C, J. He was first a pupil of Sháh Moshtáq 'alyy Talab and of Mojrim, he died in 1208, V.

Máyil, Sayyid Qásim 'alyy of Khayrábád, died young, D, P.

Máyil, Myr Mahdiy of Dilly died some time ago, H.

Máyil, Myrzá Moḥammad Yár Bég of Lucnow is a young man of Moghol descent, and a pupil of Jorät, E, K.

✓ 11 Máyil, Myán (Sháh, K, Myr, P) Moḥmady of Dilly, A. He resides now at Murshidábád, C. His house is close to the Fatápúry Mosque (at Dilly) E. He is a pupil of Qudrat Allah Qudrat, he has left Murshidábád, and V does not know where he is. According to K he is a pupil of Qáyim and the instructor of Bahóry Khán Ashuftah, of Moḥammad Naḡyr aldyn Naḡyr and Khosrawy.

Midkat of Lucnow is a pupil of Hasrat, H, P.

Mihmán, his name is not known, D.

Miḥnat, Myrzá Hosayn 'alyy Bég (Myrzá Hosayn Bég, K) of Dilly, a son of Myrzá Sultán Bég, resides at Dilly, C. Came to Oudh when only five years of age, he is a pupil of Jorät, E, D. Was brought up at Lucnow, T.

p. 257 Mihr, Bédár-bakhsh (Bédár-bakht?) a son of Khodá-bakhsh Mawj, was poisoned, he was a pupil of Myr Gulzár 'alyy Asyr, R. Though the takhalluḡ of this poet is clearly spelled Mihr in the text, R has inserted him in the letter lám and in the index it is spelled Lahar.

Mihr, Myrzá Hátim 'alyy of Farrokhábád resides at Dilly, and is a friend of R.

Mihr, Nawáb Maṇḡar Khán is a son of Nawáb Maḥabbat Khán, R.

✓ 258 Mihr, Munshiy Mihr Chand a Khatry of a place in the province of Láhór, resided long at Farrokhábád, has written an Urdú Dywán, he also wrote Persian poetry and used the takhalluḡ of Dzarrá in it, J, V. According to D he was of Mahdiyábád in Gujrat, and has written a Rékhtah Dywán.

Mihr, Rajab Bég a brother of Maḥmúd Bég Zór, D, P.

Mihrbán Khán see Rind.

✓ Minnat, Myr Qamar aldyn of Súnypat (of Dilly C, G, V) is a promising young man, A, whose pupil he was. He is a descendant of Sayyid Jalál Bokháry who was a son of Sayyid 'adhod Yazdy, whose biography is in Káshy's Tadzkirah (see *supra* p. 18, No. 69)

and a pupil of Myr Núr aldyn Nawyd and Myr Shams aldyn Faqyr and a disciple of Fakhr aldyn and a fertile Persian poet, having written several Mathnawies, he is now, 1196, in the service of Mr. Jones, whose title is Momtáz aldawlah, C. G. Has written in Persian about 100,000 lines, he is also the author of the *شكرستان* which is an imitation of the *Gulistán*. He went in 1191 from Dilly to Lucnow. Mr. Jones took him to Calcutta, and introduced him to the Governor-General, Mr. Hastings. He died in 1207 at Calcutta, G. He left a *Khamsah*, V. He also left a *Mathnaw*y in imitation of the *Siāre Halāl*, he visited the Deccan and received five thousand Rupees for a *Qaṣyda* in praise of the Nitzám, K. He died at Calcutta in 1208 at the age of forty-nine years and left 150,000 Persian verses, among his compositions is the *چمنستان*, in which he gives the following account of his works:

ایات درین عمده مثنوی گفته ام بائین و طرز نوي گفته ام
چو اشعار من در عدد می رسد شمار قصاید بصد میرسد
بود شعر من در غزل سی هزار ز پانصد رباعی گرفتم شمار

P. His son is Nitzám aldyn Mamnún, D. His name is Myr Shams aldyn he is a companion of Mihrbán Khán, and a Chélá (Protégé) of Nawáb Akmad Khán Bangash, J. Perhaps the Minnat of J is not identical with the Minnat of other authors.

Miskyn, Sayyid 'abd al-Wáhid Khán is a young man, as long as he was at Dilly his verses were corrected by Mūmin Khán, at present he is at Indore, P.

Miskyn, Myrzá Kallú Bég is of Moghol origin, has of late retired from the world, he must be distinguished from the Miskyn who has written chiefly Marthiyahs, K. The name of the latter is Myr 'abd Allah.

Miskyn, Lálah Takht Mal of Paṭna, it is said that he is a fertile poet, but his verses are bad, C.

Mismár, Sayyid Karam 'alyy of *Sháhdhúrah* in the province of Dilly a son of Qays Qádiry, has visited Paṭna, J.

Mo'atztzam, Mawlawy Moḥammad Mo'atztzam of Morádábád, writes good Persian and Rékhtah poetry, D.

Mo'azzaz, his name and circumstances are unknown to R.

Mobáriz, Mobáriz Khán of Dilly, D saw him several times in poetical meetings.

Mobtahij, Láláh Molúk Chand a Káyeth of Sháhjahánpúr was an intelligent man, K.

Mobtalá, Myr Amyn a pupil of Myr resides probably at Benares, V.

Mobtalá, Myrzá Qásim of Dilly (of Lucnow, P) a son of Nawáb Moĥammad 'ally Khán, had the title of Myr Mardán 'ally Khán, his forefathers were of Mashhad, he resides now at Benares, J, V. He has written a Persian Dywán and a Tadzkirah, P. I strongly suspect P confounds this Mobtalá with the one mentioned in p. 187.

Moqybat (Moqyb, C), called Sháh Gholám Qotob aldyn of Ilahábád, was a learned man and a friend of C. Went in 1186 on the pilgrimage and died in 1187, and was buried at Makkah, J.

Modda'a, Myr 'iwadh 'ally of Dilly was a good physician, and in the service of late Háfiz Raĥmat Khán, he composed a Rékhtah Qačydah, in which he mixed many Pashtú words, C.

Modhtarr, Shaykh (Myr, D) Hasan 'ally of Lucnow is a pupil of Mamnún, K.

Modhtarr, Lála Kúnwar Sén a son of the Dywán Déby Prashád a Káyeth, his family was of Dilly, but he was born at Lucnow, had from childhood a predilection for poetry, but he concealed his compositions, at length, however, he became a pupil of Tanhá. If he takes pains he may improve, but at present his poetry is not very good, E. Since twelve years he is Talčyldar in the district of Bulandshahr, P.

Modhtarr, Moĥammad Asad Allah Khán, R.

Modhtarr, Myrzá Sangyn a friend of P.

Modhtarib, Lála Durgá Prashád of Lucnow, a son of Dywán Bhawány Prashád, a Káyeth, a young man and a friend of Moĥammad 'ysà, E. He is a pupil of Moĥammad 'ysà Tanhá, H.

Modhtarib, Myán Moĥammad Hájý a Kashmyry of Dilly, third son of Qádhíy Raĥmat Allah Khán, is a pupil of Mamnún, K. He has given up writing poetry, P.

Moghol, Myrzá Moghol 'ally a Kashmyry of Dilly a son of Khwájah Hyngá (Ačghary, D) is a merchant, K. In H he has the name of Moghol 'ally a son of Moĥammad 'askary.

Sayyid Moĥammad Khán of Dilly is a grandson of Nawáb Muryd Khán and a son-in-law of Nawáb Motzařfar Khán, J.

Sayyid Moĥammad Khán a grandson of the late Nawáb Mortadhawy Khán, resides at Paṭna, and is a relation by marriage of the

Qubahdár of Bengal, he composes chiefly Marthiyahs, and has not yet chosen a takhalluq, J.

Mohammad Sháh Khán of Hápúr, composes sometimes poetry, D.
Mohammad Wáhid, J.

Mohaqiq of the Deccan is mentioned by A and C among the earliest Rékhtah poets. His language resembles the dialect spoken in Hindústán, V.

Mohibb, Myr Mohammad 'ally went some years ago to the Deccan, he composes chiefly Marthiyahs, D.

Mohibb, Shaykh Walyy Allah of Dilly a pupil of Sawdá, and a friend of Mihrbán Khán Rind, resided long at Farrokhábád, it is not known where he now lives, C. V. Was for some time in the service of Solaymán-shikóh and died at Lucnow, K, P. Is the author of a Rékhtah Dywán and a Persian Mathnawý, he was in the service of Solaymán-shikóh, and died two years ago, E. In the copy of C, preserved in the Asiatic Society of Bengal, this poet has the takhalluq of Ma'abbat, but V has copied this article from C and has Mohibb, we must therefore consider the reading in C, as a mistake of the copyist.

Mohlat, Myrzá 'ally a pupil of Jorát, had some years ago a dispute with 'ally Naqyy Ma'ashar, and they agreed to fight a duel on the other (left) bank of the Gumpty (at Lucnow), Mohlat was wounded in it, and died of the wound, E. See Ma'ashar.

Mohsin, Myr Hasan Khán Bahádur a son of Nawáb Sayyid aldawlah Myr Ma'qúm Khán Bahádur-jang is in the service of General Perron, D.

Mohsin, (Myr, V) Mohammad Mohsin (Mohammad Hasan, B) is a young man and a relation (a nephew, V) and pupil of Myr Mohammad Taqyy, A, B. He is now in the cavalry of Nawáb Sálár-jang, C. His name is Mohammad Mohsin Sámiryyah, but according to one Tadzkirah his name is Hasan, J. It is not known whether he is alive or has died, V. He was related to Arzú and inherited his property, and he composed chiefly Persian poetry, but left also a Rékhtah Dywán, K.

Mohsin, Mohammad Mohsin of Haydarábád, R is not acquainted with his circumstances.

Mohsin, Khwájah Mohsin a nephew of Khwájah 'atzym Shór is a young man, and a pupil of Rásikh and Fidwy, V.

Mohsiny, Hakym Mohammad-bakhsh is of the neighbourhood of Saháranpúr, D.

not
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Mokhtaram, Khwájah Moḥammad Mokhtaram Khán (Khwájah Moḥtaram 'alyy Khán, K, D, P) of Patna, a brother of the late Khwájah Moḥammady Khán resided at Murshidábád, and was a friend of Ghasytá and of C. He is a native of Dilly and resides in Behár J. He died about two years ago, V.

Mojrim, Myr Fatā 'alyy has since many years left Dilly in search of the mysteries of alchemy, the pursuit of which has grown into a monomania with him, K. In H his takhalluṣ is Makram.

Mojrim, Shaykh Gholám Hosayn of Patna a pupil of Myr 'abd Allah *Sarshár*, the father of V is particularly skilled in chronograms, and has written a short Persian Dywán, of late he also uses the takhalluṣ of Taqdyr, V.

Mojrim, Shaykh Raḥmat Allah of Agra is a pupil and disciple of Sháh Moḥammady Bó-dár, was some time at Dilly, K, P. He is dead, R.

Mokhliṣ of Murshidábád commonly called Myr Báqir, a nephew of the late Nawáb Nawázish Moḥammad Khán Shaḥámat-jang, is a young man and resides in Bengal, C. He died probably in 1207 and left a Dywán, G. In D and P is besides Myr Báqir *Mokhliṣ* of whom they say, that he was of Agra and a pupil of Yakrang and a contemporary of Mohammad Sháh, also Mokhliṣ 'alyy Khán *Mokhliṣ* of Murshidábád. According to K both are one and the same person.

Mokhliṣ, Báý Anand Rám (Rabí ^{١٧}, Nand Rám, A), a Khatry of Dilly, was Wakyl of the Wazyr I'timád aldawlah, and a pupil of By-dil and Arzú, he composed chiefly Persian poetry and died about a year ago, M.

Mokhliṣ, Bady' alzamán Khán was in the service of Nawáb Shujá' aldawlah, C. Was a pupil of Sháh Wáqif, V.

Mokhliṣ, Myrzá Moḥammad of Dilly was alive in 1168, A. In D his name is Myrzá Moḥammad Hosayn.

Mokhtár, Háfiṣ Gholám Nabyy Khán Bahádúr a son of Nawáb Ghazi aldyn's tutor, had first the takhalluṣ of Kalám and composed chiefly Persian poetry, D, K.

Momtáz, Háfiṣ Fadhl 'alyy, A. Was a pupil of Sawdá, wrote a Mathnawý in praise of a walking-stick, in the measure of the Makhzan alasarár, C. He is now in the Deccan, V.

Momtáz, Mawlawy Shaykh Ásán Allah writes chiefly Persian poetry, D. He is of Awwanám, which is eight miles from Cawnpore, and one of the best Persian poets of our days, T.

Montáz, Mawlawy *Háfiz* Núr Aḥmad of Dilly was the grandfather of Myr 'izzat Allah 'ishq, he was a very learned man and died thirty-three years ago, he recited every year on the 11th of Raby' II. poems in praise of Shaykh 'abd al-Qádir Ghylány, he composed both *Rékhtah* and Persian poetry, K.

Monawwar, Myr Monawwar 'alyy is an intelligent man, K.

Mo'nim, a brother of Qáyim, was a Persian poet, C.

Mon'im, Qádhyy Moḥammad Mon'im Khán of Thánah in the district of Saháranpúr, left a Persian and a *Rékhtah* Dywán, D. He died shortly ago, H.

Mon'im, Móhan Lál a Káyeth is a pupil of Naḡyr, K. He has written a Persian Mathnawý in the style of the ancients, and is a clever Inshá-writer, D.

Mon'im, Qádhyy Núr al-*Haqq* was Qádhyy of Bareilly, is a good Persian poet and has written upwards of 300,000 verses, among his compositions is a commentary on the Qorán in verses, and Arabic and Persian Qaḡydahs, several Mathnawies and three Persian Dywáns of Ghazals, he was in 1200 (?) at Dilly, D.

Mon'im, Sayyid Ráḡat 'alyy is of Farrokhábád, D.

Mon'im, Mawlawy *Satr* Allah was in love with a dancing girl of the name of Subhání who is the Laura of his poems, he is dead but Subhání has his Dywán, and sheds tears when she reads a poem from it, he was a pupil of Rangyn and Matzhar, K. Moḥammad Yár Bég *Sáyil* had also for some time the takhalluḡ of Mon'im, K.

Montatzir, Khwájah 'abd Allah Khán of Dilly, a nephew of the late Moḥammady Khán, was a physician, he died of apoplexy, J.

Montatzir, Asad Allah is originally of 'alyygarh, R.

Montatzir, Shaykh Imám aldyn is of Agra, D, P.

Montatzir, Khwájah-bakhsh of Iláhábád came in 1190 to Patna and returned again to his home, C. Is a pupil of Bétáb and resides now at Murshidábád, J. He entered the service of an English gentleman who was going to the N. W. and died on the road, V.

Montatzir, Myán Núr alislám of Lucnow, a son of Sháh Faydh 'alyy, familiarly called *Pyr* Gholám (Myr Salám T), is a young man and belongs to a family of saints, he studied Arabic and since the age of twelve years he cultivates poetry; he is now about twenty-five and my pupil, says E. He may be about twenty years of age, T.

Monyr, Myr Aftáb 'alyy is poor but of a good family, and a pupil of Hátim, K, D.

Monyr, Khwájah Aftáb Khán of Dilly, is a pupil of Sa'adat Yár Khán Rangyn, K, P, D.

Monyr, Sayyid Monyr aldyn a Pyr-zadah of Jálésér, R.

Monyr, Ismáyl Hosayn of Shikóhábád lives since some years at Lucnow, R.

Monyr, Myr Nitzám aldyn, his father is Sháh Shyr 'alyy (Babar alyy D), he is a young man, K.

Monyr (Myr D), Wajyh aldyn (Wajh aldyn, H) is a son of Sháh Naçyr (Mohammad Naçyr H) has written a Qaçyda called Sarápá, it has several Ma'la's and under each are 51 verses, D. He died young, P.

Moqym, J.

Mortadhá, Myr Mortadhá of Patna, familiarly called Myr Ayyúb, a son of Myr Qudrat Allah b. Shukr Allah, resides now at Faydhábád, and is much respected by the Nawáb Wazyr, J.

Morúwat, Shaykh Qaghyr 'alyy (Shaykh Aqghar 'alyy, K) of Sambhal, familiarly called the son of Miçry, a son of the physician Mohammad Kabyr (Kabyr 'alyy, E) is in the service of Nawáb Faydh Allah Khán and a pupil of Sawdá, Hasan and Jorât, it is said, he resides now, 1196, at Rámpúr, C. Was alive when E wrote. Composed a Mathnawý in imitation of the Badre Monyr, K.

Morúwat, Myr Mohammad 'alyy of Dilly a son of Myr Bahádúr 'alyy Mohibb, is a new poet, D.

Moryd, Moryd Hosayn Khán, eldest son of the late In'am Allah Khán Yaçyn, is dead, K.

Mosáfir, J does not know his name.

Mosáfir, Myr Khayr aldyn of Lucnow, a disciple of 'ishq, to be distinguished from the preceding Mosáfir, J.

Mosáfir, Myr Pábandah (Payindah, K) of Jurápat resided at Dilly, fled during the troubles of Dilly to Bareilly where he died, K.

Moshfiq, Myrzá Akmad Bég of Dilly a pupil of Myrzá A'tzam 'alyy, E.

Moshriqy, Lála Syl Chand, a Káyeth, left some time ago Dilly and settled at Dásah. Wrote Persian and Rékhtah poetry, D.

Moshtáq, 'abd Allah Khán had from the emperor the title of Moshtáq 'alyy Khán, a son of Abú-l-Hasan Khán Hasan b. Sayf Allah Khán Jadd, an Afghán of the Yúsufáy tribe. His grandfather was the teacher of Bahádúr Sháh. Moshtáq has a mançab

(rank) of five hundred and a Jágyr; he is much given to alchemy and the superstition called Jafar (Cabalistic). At Iláhábád he had his verses corrected by Sháh Moḥammad 'alym Hayrat, and at Dilly by Myr, E. He was a pupil of Sóz and died some time ago, D, K. He was of Bareilly, T. He died seven years ago, H.

Moshtáq, Bála Rám is of Dilly, T.

Moshtáq, Gholám 'alyy, R.

Moshtáq, Myr Hasan is now an old man and resides at Faydhábád, C.

Moshtáq, Hosayn-bakhsh, a Qawwál of Coel, a pupil of 'iwadh 'alyy Khán Tanhá, is now in the service of Bégam Samroo at Sir-dhánah, H.

Moshtáq, (Myr, D) 'ináyat Allah of Dilly, a Sirhindy Pyrzádah, has not much education, but he used constantly to attend the meetings of poets. E did not know what had become of him at the time he wrote. He is an old man, and it is said that he lives at Faydhábád, V. He is a descendant of Sayyid Jalál Bokháry and went about twenty years ago to Rámpúr, H. He died at Rámpúr, K, D.

Moshtáq, Moḥammad Quly Khán of Paṭna, a son of Háshim Quly Khán, was Daróghah of the household of Nawáb Zayn aldyn Aḥmad Khán Haybat-jang, he is a young man and a clever musician, C. He is a pupil of Myán Moḥammad Rawshan, he has collected the (Rékhtah?) Dywán of all the poets of Hindústán and Bengal, and is engaged in making an anthology from them, J. His forefathers were Turkomans of Hamadán, he was a pupil of Moḥammad Rawshan Jóshish, he is dead, the chronogram for his death is بون مشتاق (1216 perhaps we ought to read لقای حیدر in that case the date would be 1206) V.

Moshtáq, Moḥammad Wáqil is of Badáwn, P. In T and H he has the takhalluṣ of Moḥammad.

Moshtáq, Moshtáq Hosayn of Coel, R.

Moshtáq, Qorban 'alyy Bég of Dilly a pupil of Myrzá Rostam Bég Shákir, D.

Moshtáq, Háfitz Táj aldyn of Myraṭh (Meerut) is of Jewish extraction and, a grandson of Mawlawy Gholám Aḥmad, he lost his eyesight by small-pox. He was when young my pupil, says T, and now he is a court poet at Haydarábád on a salary of Rs. 150 a month.

Moshtâq, Shaykh Thanâ Allah is of Fatâpûr near Agra, D.

Moshyr, Hâfîz Qotob aldyn of Dilly, it is said that he is a pupil of Shâh Naçyr, D and P have seen him.

Moshyr, 'inâyat Hosayn Khân a pupil of Asyr, R.

Mostamand, Yâr 'alyy Khân of Dilly (Yâr 'alyy Bég of Paṭna, K) a pupil of Fidwy and Dardmand resides at Paṭna, C. A pupil of the late Faqyh resides at Murshidâbâd, J. It is not known where he now is, V.

Mottaqiy, Myr Mottaqiy a son of Myr Jawâd 'alyy Khân *Hâdiy*, is a skilful archer and a pupil of his father, K. Of late he devotes himself to Çufism, and has read many Arabic and Persian works thereon, H.

Móty Lâl a Káyeth of Hâpûr where he holds an office, D.

Motzaffar, Myrzâ (prince) Khosraw-shikóh, familiarly called Myrzâ Aghâ Jân, is a son of Solaymán-shikóh, D. In H he has the takhalluç of Modhârr.

Motzaffar, Myr Makhkhú Khân (Sayyid Motzaffar 'alyy Khân, D, P) of Dilly, a son of Sayyid Qalandar 'alyy Khân Bahâdur, is a young man and a pupil of Mammún, K, D. See Makhkhú.

Mo'yn, Shaykh Mo'yn aldyn (Mo'yn aldyn Khân, P) of Badáwn is a pupil of Sawdá, resides now, 1196, at Lucnow, C, V. In D and K his name is Gholám Mo'yn aldyn Khân of Ilâhâbâd or of Dilly, D says he is a pupil of Sawdá and resides at Paṭna, when K wrote, he was dead.

Mozzammil, Moḥammad Mozzammil a contemporary of Ábrú, towards the end of his life he lost his faculties, and he gave up service and led a retired life at Dilly, where he died B, C. It is said that he was a Darwysh, E. In R he has the name of Mozzammil Shâh.

Muḥsis, Moḥibb 'alyy lived at Rámpûr, and used to deal in 'ottar of roses, P.

Mújid, Mawlawy Siráj aldyn 'alyy Khân, a very learned and pious man, resides for many years at Calcutta, where he is Muḥtiy, V.

Mümin, Hakym Moḥammad Mümin Khân is now the best poet at Dilly and a good physician, he writes Persian and Rékhtah poetry, he has written a Dywân and several Mathnawies, P. He fell from the roof of his house and died in A. D. 1852.

Munçif, Munçif 'alyy Khân of Paṭna of Afghân origin, a pupil of Nitzâm Khân Mo'jiz, and though not without education a super-

stitious man, K. Died some years ago at Dilly, he was a good Persian scholar, P.

Munçif, Shaykh Fatā 'alyy of Ghāziypūr the father of Ma'shūq 'alyy was Myr 'imārat under Nawāb 'āliy-jāh, J. میر فتح علی

Mūnis, Hakym Sa'ādat 'alyy of Benares is a witty man, and a good physician, P met him at Bulandsbahr.

Munshiy, 'ajāyib Rām of Murshidābād a pupil of Qudrat, V.

Munshiy, Gholām Aḥmad Qādiry of Dāwry in Nārnawl a pupil of Matzhar had formerly the takhalluḡ of Wāqif, writes Rēkhtah and Persian poetry and elegant prose, C, V. داری؟

Munshiy, Myr Moḥammad Hosayn of Dilly, a son of the calligraph Myr Abū-l-Hasan, who was familiarly called Myr Kallan, his forefathers were of Persia. Munshiy is a good prose-writer and is a Munshiy in the service of Solaymān-shikōh; he is about twenty-eight years of age, E, K.

Munshiy, Mūl Chaud a Kāyeth is a pupil of Naṣyr, by order of the emperor he is putting a story into verse, K. Translated at Dilly the Shāh-nāmah into Rēkhtah verses, P. Has written a Rēkhtah Dywān, D. He died about A. D. 1832.

Murād, Myrzā Murād-bakhsh of Paṭna familiarly called Myrzā Ammā a son of Nāṣir Moḥammad Khān Wakyl of Munny Bégam, was a pupil of Rāsikh and resided mostly at Murshidābād and Calcutta, he died at the age of about thirty years. Another Murād flourished under Moḥammad Shāh, V.

Mūsawī had also the takhalluḡ of Mo'izz and of Fītrat, only one Rēkhtah verse of his is recorded by A. See p. 109 *supra*.

Mushkil, Shaykh Amyn aldyn, R.

Muslimān, Lāla Bakhtāwar Singh of Moghulpūrah, which is a quarter of the town of Paṭna, J.

Myr, Hakym Myr 'alyy of Sahāranpūr wrote Persian and Rēkhtah verses, D.

Myr, Moḥammad Myr is a good poet and changed his takhalluḡ into Sōz, M, A, B. See Sōz, the verse which is quoted by M and B under Myr is in C. among the extracts from Sōz.

Myro Maydān had the title of Sayyid Nawāziāh Khān, was a Sayyid of the Deccan, J, B. In one copy of B and in M he is called Myr Myrān, and in the best copy of B he is called Myr Mirzā. See also Bhéd with whom he is identical.

Myran, Myr 'askary of Dilly is a young man of good family, and a pupil of Firáq, K. In H he has the name of Myr 'askar 'ally.

Myran, Myán Myran Sabzwáry resided at Dilly, composed chiefly poetry in praise of the Imáms and had five new poems ready on the 21st of every lunar month, he was wounded at Dilly by a fanatic, and went to Lucnow where he died by the fall from the roof of a house, J.

Myran, Myr Jahán was a very great Qúfy and wrote mystical poetry in Persian and Rékhtah, K.

Myrzá, Myrzá Moḥammad Bég was born at Dilly but resides since many years at Iláhábád, H.

Myrzá, a nephew of *Hakym Myrzá Moḥammad Khán Dzaweq* and a pupil of Rostam Bég Shákir, H, P.

Myrzá, Abú-l-Qásim was a courtier of the Sultán Abú-l-Ḥasan who is usually called *Táná-Sháh* (succeeded in 1083). When his patron had been made a prisoner, he retired to 'abdallahganj near *Haydarábád*, and lived as a Faqyr, A.

Myrzá, Myrzá 'ally Ridhá of Dilly, a relation of Nawáb *Hosám aldyn Khán* the Deputy Governor of *Jahángyr-nagar*, lived long in the Behár, now, 1196, he resides at Benares, C. It is not known where he now is. V.

Myrzá, Aqá Myrzá of Lucnow, his ancestors were of Mázanderán, his father was a merchant and his instructor was Myr, P.

Myrzá, Qádiq 'ally Khán of Dilly familiarly called Myrzá Madad Allah, was a witty man and a good musician, he was a pupil of Myán Nī'mat Khán and a friend of Sawdá, he is dead, K, D. He died in 1202, H. See also Madad.

Myrzá, *Hakym Fadhl Allah* of Pánypat familiarly called Myrzá Naynán (Byná, D) is a young man and writes Rékhtah and Persian poetry, K, P. He is a descendant of Myrzá By-dil, H.

Myrzá, Hidáyat Allah of Dilly is skilled in music, P.

Myrzá, Myrzá Moḥammad of *Haydarábád* was of Túránian origin and a soldier by profession, K, V.

Myrzá, familiarly called Nawáb Myrzá has the title of Moḥammad *Hasan Khán Ibtirám aldawlah* a son of Nawáb Ashraf Khán, a nephew of Bé-qayd, and a brother of Rostam, resides now 1196, at Benares, C. He is a native of Dilly, it is not known where he now resides, V.

Myrzáy, Moḥammad 'ally Khán, familiarly called Myrzáy a son of

Na'y'm Allah Khán, was a good musician and held an appointment under Shujá' aldawlah, V.

Náçir, Náçir 'alyy of Paṭna is mentioned by Bény Naráyan.

Náçir, Nawáb Náçir-jang a son of Motzaffar-jang Bangash, died in 1228, P.

Naçyr, Sháh Naçyr aldyn of Dilly familiarly called Myán Kallú, a son of Sháh Gharyb who was a Çúfy, and according to E, T and V a descendant of Myr Çadr-jahán (Myr Haydar-jahán, E) who was a great Saint, but, according to K and H, Sháh Gharyb as well as Naçyr were followers of Myr-jahán. Naçyr took to Rékhtah poetry after the death of his father, and had his verses corrected by Sháh Mohamady Máyl and other masters. It appears from E that he used in 1209 to attend the poetical meetings at Dilly, but was not yet distinguished as a poet; but when K wrote he was one of the greatest poets of Dilly and had many pupils. P says it is now sixty years since he has commenced his poetical career, he has visited Lucnow and Haydarábád, and made the acquaintance of most poets, when he is at Dilly he holds on the 9th and 29th of every month moshá'araks in his house. Çahbáiy informs us, that he went towards the end of his life to Haydarábád into the service of Rájah Chandá Lál, and that he died there. Karym aldyn adds that this event took place about A. D. 1843.

Chandni

Naçyr, Sayyid Naçyr aldyn Ghawthy of Jalésar, a descendant of 'abd al-Qádir Gylány, who is usually called Ghawth, composes sometimes Rékhtah poetry, H, K.

Naçyr, Myr Naçyr aldyn resides at Dilly, H.

Nádim, a poet of Dilly is a pupil of Taskyn, R.

Nádir died of consumption in the Kótlah close to Dilly in 1166, ✓
A. In J his name is Shaykh Nitzám aldyn 'alyy of Dilly.

Nádir, Lála Gangá Singh (Gangá Prashád, R) of Lucnow is a pupil of Myr Hasan, E.

Nádir, Shaykh Gholám Rasúl is of Gwályár, D.

Nádir, Kalb Hosayn Khán is Deputy Collector of Eṭáwah, R.

Nádir, Myr Moḥammad 'alyy (Moḥammad 'arif, R, Myr Moḥammad 'arif 'alyy, P.) a Kashmyrý of Dilly, familiarly called Myr Jágan, composes sometimes indifferent Rékhtah poetry, K.

Nadym, Myrzá (Shaykh, V) 'alyy Quly of Dilly was in the service of the emperor, and has the title of Khán; he writes chiefly

Marthiyáhs and is, 1168, alive, A. He was the teacher of Ashraf 'ally Khán Fighán, came to Murshidábád and took service under Nawáb Myr Moḥammad Ja'far Khán and died there, C. According to J who met him at Paṭna, his name was Myrzá Nadym, and 'ally Quly Khán was his title.

Nadym Moḥammad Qásim of Dilly, is a pupil of Firáq, K.

Nalyf, Lálá Lakhpát Ráy a Khatry and a Wakyl, lived long at Bareilly, and met D when on a visit to Dilly. His father is Munshiy Múlchand mentioned above, (p. 267) H.

Nalyf, Sayyid Barkat 'ally of Murádábád, B.

Najaf, name not known, E, H, P.

Najaf, Sháh Moḥammad A'lá of Iláhábád, a son of Sháh Walyy Allah *Bé-táb*, H.

Naját, Shaykh *Hasan* Ridhá of Dilly went after the fall of Dilly to Paṭna, of late he resides in Sáran, he composes chiefly Marthiyahs, C, who was his friend. He was for some time in the service of Sa'ádat 'ally Khán at Benáres and died in 1207, the chronogram is نجات آه از جهان رفت, V.

Naját, Myán Moḥammad of Dilly is since some years at Paṭna in the service of Abú-l-Qásim Khán, and composes chiefly Marthiyahs, J. He is no doubt identical with the preceding.

Naját, Myr Zayn 'ábidyn of Saháranpúr composes chiefly Persian poetry, D. In K he has the takhalluṣ of Najábat.

Nájiy (Myr, K), Moḥammad Shákir of Dilly was a soldier by profession and a friend of Mon'im, who was a brother of A, and a good Persian poet. A saw him when young, but he was dead in 1168, having died young. He left a Dywán, but his style is farfetched, as it was the fashion of his time to write. He is distinguished in humoristic poetry, M, G.

Najm, Qádhíy Najm aldyn Kákóry has been appointed Qádhíy of Calcutta, D.

Nakhat نكته, Nadzr 'ally Bég a pupil of Naṣyr has translated the Sikandar-námah into Rékhtah verses, P. In H he has the name of Niyáz 'ally Bég, and it is said that he is a pupil of Naṣyr. In B are two poets of this takhalluṣ, one Nadzr 'ally Bég, and the other Niyáz 'ally.

Nálán, Shaykh 'abd al-Qádir of Fatḥábád, a descendant of Shaykh 'abd al-Ḥaqq, D.

Nálán, Myr Aġmad 'alyy of Dilly considers himself as a pupil of Sawdá, C saw him at Murshidábád, and found him very deficient in abilities, but V thought him a well educated man.

Nálán, Myán (Myrzá, K) Moġammad 'askary of Dilly of Moghol origin, he used to attend the poetical meetings at Dilly, and was a friend and pupil of E, but at the time when he wrote his tadzkirah, he did not know what had become of him. In C and V he has the name of Moġammad 'askar 'alyy Khán, and they say that he was a pupil of Hátim, this is controverted by E. He was a pupil of Yakrang and of Muġlafy, D. He died two years ago at the age of ninety, P.

Nálán, Myr Wáritġ 'alyy of Behár a son of Myr Arzány resides now, 1195, at Paṭna and is a pupil of Fighán, C. Myán Moġammad Wáritġ of Paṭna a son of the late Myr Sayyid Rásty, attended every Friday the meeting of poets which took place at Paṭna, where it appears he resided when J wrote. His Dywán has about 1300 verses, V.

Námy, Shaykh Nitzám aldyn of Farrokhábád, resides since some time at Etáwáh, V.

Námy, Myr Hosám aldyn Haydar Khán Mobáriz aldawlah Músáwy a son of Myrzá Moġammad Ghiyáth (Myrzá Ghiyáth aldyn Moġammad Khán, D) who was an Inshá-writer. The family of Námy is originally of Najaf, he is a pupil of Khalyq, D. He is an admirer of poetry, but no longer himself composes verses, P. He is a relation of the late Shujá' aldawlah, for some time he resided at Faydhábád, but now he is again at Dilly, H.

Námy, Lála, Miṭġhan Lál a Káyeth of Dilly was first a pupil of Inshá Allah Khán, and after this poet had gone to Lucnow of Naġyr, he composes Persian and Rékhtah poetry, K.

Námy, Myrzá Rajab 'alyy Bég, a nephew of the late Amyr aldawlah Haydar Bég Khán, is a high officer of Aġaf aldawlah, D, K.

Naqd, Mihr 'alyy Khán of Dilly resides since some years at Paṭna and is a friend of V.

Násikh, Shaykh Imám-bakhsh a Sayyid of Lucnow is one of the best poets of that city, D, P. In T his takhalluġ is Náġih.

Nasym, Gulzár 'alyy, P. He was one year my pupil, says T, then he left this place with a view of making the pilgrimage to Makkah.

Nasym, Rájah Kidár Náth a grandson of Rám Náth *Dzorrah* is a young man and a pupil of Naġyr, K, D. Holds the post of Náẓir at the Court of Dilly, H. He died two years ago, P.

Nátzim of Lucnow, P.

Natzyr of Benares professes to be a pupil of Sawdá, D, P.

Natzyr, Lála Ghanpat Ráy a Káyeth of Dilly is a new poet and a pupil of Naçyr, K, P.

Natzyr, Shaykh Walyy Moḥammad (Walyy Moḥammad Khán, D) of Agra is an old poet, and supports himself by teaching, K. Died shortly ago, P.

Nawá, Shaykh Moḥammad Tzohúr of Badáwn (Shaykh Moḥammad Tzohúr Allah Khán of Lucnow resides at Badáwn, H, D, V, P) a son of Mawlawy Dalyí Allah, and a pupil of Myán Baqá Allah, has the title of Khúsh-fikr Khán, and writes Persian and Rékhtah poetry, E. He died at Lucknow, V. In P it is stated that he visited Persia and died about two or three years before he wrote, at an advanced age, the latter statement is incompatible with that of V, who wrote thirty-five years before P, the two authors may refer to different persons.

Nawáz, 'ally Nawáz Khán is of Patna, V.

Nawáz, 'ally Nawáz Khán familiarly called Myrza Madad a companion of Nawáb 'umdat almulk, V.

Nawázish, Nawázish Hosayn Khán of Lucnow, familiarly called Myrzá Khány (Jány, D) a grandson of Nawáb Náçir Khán, is a good poet, H, D. He was a pupil of Sóz and left a Dywán, P.

Nawyd is an opulent man, D.

Na'ym, Myr Moḥammady of Dilly a pupil of Myr Sajjád, some say that he is a pupil of Myr Dard, J. He may be identical with the following Na'ym. Having returned the copies of J and V to the owner, before I put this table of contents together, I was in this, and in several other instances, unable to satisfy myself as to the identity or diversity of poets by comparing the verses quoted from their Dywáns.

Na'ym, Na'ym Allah of Dilly a contemporary of Hátim with whom he had many poetical contests, C. Na'ym Allah Khán died of dropsy and left a thick Dywán, E, who was his friend. His poems are much sung by all classes, V. Shaykh Moḥammad Na'ym of Dilly was a soldier, and a pupil of Hátim, he died many years ago, K, D.

Nazákat, Rámjá a lady of Narnawl brought up at Dilly, where she now resides, P.

Názuk, Zynat a lady, P. Nék, Myr Ja'far 'ally, R.

Ni'amy, Shaykh Ni'mat Allah of Meerut, familiarly called *Hadrat* Ni'amy the father of Mobtalá ('ishq), is a very pious man, and has written a thick Persian *Dywán*, D. He was a pupil of Mawlawy 'abd al-Hádiy of Bengal, he is dead T.

Nidá, Myr Mortadhá of Dilly is a young man, V. In D is a Nidá of the Deccan.

Nigrán, Myr Bandah 'alyy of Ijrárah, sometimes he uses the takhalluq of 'áshiq, he is a pupil of Myrzá Arjumand Nuzhat, D, K.

Ni'mat, Hakym 'abd al-Haqq of Sikandarábád, a converted Hindú, had originally the name of Harsaháy, retired very young from the world and was very pious, he was in the service of Sháh 'abd al'azyz and died some years ago, P. In D he has the name of Ni'mat Allah.

Ni'mat, Myrzá Mo'hammad Hafyzt a pupil of Qamar aldyn Minnat wrote Persian poetry, and when he came to Haydarábád, he also composed *Rékhtah* verses, H.

Nishát, Mawlawy Háhy-bakhsh of Kándhelah writes good poetry, D, P.

Nishát, Lálá Ysry Singh of Dilly, familiarly called Basant Singh, a son of Lálá Sundar Dás Munshiy, was a pupil of Inshá Allah Khán and when this poet had gone to Lucnow his verses were corrected by Naqyr, K, D.

Nishát, Ráy Nilajjá Prashád is Treasurer of the Nitzám of Haydarábád, and a pupil of Faydh, R.

Nitzám, Nawáb 'iméd almulk Gháziy aldyn Khán Bahádur Fyróz-jang had under A'hamad Sháh the title of Bakhshy almalálik, and under 'álamgyr II. that of Wazyr almalálik, he lives now, 1195, in Sind and composes Persian and *Rékhtah* poetry, C. Had formerly the takhalluq of A'qaf, he is alive, E, D. He died at Kálpy and left Arabic and Turkey Ghazals and a thick Persian *Dywán*, and a Mathnawý in which the miracles of Mawláná Fakhr aldyn are related and other Mathnawies, K. He was a patron of Wálíh Dághistány and Myr Shams aldyn Faqyr, P. Was already dead when H wrote.

Nitzámy, Sayyid Nitzám aldyn A'hamad Qádiry is alive, he held for a long time a high office (that of Kotowál?) at Dilly, K.

Nithár, (Myr, C, V) 'abd al-Rasúl of Agrá, his ancestors were Manqabdárs under Farrokhsiyar, and he was a friend of Myr Mo'hammad Taqyy, he was first at Dilly in the army, subsequently he went to Amróhah, A, B, C. E met him at Amróhah, he was about sixty

years of age, but E does not know whether in 1209 he was alive or not. His family was of Agra, but he was born at Dilly, he died many years ago, K.

Mawlawy Nithár Aḥmad of Bareilly, his family is of Sháhjahánpúr, he is a learned man and betrays in his poems a tendency to Çáfism, T.

Nithár, Shaykh Moḥammad Qáyim of Dilly resides now at Paṭna, and Fidwy corrects his verses, J. He was teacher in the house of the late Hakym Hádiy 'alyy Khán and died suddenly, V.

Nithár, Moḥammad-pánah Khán of Dilly a friend of Myr Hasan and a pupil of Myr Dard: it is said, he resided for some time at Faydhábád, now he is at Dilly, V. In other Tadzkirahs he is mentioned under the takhalluḡ of Hakym, see p. 231 *suprà*.

Nithár, Mortadhà Khán of Dilly, a brother of Malik Moḥammad Khán Moḥibb, composed chiefly Marthiyahs and died at Paṭna, V.

Nithár, Moḥammad Amán a Shaykh, his ancestors were distinguished mathematicians and architects and the Jámí' masjid of Dilly was built by them, formerly he was in the service of Nawáb Moḥammad aldawlah as architect, subsequently he entered the service of Nawáb Dhábitah Khán and now he is in that of Rájah Tikét Ráy who has been Káś aldawlah's Treasurer, he is a pupil of Hâtím, and has written a thick Dywán, E. He resides now at Lucnow, K. His father's name is Sa'ádat Allah, H. In T he has the takhalluḡ of Niyáz. Nithár, Nithár 'alyy of Belgrám, P.

Nithár, Sadásukh of Dilly, C.

Niyáz, Myr Afdhal 'alyy of Paṭna familiarly called Myr Ján, J. He was a nephew of Myr Moḥammad Salym *Salym*, at first he was a pupil of Jóshish, then of Mojrim, and when he was at Murshidábád of Qudrat and Salym, from Murshidábád he went to Lucnow, and after some years residence in that capital, he came back to Paṭna where he died: he was a famous plagiarist, and appropriated the whole Dywán of Salym, V.

Niyáz, Myr Moḥammad 'alyy of Dilly has gone to Haydarábád, composes chiefly Marthiyahs, K.

Niyáz, Myr Moḥammad Sa'yid of Agra supports himself by teaching, K, P.

Niyáz, Myán Niyáz Aḥmad, born in Sirhind brought up at Dilly, is a man of considerable learning and great piety, he resides at Bareilly and composes Persian and Rékhtah poetry, K, P. In H his takhalluḡ is Námy and his name Nithár Aḥmad.

Niyáz, Sháh Niyáz 'ally of Dilly is a Darwysh and a good calligraph, on the 12th of every month the Çáfes meet in his house and sing, D.

Niyázy (?), Bahádur Khán of Lucnow, a relation of Rájah Kámgar Khán, resided for some time at Patna and died there, V.

Nizár, Khwájah Moḥammad Akram (Moḥammad Ikram, V) is a pupil of Myr, C.

Nuṣrat, Lála Góbind Ráy (Góbind Rám, H) a Káyeth, is a pupil of Naṣyr, K.

Nudrat, Myrzá Moghol is dead, he used to compose Marthiyahs, and used the takhalluṣ of Imámy in them, K. An ancient poet, H.

Núr Allah Myrzá of Dilly fell in love with an European and was like mad, V.

Mollá Núry the son of a Qádhíy of A'tzampúr, was distinguished as a Persian poet and wrote also Rókhtah verses, he was a friend of Faydhy, A.

Núry, Shujá' aldyn was a native of Gujrát, but spent his life at Haydarábád, where he was appointed tutor of the son of Sultán Abú-l-Ḥasan's Wazyr, A.

Nuzhat, Myrzá Arjumand was Munshiy of Nawáb Gháziy aldyn Khán and resides now at Ijrārah, K. He is an ingenious man being clever in making fire-works, &c., he writes chiefly Persian poetry, D. He is dead, K.

Nuzhat, Myr Imám aldyn of Dilly a pupil of Myr Dard, J.

'oshshág, Shaykh Ahmad-bakhsh, a son of Sháh Ahmad Chirm-pósh of Behár, is a relation of Sharaf aldyn Monéry, Monér is a place on the banks of the Són not far from Daynapúr, J.

'oshshág, Jywan Ma' a Khatry of Dilly, is a pupil of Máyl and a friend of Myr Taqyy, A, B, D.

Owaysy (or Owysy?), Gholám Moḥyy aldyn a Pyr-zádah, resided in 1213 at Bareilly, and in 1215 he was in the Deccan, D, H. He died at Bareilly previous to 1221, K.

Padzyr, Sayyid Nithár 'ally, a son of Sayyid Gulzár 'ally *Asyr*, is only thirteen years of age, R.

Pákbáz, Sayyid Qalás aldyn, familiarly called Myr Makhan, a son of Sayyid Sháh Kamál. He was a very pious man and a friend of A. He was a pupil of Yakrang, J.

Sháh Panchhyá was a Darwysh and a fertile poet, C.

Parwānah, Rājah Jaswant Singh, familiarly called Kākā-jy, a son of Mahārājah Bény and a pupil of Lālah Sarap Singh Dywānah, resides at Lucnow and writes Persian and Urdū poetry, C. Was alive in 1209 and E was his friend.

Parwānah, Moḥammad Bég of Khayrábád, P.

Parwānah, Sayyid Parwān 'alyy Sháh of Murádábád has of late retired from the world, C, K. He was a drunkard and given to the use of bhang: he was introduced by Qáyim, who corrected his poems, to Moḥammad Yár Khán, E.

Payám, Sharaf aldyn 'alyy Khán of Agra, composed chiefly Persian poetry, but left also a Rékhtah Dywán, M was a friend of his. He flourished under Moḥammad Sháh, C. He left a very good Persian Dywán, K.

Prém Náth Ráy a Khatry, A.

Qābil, Myrzá 'aliy-bakht is a prince of the royal house of Dilly, and pupil of Dzawq, P.

Qabúl, 'abd al-Ghanyy Bég of Kashmyr, C. See Persian poets.

Qaçd, Hasan Myrzá of the Deccan is Dáróghah of the perfumery of the Nitzám of Haydarábád, R.

Qāqir, Myrzá Babar 'alyy Bég of Dilly, a pupil of Firāq, lived formerly on commerce, he came to Murshidábád and went to Patna and thence to Calcutta, but returned to Dilly, it is not known where he now is, V, K. In H his name is Myrzá Amyr 'alyy Bég—T informs us that he was a brother-in-law of Tzafar-yáb Khán.

Qādhiy, 'abd al-Fattáh of Sambhal composes chiefly Persian verses, he is alive, K.

Qádir, Myr 'abd al-Qádir of Haydarábád, when he had passed fifty years of age he gave himself up to asceticism, A.

Qádiry, Sayyid Khalyl lives in the Deccan, B.

Qadr, is a good poet, B. His name is Moḥammad Qadr (Qádir, C) of Dilly, he flourished under Moḥammad Sháh and was a man of very bad character, C, V.

Qalandar, Budh Singh was the son of a rich man but did not care for wealth, A, C.

Qalandar, Sháh Gholám Qalandar of Mukhrah not far from Monghér, a disciple of Myr Moḥammad Aalam, went about three years ago to Dilly, J.

Qalandar, Sháh Qalandar was a Faqyr and a pupil of Matzhar, K.

Qalandar, Qalandar-baksh a descendant of the Imám Abú *Ha-nyfuh* is a native of the district of Saháranpúr and has written a thick *Dywán*, T.

Qalandar, Munshiy Yár Moḥammad of Dilly was originally a Hindú, he embraced the Islám and went to Murshidábád, and found service in the house of Shahámat-jang, J. He is probably identical with Budh Singh.

Qalaq, a son of Nawáb Qalandar 'ally Khán Bahádur of Dilly, is a young man, D.

Qamar, Guláb Khán, familiarly called Qamar aldyn, is the editor of a newspaper called *As'ad al-akhbár* and a friend of R.

Qamar, Myrzá Qamar aldyn, familiarly called Myrzá *Hájy*, a son of Myrzá Taqyy *Haicas* and a pupil of Myrzá Qatyl, P.

Qamar, Myrzá Qamar *Táli* (Qamar Bég, R) a son of Yzid-bakhsh, who is usually called Myrzá Nyly and a pupil of *Háfiz Ihsán*, is the author of a *Dywán*, P.

Qaná'at, Myrzá Majhlé, R.

Qaná'at, Myrzá Moḥammad Bég of Láhór, a son of *Hasan Bég*, a pupil of *Hasrat*, resides now, 1196, at Lucnow, C, V.

Qáni', a grandson of Nawáb Náçir Khán, writes Persian and *Rékhtah* poetry, V.

Qarár, Myr *Hosayn* 'ally of Dilly is a young man and a pupil of Myr Naçyr aldyn Ranj, K.

Qarár, Ján Moḥammad of Lucnow, a pupil of Sháh Malúl, a chób-dár of the king of Oudh, D.

Qaryn a Kashmyry of Lucnow is a young man, and a pupil of *Hasrat*, V.

Qásim of the Deccan is a pupil of 'uzlat, B. In J are besides this, two other poets of the takhalluq of Qásim, but their names are not mentioned.

Qásim, Abú-l-Qásim Khán was distantly related to the imperial family of Dilly and resided at Calcutta when Bény Naráyan wrote.

Qásim, Sayyid Qásim 'ally Khán, a grandson of 'atá *Hosayn* Khán *Taḥsayn* who is the author of the *Nawtarz Moraçça*, he was formerly in the English service, now he resides at Lucnow, P.

Qásim, Myr Qásim 'ally Khán was of Bareilly, P.

Qatyl a Khatry of Dilly has embraced the Islám, he now resides at Lucnow, and is one of the best Persian scholars alive, D.

Qáyim, Shaykh Qáyim 'ally of Eṭáwah had first the takhalluṣ of Ummédwár, went to Farrokhábád to see Sawdá, K, D.

Qays, Myrzá Akmad 'ally Bég, familiarly called Modará Bég (Madár Bég, K), a son of Myrzá Morád 'ally Bég, his ancestors were of Mashhad, he was born in Oudh and is a pupil of Hasrat, E.

Qismat, Nawáb Shams aldawlah of Lucnow is the eldest son of Nawáb Quly ('ally, P) Khán and a pupil of Hasrat, E, K.

Qorbán, Myr Jywan was a pupil of Sawdá and fell in a fight against the English at Faydhábád, C, V.

Qorbán, Myr Moḥammady of Dilly a son of Myr Imám aldyn who is familiarly called Myr Kallú Haqyr a pupil of Thaná Allah Firáq, V. Is a young man and in the service of Tzafaryáb Khán, K, D.

Qorbán, Myr Qorbán 'ally Khán, a son of Myr Moḥammad Qásim Khán, a pupil of Qudrat, he is skilled in music and resides at Paṭna, where he draws a salary of one hundred Rupees a month from the Náztim, V.

Qudrat, Qudrat Allah resides at Dilly, B. Sháh Qudrat Allah was a Darwysh, A. He was descended from Sháh 'abd al'azyz Shakr-bár a saint, H, P. He was descended from Fakhr aldyn Záhíd a Saint, he is one of the most distinguished and fertile Persian poets having left a Dywán of 20,000 verses, his poetry is in the style of that of Myrzá By-dil, towards the end of his life he also used the takhalluṣ of Tygh (Tatabbu' ?), T. Left Dilly and settled at Murshidábád where he met C, and where he probably died in 1105, G. He resides at Paṭna, E. He was first a pupil of Myr Shams aldyn Faqyr, who was his uncle, and subsequently of Myrzá Jánjánán Matzhar, K, D.

Qudrat, Mawlawy Qudrat Allah is a good Arabie scholar and physician, he is a friend and pupil of Firáq, E. I have been told that he died about A. D. 1834. In K and D is Shaykh Qudrat Allah, a pupil of Rafúgar.

Qudrat, Mawlawy Qudrat Allah is the author of a Tadzkirah of Urdú poets, and resides now at Rámpúr, E met him one day in the society of Moḥammad Qáyim. It seems he was still alive and resided at Rámpúr when K wrote. H calls him Mawlawy Qudrat Allah of Rámpúr, he mentions his Tadzkirah, and says that he is in the habit of holding Moshá'arabs in his house.

Quwwat, his name is not known to R.

Ra'd, Lálal Gangá Prashád a Kashmyry of Lucnow, R.

Radhyy, Sayyid Radhyy Khán, C, V.

Radhyy, Myrzá Radhyy Khán Monajjim of Lucnow is of the royal house, which rules over Oudh, and has written a Laylá Maj-nún, P. See Hawas, Rasá, and Ridhá.

Radhyy, Nawáb Sayf aldawlah Sayyid Radhyy aldyn Bahádur Çalábat-jang, writes Persian and Urdú poetry, K. Holds an appointment under the English government, D. He died some years ago, P.

Rafáqat, Myrzá Makhkhan Ráy (Myrzá Makyn, P) of Lucnow, a pupil of Jorüt, died of consumption at the age of twenty-two years, E.

Ráfát is a poet of Lucnow, D.

Ráfát, Myán Rawúf Aĥmad of Lucnow a Pyr-zádah, and a pupil of Jorüt, resides at Rámpúr, K, D. He is a Çáfy and has several times visited Dilly, P.

Raf'at, Shaykh Moĥammad Ráfy' of Iláhábád resides at Paṭna, where he holds a high office, J, C, V.

Raf'at, Moĥammad 'ysá Khán Ançáry, a son of Nawáb Imtiyáz Khán is alive, V.

Rafúgar, Moĥammad 'árif, A.

Ráfy', Ráfy' aldyn Khán, a Paṭhan of Morádábád, has visited Makkah, D.

Ráfyq, Amyn Allah, P.

Ráfyq, Myrzá Asad Bég of Dilly, where he now resides, he is a pupil of Thaná Allah Khán *Firdq*, V. It would appear from K that he was dead in 1221.

Raghat, Myr Abú-l-Ma'áliy (Abú-l-Ma'ániy, H) a pupil of Mam-nún resides at Lucnow, K, D, H.

Rághib, Moĥammad Ja'far Khán of Dilly a cousin of Nawáb Lutf Allah Khán *Çádiq* of Pánypat lives of late at Paṭna in poor circumstances, he writes chiefly Persian poetry, C. He died at Paṭna, and left a Persian Dywán and two Rékhtah Dywáns, V.

Rághib, Myrzá Subhán Quly Bég born in Hindústán, but his ancestors were of Persia, he is a soldier, and writes Persian and Urdú poetry, in the latter, he is a pupil of Inshá, K, D, P.

Raĥmán, an old poet, having been a contemporary of Walyy, D.

Raĥmat, Qádhíy alqodhát Raĥmat Allah Khán of Dilly, is the author of a Persian Dywán, D.

Rahym was a contemporary of Wally, H.

Rajá, Myán Gholám Mohyy aldyn of Haydarábád, a pupil of Faydh.

Rajá, not known, V, D.

Rajab, Rajab 'alyy Bég of Dilly, of Moghol (Persian) origin, resides now at Farrokhábád, K, D.

Rájah, Mahárajah Balwant Singh, a son of Chét Singh Bangor, in 1245 he used to hold poetical assemblies at which Bakhtáwar Singh *Gháfí*, Aqá Myrzá Myrzá, Aghá Haydar 'alyy *Afsáh*, Shaykh Pyrbakhsh *Masrúr* and other poets attended, R.

Rájah, Rájah Bahádur a son of Rájah Shitáb Ráy, Dywán of Bengal, K.

Rakhshán, Moammad Chánd flourished under Akmad Sháh.

Ramz, Myrzá Moammad Sultan Fatá almulk Sháh Bahádur, R.

Rangyn, they say he is of Kashmyrian origin, he lived at Dilly and was a contemporary of Sawdá, C, V. He is probably identical with the poet of the same takhalluṣ mentioned by H, he flourished under Moammad Sháh, and his Ghazals are sung by dancing girls.

Rangyn, Myrzá Amán Bég is a calligraph, C. Is in the service of Nawáb Iftikhár aldawlah Myrzá 'alyy Khán Bahádur, V.

Rangyn, Lálah Bilás Ráy a son of Rájah Mán Ráy is Dywán of the son of Moammad 'alyy Rohélan, V. He resided at Murádábád, D.

Rangyn, Páran Lál, a Káyeth of Dilly, is a queer man, K.

Rangyn, Sa'ádat Yár Khán of Dilly, a son of Zuhmásh Bég Khán Túrání (Rúmy, H), is a good soldier but not a great scholar, E revised his Dywán. He was first a pupil of Hátim, and after Hátim's death, his compositions were corrected by Nithár, he has composed four Dywáns, one of Ghazals, one of humoristic poetry, one in the idiom of ladies, he is also the author of the *مجالس رنگین*, which contains critical remarks on various poets, D. His Dywáns together have the title of *نورنی* Naw Rattan. He died at the age of eighty in 1251.

Ranj, Myr Moammad Naṣyr, a grandson of Khwájah Myr, is a young man, K. Has given up writing poetry, P.

Ráqim, Bindrában of Dilly, a pupil of Sawdá, C. He was of Mathra and had a wonderful memory, A. He is the author of a short Dywán, and it is not known where he now is, D. Some say he was of Mathra, and it is very likely that this statement is correct, P.

Ráqim, Khalyfah Gholám Moammad of Dilly studied Persian,

and has also taken to Arabic, about twelve years ago he went to Lucnow, but he has now returned to Dilly and is studying medicine, K.

Rasá, Mawlawy 'alym Allah resides in Oudh, D.

Rasá, Myrzá Balkhy a son of Myrzá 'ydu Bahádur is a prince of the house of Dilly, D.

Rasá, Myrzá Taqyy, a prince of the house of Oudh, author of a Laylá Majnún, H. See Ridhá and Radhyy.

Rasá, C does not know his name.

Rashky, Moammad Hasan Khán of Patna, a son of the late Khádim Hosayn Khán Khádim, is a studious young man, V.

Rashyd of Lucnow, a pupil of the late Mollá Nitzám aldyn, was killed when young, C, V.

Rásikh, Khwájah Akmady Khán is dead, J.

Rásikh, Shaykh Gholám 'ally of Patna, J. First Myrzá Bhujjá Fidcy corrected his verses and subsequently Myr Taqyy Myr, he is alive, V. He died in 1240, P.

Rásikh, Tzafaryáb Khán, of a noble family of Bareilly, is a talented young man, R. Rásikh, Tálib Hosayn.

Rawnaq, Myr (Myrzá) Gholám Haydar (Khán, H) of Patna, a son of Wáhib 'ally Khán, is a brother of Asad-jang, V.

Rawshán, Khwájah Hasan 'ally of Dilly, is now in the service of Aḡa' aldawlah, V.

Rawshan, Rawshan Sháh a Káyeth of Bareilly embraced the Islám and writes Persian and Rékhtah poetry, D. He is the author of a Dywán, H. He resided at Meerut, T.

Ráy, Myrzá Ya'qúb Bég was born in Hindústán, but his ancestors were of Túrán, he is a young man, K. He is dead, D.

Ridhá, Myrzá (Myr, D) 'ally Ridhá of Manikpúr, a friend of Dywánáh, wrote several Mathnawies, one of them containing his love-adventures is celebrated, C, V, D.

Ridhá, Myrzá 'ally Ridhá Bég of Agra a pupil of Myán Walyy, Moammad Natzyr, D.

Ridhá, Shaykh 'ally Ridhá of Lucnow was for some time Nátaír in the court of justice at 'allygarh, he is the author of a Mathnawyy, D knew him personally.

Ridhá, Mawlawy Dhiyá aldyn of Thanésar a contemporary of Sawdá, D. He is probably identical with the poet Ridhá of whom C says, that he does not know his name.

Ridhá, *Hamyd* aldyn Khán of A'tzampúr, is a son of the physician Mawlawy Kallú of Chandpúr, D, P.

Ridhá, Myrzá *Hasan*, is familiarly called Myrzá *Jywan*, a son of Mohammad Myrzá *Ján* (Khán, K, H) Kórbégy, is a young man and a pupil of Naçyr and Mamnún, K. He was a friend of P and died some years before P wrote, and left a Dywán.

Ridhá, Háfitz Mohammad-baksh, a Shaykh of Láhór, resides of late at Farrokhábád, D.

Ridhá, Myr Mohammad Ridhá (Myr Mohammady, V) of Patna, a son of Myr Jamál aldyn *Hosayn Jamál* and a pupil of Myán Dhiyá (of Sawdá, E), has lately taken to Rékhtah poetry, C. The grandfather of Jamál was Qáddhiy *Núr Allah Shúshtary*, who is the author of the *احقاق الحق* and of the *مجالس المؤمنين*, J. Ridhá wrote a Dywán, E. He died at Murshidábád, V. He is familiarly called Myr Patnawy, and resides at Lucnow, K. In D are two poets, one Myrzá Mohammad Ridhá of Lucnow a pupil of Sawdá and author of a short Dywán, and Myr Mohammad Ridhá Shúshtary, usually called Myr Mohammad Patnawy, a native of Patna resided at Lucnow, and was a pupil of Dhiyá. In P are also two poets of this takhalluç, one Myr Mohammad of Patna a pupil of Dhiyá, and Myr Mohammady of Lucnow equally a pupil of Dhiyá.

Ridhá, Mohammad Ridhá of the Deccan, D.

Ridhá, Háfitz Mohsin resides at Farrokhábád, and is of the Kamboh caste (regarding which, see the Fawá'id alnátziryn) wrote a Persian and Rékhtah Dywán, V.

Ridhá, Myr (Myrzá, K) Ridhá 'ally of Lucnow, a Toghrá-writer and a pupil of E, K, D.

Ridhá, Myrzá Taqyy of Lucnow, a relation of the Wazyrs (now kings) of Oudh, is the author of a *Majnún-ó Laylá*, D. See Rasá, Radhyy and Hawas.

Ridhwán, Gholám Hosayn of Patna, a son of Shaykh Fakhr aldyn, a pupil of Salym and of Mujrim and of V, who mentions him.

Rihá, Gholám Mohammad Khán of Dilly a brother of 'ináyat Hosayn Khán Moshyr and a pupil of Gulzár 'ally Khán Asyr, R.

Rind, Gangá Prashád a Kashmyry and son of Kishen Chand Pandit was a pupil of Jorüt, resided at Bareilly and Lucnow, D.

Rind, Ráy Khém Naráyan, a grandson of Mahárájah Lachmy Naráyan of Dilly, resides now at Hooghly and is my elder brother, says Bény Naráyan.

Rind, Míhrbán Khán, it is said that he is skilled in music and in composing Kabita, Dóhrás, &c. he lives at Farrokbábád, C. He died in Rostamnagar which is a quarter of the city of Lucnow, E.

Rind, Myr (Sháh) Hamzah 'ally of Dilly was originally a soldier by profession, subsequently he used to beg barefooted in the streets of Murshidábád, and now, 1194, he is at Patna at the shrine of Sháh Arzán in company of other Faqyrs, C. I have seen a Dywán of about 2000 verses of his, J. He had first the takhalluṣ of Shaydá, he is alive, V.

Riqqat, Myrzá Qásim 'ally called 'iráqy of Moghol (i. e. Persian) origin, his ancestors having been of Mashhad, whence they emigrated to Kashmyr. He was born at Dilly and brought up at Faydhábád, he is about thirty years of age and a pupil of Jorát, E.

Rokn aldawlah Hádziq almulk Hakym Rokn aldyn Khán Bahádur is a physician of Dilly, writes Persian and Rékhtah poetry, but particularly the former, D.

Rostam, he had the title of Rustam 'ally Khán Ibtisham aldawlah, but was usually called Nawáb Bahádur, he was of Dilly and a son of Nawáb Ashraf Khán : in 1194 he gave to C specimens of his poetry. He was a friend of H.

Rúh alamyn of Dilly mentioned by Bény Nárāyan.

Rúky a Pyr-zádah of Haydarábád, A.

Rukhṣat, Myr Qudrat Allah of Dilly a son of Myr Sayf Allah, a pupil of Ja'far 'ally Hasrat resides at present at Lucnow, C, V.

Ruswá, Áftáb Ráy (Mahtáb Ray, C) the son of a goldsmith, did not conform to the tenets of the Hindús, (C says he turned a Musalmán) and was a great cynic : at length he became mad and died young, A, B. There is another Ruswá of whom D says, that he does not know his name, but he had ascertained that he was distinct from Áftáb Ráy and flourished under Nawáb Najyb aldawlah Bahádur.

Sa'ádat, Myr Sa'ádat 'ally (Sa'ádat Allah Khán, B) died before he attained the age of forty, A. He was a disciple of Wiláyat Allah and left a Mathnawý in imitation of Laylá Majnún, containing the history of two lovers of Dilly, C. He was a son of Myr Gholám 'ally 'ishrat, H.

Sabqat, Myrzá Moghol of Lucnow a son of Myrzá 'ally Akbar Akhúnd, his ancestors were of Persia, he is a pupil of Jorát whom

he surpasses in the *Qaṣydah*, E. He is of Dilly but resides now at Lucnow, H, P.

Sa'dy of the Deccan is the author of the verses which are erroneously ascribed to Sa'dy of Shyráz, B, J, H, K. In A and D he is identified with Sa'dy of Shyráz.

Safar Sháh, a Sayyid and Darwysz resides at Dilly, D.

Sajjád, Myr Moḥammad Sajjád of Agra (of Dilly, A) his ancestors were of *Ādzarbáyján*, he is a pupil of *Abrú* and superior to his master, B, C. He was brought up at Dilly and left a *Dywán*, G. It would appear from A that he was a young man in 1168. *Qáyim* saw about 800 verses of his.

Salám, Najm aldyn 'alyy Khán of Dilly (Agra, D, K), a son of Sharaf aldyn 'alyy Khán *Payám*, is a pupil of his father, B. Went with *Ḥafdar-jang's* army toward the east (Oudh), A.

Salámat, Salámat 'alyy, J. Munshiy Salámat 'alyy of Gháziypúr, is a Munshiy in the English service, V.

Salámat, Myr Salámat 'alyy of Púrniya in the Parganah of Arwal in Behár, J.

Sálik, name not known, M.

Sálim, Gholám Moḥtafâ was a friend of V. He was first a pupil of *Fidwy*, subsequently he was appointed Munshiy in an English corps of cavalry, he died at Lucnow, V.

Salym, Salym Allah Khán a son of the late Shaykh Faydh Allah Káliyah resides at Patna, J.

Salym, Myr Moḥammad Salym of Patna was a merchant, he died in 1195 at Murshidábád and left a *Mathnawý*, C, J. The chronogram on his death is *سالم رفت بدار السلام*, V.

Sámán, Myr Náḡir of Jawnpúr (of Dilly, J) a pupil of Myrzá Matzhar died a few years ago, he composed chiefly Persian poems, B. He came during the beginning of Moḥammad Sháh's reign to Dilly, A.

Sámiy, Myrzá Moḥammad Ján Bég, his ancestors came from the steppes of Tymáq (*Qipchák*, D) to India, his father resided for some time in Kashmyr, then he came with his son to Dilly (Bareilly, D). Sámiy was a disciple and pupil of Khwájah Myr, he wrote chiefly Persian poems, among them is a *Mathnawý* in the style of the Sháh-námah recording the events of the reign of Sháh 'álam, but he died before he had completed it. His Urdú poetry is not equal to his Persian compositions. H says that Sámiy was his teacher in Persian.

Sanjar, Shaykh Moḥammad Ya'qúb 'ally of a place near Gháziy-púr, a son of Qádhíy Moḥammad Ğidḍyq, and a pupil of Násikh, resided long at Luenow and visited Dilly in 1260, R.

Sáqiy, Myr Hosayn 'ally, C. In D a Sáqiy of the Deccan is mentioned.

Sar-sabz, Myrzá Zayn al'ábidyn Khán, familiarly called Myrzá Ménḍá, a son of the late Nawáb Sálár-jang, is a studious young man, and when only seventeen years of age composed a Dywán, E, V.

Sarshár, Lála Tilók Chand a Khatry is a young man of Dilly, K.

Sarwar, A'tzam aldawlah Myr Moḥammad Khán Bahádur a son of A'tzam aldawlah Abú-l-Qásim Motzaffar-jang, was a pupil of Myrzá Ján Bég Sámiy and Myr Farzand 'ally Mawzún. He died 1250 and left besides the Tadzkirah (described in p. 185) a thick Dywán, P.

Sarwar (Sorúr?), Shaykh Moḥammad Amyr Allah a son of Shaykh 'abd Allah of Agra was in 1243 at Dilly, he is a pupil of Mujrim and of Ghálib, D.

Sarwar (Sorúr?), Myrzá Rajab 'ally Bég resides at Cawnpore, D. He was a pupil of Nawázish, P. He is the author of the فوائد رنگین, R.

Sattár, 'abd al-Sattár of Lucnow composes chiefly Marthiyahs, D.

Sawdá, Myrzá Rafy' aldyn of Dilly, his ancestors were of Kábul, he is a soldier by profession, and the best poet of our times, B. His father was a merchant, and this is probably the reason why he adopted the takhallúq of Sawdá ware, A. He lived sixty years at Dilly; after the fall of that city, he wandered for some time to various places; finally he settled at Lucnow and Aḥṣaf aldawlah gave him a stipend of Rs. 6000 a year. He died at Lucnow at an age of seventy years in 1195, the chronogram is دور کو پای عناد شاعران هند کا سرور گیا 1199—4 (د) = 1195, G. In K it is stated in the Biography of Sa'dy that Sawdá is the author of a Tadzkirah of Urdú poets.

Sáyah, Salym was of Dilly says Bény Naráyan.

Sa'yd, Qádhíy Sa'yd aldyn Khán of Kákóry in Oudh, a son of Qádhíy Najm aldyn Khán who was Qádhíy of Calcutta, Sa'yd visited Dilly in A. D. 1822. He is blind, P.

Sayf, Myrzá Sayf 'ally is dead, K.

Sáyil, Sayyid Asad Allah of Haydarábád, familiarly called Sháh Samajh-bújh resides now at Patna, J.

Sáyil, Myrzá Moḥammad Yár Bég of Dilly of Uzbek origin, a companion of Badzl Bég Khán, J. Was a pupil of Sháh Hátim and

subsequently of Sawdá, E. He died many years ago, K. He had first the takhalluṣ of Mon'im, D.

Sayyid, Myr Gholám Rasúl is of Agra, K. He is a Shaykh of Murádábád, P.

Sayyid, Myr Ghálib 'alyy Khán is chief Munshiy of the king of Dilly and writes Urdú and Persian poetry, D. He had formerly the takhalluṣ of Gharyb, he changed it because the king conferred the title of Sayyid alsho'arâ upon him, K. He is a native of Meerut, but was brought up at Dilly, T. He died some years ago, P.

Sayyid, Myr Imám aldyn, C.

Sayyid, Myr (Myrzá, D) Qotob aldyn (Myr Qotob 'alyy, P), familiarly called Qotob 'álam of Sikandarábád, writes sometimes Rékhtah verses, K. He is a physician, P.

Sayyid, Myr Yádgár 'alyy of Bahádurpúr in Mewát, is a young man in the army and resides at Dilly, A.

Shád a poet of Búdhánah is since some time settled at Bhópál, D.

Shád, Myr Aḥmad Hosayn, his forefathers came from the *Hijáz* to India under Shams aldyn Altmish, he resides at Shikóhábád near Meerut, P, H.

Shád, Ráy Déby Prashád of Haydarábád a pupil of Faydh, R.

Shád, Myrzá Iláhy-yár Bég (Iláh Bég, D) Kayámy a pupil of Muṣṭáfá, K.

Shád, Prashády Rám, a Brahman of Sikandarábád, is a friend of Zindah-dil, D.

Shád, Munshiy Rám Prashád, a Káyeth and a pupil of Naṣyr, is a witty young man and resides now at Dilly, R.

Shád, Sayyid Tafadhdhul Hosayn visited Dilly and met R.

Shádáb, Lálah Khushwaqt Ráy of Chánpúr Nadyah, A. He was a clever Inshá-writer, C. A pupil of Qáyim, P. In T his takhalluṣ is Shád.

Shádán, Lálá Basáwan La'l of Patna attends regularly the poetical assemblies, and is a good Inshá-writer, J. Resides at Dilly, H.

Shádán, Myr Rajab 'alyy is a pupil of Bahóry Khán Ashuftah, K. I have not seen him of late, and do not know what has become of him, H.

Sháfíy, Aryn aldyn of Dilly lives now, 1196, in poverty at Patna, C. He died in 1198, V.

Shafy', Myr Moḥammad Shafy', a friend of Sawdá and Myr, lives now at Lucnow, C, V.

Shafyq, Matzhar 'ally Khán of Dilly, familiarly called Myrzá Budhan, is a pupil of Firáq and of Qásim, K.

Shághil is a pupil of Bismil, whom he surpasses, A, B, J.

Sháh, Sháh Sa'd Allah called 'ishq 'ally of Patna, a disciple of Sháh Karym Allah the successor of Sháh Arzán, is a pupil of Myr Dard, J. He is a Faqyr, and has his Takiyah near Betiah in Sárún, V. He is dead, K.

Myr Sháh 'ally Khán of Dilly was a poor young man, came to Murshidábád and went subsequently to Lucnow, and thence to the Deccan, where it is said he died, C.

Shahámat, Sháh Shahámat 'ally is a Darwysb, D, resided in Oudh, P.

Shahwat, a son of Sháh Ma'ám Mohawwa was a very obscene poet, K.

Sháhy, Sháh Quly Khán of Bághnagar (Haydarábád, C) was in the service of Taná Sháh and composed chiefly Marthiyahs, A, C.

Shahyd, Mawlawy Gholám Hosayn of Gháziyápúr was in 1196 at Banáres, C. He is now Muftiy at Banáres, V.

Shahydá was an old poet, D, H.

Shahydy, Myr Karámat 'ally is of Lucnow, it is said that he is a pupil of Násikh, D. Resides mostly in the Panjáb, and comes sometimes to Dilly, P.

Shá'ir, Láláh Mathorá Dás familiarly called Mithan Lál, a Káyeth, is clever in the science of music and in mechanics, K.

Shá'ir, Myr Kamál aldyn Hosayn, familiarly called Myr Kallá, is a relation of Myr Dard and resides at Dilly, J, C. He is dead, V. He is called Myr Nácir-parast, D. He was a son of Myr Nácir aldyn Ranj and left a Dywán, K.

Shákir, Moáammad Shákir of A'tzampúr was a friend of Moáammad 'ally Hashmat and of Qáyim, and was skilled in astrology, A, C.

Shákir, Sháh (Myr) Shákir 'ally of Dilly is a young man who studies the Mathnawý of Jalál aldyn Rúmy and other Qáfy books under Sháh Moáammad 'atzym, K, H, P.

Shákiy, Munshiy Jawáhir Singh of Meerut, a pupil of Gholám Moáyy aldyn 'ishq, D.

Shams, Myr Shams aldyn 'ally is familiarly called Myrzá Juman, K.

Shams, Walyy Allah, a celebrated poet of the Deccan, visited Dilly under 'álamgyr and was received with distinction by the emperor, he left a Dywán in the dialect of his native country, R.

Bhāgnagar

Sharaf, a poet of the Deccan, D.

Sharaf, Myr *Mohammady* of Dilly is a nephew of Nawáb Khán-dawrán, C. V. Was a mystic, K knew him, but he was dead when he wrote.

Sharaf, Myrzá Sharaf aldyn is a poet of Lucnow, D, P.

Sharaf, Shaykh Sharaf aldyn *Hosayn* (*Hasan*, K) is skilled in the Marthiyah, K. He was attached to the *Qadam Sharyf* near Dilly, P.

Sharáfat, Myrzá Ashraf (Sharaf, K) 'ally is of Lucnow, K. He is a grandson of Myr Mosharraf and a pupil of Mamún, P.

Sharar, Myrzá Qádiq was a humble man, P,

Sharar, Myrzá Ghiyáth aldyn, R.

Sharar, Myrzá Ja'far was a younger brother of Myrzá *Mohammad*, who has in Persian the takhalluq of 'ishq, he was a soldier-like man, he went to the Deccan and died there, H, K. He died at Púnah, D.

Sharar, Myrzá Ibráhyim Bég born at Lucnow was a fair poet, E. Was a pupil of Nawázish, P.

Sharyf, Myrzá *Mohammad* Sharyf, a son of the late Myrzá Faydh who wrote two commentaries on the *فصوص الحکم*, Sharyf is a young man and a pupil of Mohibb Allah *Mohibb*, some years ago he left Dilly, K.

Sharyf, Myrzá *Mohammad* Sharyf is a convert to the Islám, and composes chiefly Marthiyahs, K. He is probably identical with Myrzá Sharyf Bég, familiarly called Lála Sharyf Bég, a son of Lála Dawlat Rám a Khatry mentioned by D.

Sharyf, Myrzá Sharyf Bég is of a good family and a witty poet, P.

Shawkat, Myrzá 'ally of Lucnow is a younger brother of Sabqat, he has written a small *Dywán*, D.

Shawkat, *Mohammad* Munyf 'ally of Bijnawr, a son of Myr Rostam 'ally who was an author and a calligraph, is a pupil of Myr Gholám 'ally 'ishrat, D. He was converted to the Christian religion at Bauáres, and is now at Meerut engaged in Missionary labours, P. I have some where seen a short biography of this convert in English.

Shawq, Bhógy Lál, P.

Shawq, Faydh 'ally was a contemporary of Sawdá and had many pupils, he wrote Persian and Rékhtah poetry, D.

Shawq, Háfítz Gholám Rasúl of Dilly is a pupil of Naqyr, K, P.

Shawq, *Hasan* 'ally (*Hasan* Khán a Pathán, P, *Hasan* 'ally Khán, H) of Dilly, a pupil of Árzá, B, J. He was a soldier and in the service of Nawáb 'imád almulk, C, V. He left a *Dywán*, K.

Shawq, Shaykh Dāhy-bakhsh of Agra is at present a Munshiy of Myrzā Motzaffar-bakht Bahádur at Farrokhabád, H. He is author of a Rákhtah Dywán and of a book called قوانین سلطنت. He died in 1241, P.

Shawq, Jawhar Bég of Lucnow, a pupil of Muḥṣafy, was strong in logogriphs. He went to Mashhad, P.

Shawq, Moḥammad-bakhsh is of Kótānah and a pupil of Barkat Allah Khán Barkat, D. He was a soldier-like man, K.

Shawq, Mawlawy Qudrat Allah of Rámpúr (of مری, P, of Ráypúr, H) is the author of a Dywán and of a Tadzkirah of Rákhtah poets, V. It is said that he composed one hundred thousand verses, T.

Shawq, Rawshan Lál is a clever musician, and a pupil of Naḡyr, K, D.

Shawq, Shyw Gopál, familiarly called Kákājy of Patna, a son of the Maháján Sawdágár Mal, died young, V.

Shawq, Tahamtan-jang Bahádur is an Amyr of the Deccan, K.

Shawqy, Moḥammad Faḡyá a son of V, he is twenty years of age, V.

Shaydá, Mawlawy Amánat Allah was in Calcutta, says Bény Náráyan.

Shaydá, Myr Fatá 'alyy of Shamsábád Mhow, Myr Sóz has adopted him as his child, and Sawdá is his instructor, C, V. He was an officer at Lucnow and received 500 Rs. a month from Aḡaf aldawlah, his Dywán has about 6000 verses, K. It will be observed that I distinguish between this and the following poet on the authority of K.

Shaydá, Khwájah Hyngá, a Kashmyry of Dilly, was a pupil of Sháh Moḥammady Bé-dár, he died young, K, E.

Shaydá, Nawáb Mo'yn aldyn Khán resides at Kálpy, and is a grandson of Nawáb Gháziy aldyn Khán Nitzám, P.

Sháiyq, Myr Badr aldyn Hasan of Bareilly is a well educated man, D.

Sháiyq, Pyr Myán (Myr, K) Moḥammad of Lucnow was formerly a pupil of Myán Hāshimy and now of Jorát, E.

Sháiyq, Moḥammad Hāshim is a pupil of Myr 'izzat Allah 'ishq, and skilled in the Marthiyah, K. He is a tailor by profession, H.

Sháiyq, Myr Hájy of Dilly, a pupil of Myr Hidáyat 'alyy Kayfy, is young, and composes chiefly Persian verses, K.

Sháiyq, Natzyr aldyn نظیر الدین of Bareilly, D. In T and P, he

Gohāne?

has the name of Moḥammad Nadzyr aldyn نذیر الدین *Hasan* a son of Sháh Gholám Mokyy aldyn Owaysy (Rámy, H) Sirhindy. H speaks in the present tense of him. He is a very learned man and has composed a treatise on arithmetic and one on prosody and rhyme, it is in verse, and the first half of every verse treats on prosody and the second on rhyme, it has the title يك بيت. He writes chiefly Persian poetry, T.

Sháyig, Myr Qamar 'ally of Paṭna writes Rékhtah poetry, J.

Shéftah, Háfiz 'abd al-Qamad, a Panjáby of Dilly, was a pupil of Bahóry Khán Ashuftah, K.

Shéftah, Ahmad Khán of Dilly a pupil of Asyr and a friend of R.

Shéftah, Sayyid Iláh-bakhsh of Dilly resides since some years at Paṭna, and composes chiefly Marthiyahs, J.

Shéftah, Myr Moḥammady resides at present at Dilly, but is not a native of that city, J.

Myr Shér 'ally of Dilly resides since some years at Paṭna, J.

Shifá, Hakym Moḥammad Hasan Khán of Dilly is a young man, D.

Shifá, Hakym Yár 'ally is a good physician, A.

Shiguftah, Budh Singh, a blacksmith, is a pupil of Bahóry Khán Ashuftah, K.

Shiguftah, Myrzá Sayf 'ally Khán is a son of the Nawáb Shujá' aldawlah, he had formerly the takhalluṣ of Bayán, and Myrzá Qásim 'ally Jawán corrected his verses, of late he has changed his takhalluṣ, E met him at Lucnow. He left a Dywán, D.

Shiguftah, Myrzá Shiguftah-bakht (Bédár-bakht, P, H.) Bahádur, familiarly called Myrzá Hájy-Qáhib, a son of Myrzá Jawán-bakht Jahándár Sháh, resides at Banáres, D.

Shikóh, Moḥammad Ridhá of Lucnow is a friend and pupil of Myrzá Qatyl and writes Persian poetry, E, K.

Shikóh, Sayyid Shikóh 'ally of Saráwah, died about twenty-five years ago, H.

Shikyá, Shaykh Gholám Hosayn is a poor man and a pupil of Moḥammad Taqyy Myr, K. Has written a Dywán, D.

Sho'á, Prince Moḥammad Akbar a son of Sháh 'álam Afshár (hence the takhalluṣ) is the heir-apparent to the throne, D, K.

Shohrat, Amyr-bakhsh Khán, a Kashmyry of Dilly, is a pupil of Firáq and resides at Dilly, D. He has gone to the Deccan, K. He died young, P.

Shohrat, Iftikhár aldyn 'alyy Khán, a brother of Wáthiq 'alyy Khán, resided in A. D. 1814 at Calcutta and is mentioned by Bény Náráyan.

Shohrat, Myrzá Moḥammad 'alyy of Dilly, a pupil of Yakyà Amán Jorāt, is now, 1196, at Lucnow, C. He is of Lucnow, V.

Sho'lah, Amar Náth is a Kashmyry of Lucnow, P, H.

Shór, Khwájah 'atzym Khán of Dilly, a son of Khwájah Moḥam-mady Khán, is a pupil of Myrzá Ghaasytá and resides at Motháry in Behár, J. He is dead, V.

Shór, George جارج بنس (?) a Christian, R.

Shór, Myrzá Maḥmūd Bég of Dilly, familiarly called Malhú Bég, was a soldier-like young man and a pupil of Sa'adat Yár Khán Rangyn and Inshá Allah Khán, he died young, K. He was a friend of H and K.

Shórish, Gholám Aḥmad, a son of Moḥammad Akbar, is a young man and a pupil of Mūmin Khán Ashná, P.

Shórish, Myr Mahdiy of Paṭna, a son of Myrzá Gholám Hosayn, is a clever young man, V.

Shórish, Nāṣir Hosayn (Khalyfah Nádír Hosayn, H, D) of Dilly is a young man, and a pupil of Thaná Allah Firáq, K. He had formerly the takhalluṣ of Morúwat, D.

Sho'úr, Sho'úr Aḥmad of Rámpúr is the father of Rawáf Aḥmad Rowáf, K.

Sho'úry, of Jowálápúr, D, P. Of Chándpúr, J.

Shujá', Nawáb Shujá' Quly Khán, a son of Nawáb Monyr aldawlah Nádír-jang, resides since some years in Mogholpúrah at Paṭna, J.

Shukr, Moḥammad Myrzá of Haydarábád a son of Hasan Myrzá Qaṣḍ and a pupil of Faydh, R.

Shukr, Rádhá Kishen a Káyeth, is of Moráulábád, P.

Shywan, Myr Aḥsan of Paṭna was a soldier by profession, he is dead, J.

Sihr, Moḥammad Khalyl Khán of the Deccan, K.

Sikandar, Khalyfah Moḥammad 'alyy (C and G call him Shaykh Sikandar, but H, who knew him, says that this is a mistake) of the Panjáb, familiarly called Khalyfah Sikandar, composes chiefly Mar-thiyahs and writes in the Marwáry and Panjáby dialects, he is the author of the story in verse of the boatman and the fish and king Dilkhwár. He considers himself as a pupil of Nájiy, C, J.

He is upwards of fifty years of age, E. On the invitation of the Nátzim of Haydarábád, he repaired to his capital. He died there and his remains were carried to Karbalá, K.

Sipáhy of Lucnow, it is said that he has been killed, K, D.

Sipáhy, Myr Imám-bakhsh died some time ago, K.

Sipáhy, Sháh Quly Khán, D, H.

Siráj, Myr Siráj aldyn of Awrangábád was a pupil of Sayyid Hamzah of the Deccan, A, B, C. He left among other poems a Mathnavy called بستان خیال, D. See page 148 *suprà*.

Siráj, Siráj aldyn 'alyy different from Siráj Awrangábády, P.

Siyádat, Myr Mojáhid aldyn of Lucnow a pupil of Mamnún, D, K, H.

Sohráb, Myrzá Sohráb Bég, a Moghol, resides at Dilly, D, P.

Sokhon, Hakym Myrzá Mohammad Hosayn, a Kashmyry of Dilly, is a good physician and writes Persian and Rékhtah poetry, H, K. In H it is said that there was also a poet of this takhalluq at the time of Nájiy and Madhmún, and he mentions a third Sokhon who was a poet of the Deccan.

Sokhonwar, Lálah Dalwály Singh is a Munshiy of the king of Dilly, he is a young man, K, P.

Solaymán a pupil of Myr 'abd al-Hayy, A. A contemporary of Tábán, C, V.

Solaymán, Myr Murád 'alyy of Dilly resides since a long time at Patna, now he is gone to Behár, J.

Solaymán, Solaymán Khán of Dilly a pupil of Ashraf 'alyy Khán Fighán, J. Resided for some time at Patna, but it is not known where he now lives, V.

Solaymán, Prince Solaymán-shikóh, a great patron of poets and learned men, among his protégés are Muçlafy, Jorät, Inshá Allah Khán, &c. E. Resides mostly at Lucnow but now he lives at Agra, P. He died on the 24th of February, 1838.

Sor'at, R, who mentions him, does not know his name.

Sorúr (or Sarwar?), Myr Faydh 'alyy of Ijrárah, resides at Dilly, and is a pupil of 'izzat Allah 'ishq, D.

Sorúr (or Sarwar?), Himáyat Allah Khán of Dilly, a Dárogah in the Dilly Palace, is a pupil of Naqyr, D.

Sóz, Sayyid Mohammad Myr (Sayyid Mohammad, C) of Qaráwal-púrah near Dilly, a son of Dhiyá aldyn Bokháry, was skilled in archery

and other manly exercises, in 1191 he went to Lucnow, but it seems that he lived there in great poverty, he therefore went in 1212 to Murshidábád and being not successful in finding a livelihood, he returned to Lucnow and died the same year, G, V. Had formerly the takhalluḡ of Myr, now that of Sóz, he now resides at Faydhabad, J. He was a friend of E, and was upwards of seventy years of age when he wrote.

Sózán, Nawáb Mirzá Aḡmad 'ally Khán Shawkat-jang of Lucnow, a son of Iftkhár aldawlah Mirzá 'ally Khán, lives at the court of Aḡaf aldawlah, C, V, E.

Sózán, Shaykh Shams aldyn of Dilly resided at Farrokhábád, was a soldier by profession, and a pupil of Sóz, K.

Subhán, Myr 'abd al-Subhán was a pupil of Aḡbrú, D.

Sultán, Mirzá (Prince) Moḡammad 'Ezid-bakhsh Bahádur of Dilly, familiarly called Mirzá Nyly is alive, D.

Sultán, Nawáb Naḡr Allah Khán Bahádur of Afghán origin is Jágyrdár of Rámpúr, D. He is dead, P.

Sultán, Sultán Quly Bég is a soldier by profession, D.

Ta'ashbuḡ, Myr Sayyid Moḡammad of Dilly, a descendant of 'abd al-Qádir Jylány and a relation of Myr 'izzat Allah 'ishḡ, he has lately taken to poetry, D, H. He is at present, 1852, Professor of Arabic in the Dilly College and may be about sixty-five years of age.

Táb, Mahtáb Ráy, P (see Tá'yib).

Tábán, Myr 'abd al-Hayy of Dilly, a handsome but profligate man, who died young of dropsy contracted by drinking, A, B. He was a friend of Sawdá and a pupil of Moḡammad 'ally Hashmat. His Dywán contains about one thousand verses, J, E.

Tabyb, Sayyid Sháh of Láhór writes Urdú with great correctness, D. [Firáḡ, D.

Tabyb, Walyy Moḡammad is a Surgeon of Dilly, and a pupil of Taḡawwur, Sayyid Ihsán Allah a son of Hosayn Khán, a native of Pankór not far from Lucnow, may be about 25 years of age, he is a pupil of Jorát, E. According to D, the name of Taḡawwur was Sayyid Hasan Khán and according to H, Sayyid Hosayn Khán, and according to K, Sayyid Haydar 'ally, and according to P, Sayyid Haydar Hasan Khán, and according to T, Sayyid Ihsán Hosayn.

Taḡawwur, Sayyid Rajab 'ally of Dilly, a pupil of Naḡyr has lately taken to poetry, D.

Taḡwyr is the takhalluḡ of a lady, says R, with whose circumstances I am not acquainted.

Taḡwyr, Sháh Jawád 'ally of Murshidábád, is a poor man, who has lately taken to writing poetry, D.

Taḡayyur of Dilly, a clever poet, D. Died some time ago, H. In K, P and R is the following account, his name is Gholám Moḡtafá, a son of Mawlawy Rafy 'aldyn, who was a very learned man, K, P and R speak of him as if he was alive. It is clear that he is identical with the Taḡsyn of D, and not with his Taḡayyur, who must have been dead when P wrote.

Taḡsyn, Myán Gholám Moḡtafá a son of Malawy Rafy 'aldyn has recently taken to writing poetry, and Firáq corrects his verses, D. See preceding notice.

Taḡsyn, Munshiy Hosayn 'atá Khán resides at Etáwah, H.

Taḡsyn, Myr Moḡammad Hosayn Khán of Lucnow, has the title of Moraḡḡa' Raḡam, he is a good calligraph and Inshá-writer, H. His name is Myr Moḡammad Hosayn 'atá Khán, he is a son of Moḡammad Báqir Khán *Shawq*, he lived at the court of Abú Maṇṣúr 'ally Khán Ḡafdar-jang. He is the author of the *ضوابط انگریزی* and of *تواریخ قاسمی* in Persian and of the *نوطرز مرصع* which is an Urdú version of the story of the four Darwyses, T. He seems to be identical with the preceding, though H distinguishes between the two.

Tajalli, Sháh Tajalli (Sháh Tajalli 'ally, D, K.) of Haydarábád a Darwysh, occupies himself usually with poetry, D.

Tajalli, familiarly called Myán Hájy, his name is Myr Moḡammad Hasan, (Hosayn H, Mohsin K), he is a son of Myr Moḡammad Hosayn (Hasan H) *Kalym* (D says *Tálib Hosayn Kalym*) and a nephew of Myr Moḡammad Taḡyy *Myr*, he is the author of a thick *Dywán* and of a *لیلی مجنون*, he is a soldier by profession and about forty years of age, E, whose friend he was. He lives now in the 'arab-saráy near Dilly, and had for some time the takhalluḡ of Hájy, D. I have heard he is dead, H. According to T the name of Tajalli was Myr Gholám 'ally, and the theme of the *Mathnawí* is the affection for him of a Bráhmaṇ's wife whom he married. R makes a distinction between Moḡammad Hosayn, familiarly called Hájy, and Myr Gholám 'ally the author of the *Laylá Majnún*.

Tajammul, of Lucnow, D, H.

Tajammul, Myr A'tzam (Moḡammad 'atzym H, P) of Lucnow, a pupil of Jorát, writes chiefly *Marthiyahs*, D.

Tajarrud, Myr 'abd Allah of the Deccan, a pupil of Sayyid 'abd-al-Walyy 'uzlat, A, B, D.

Talab, Shaykh Tālib 'ally of Sāmānah came in the suit of Dzú-l-Fiqār aldawlah Najaf Khán to Meerut where he had his Rókhtah verses corrected by T, subsequently he entered into the English military service and rose to the post of Jamá'ahdár, T.

Tāli', Lāla Hindú Lāl of Haydarābād, a pupil of Faydh, R.

Tāli', Myr Shams aldyn of Dilly, died young, B. He was a native of the neighbourhood of Lucnow, C.

Tālib, Myrzá Abú Tālib, of a village near Awrangābād served in the army of Bahādur Sháh (who succeeded to the throne in 1118) and spent part of his life at Dilly, A.

Tālib, 'ashúr Bég Khán a son of the late Dawlat Bég Khán, his ancestors were of Túrān, but he was born in Hindústán, he is a pupil of Myr Taqyy and Firāq, K.

Tālib, Hāfītz Tālib is a poet of Rámpúr and a pupil of Mawlawy Qudrat Allah Shawq, P.

Tālib, Shayk Tālib 'ally of Patna, a brother of Gholám 'ally Rásikh, J. He was a pupil of Fidwy, he died young in 1206, and left a Dywán, V composed the following chronogram on his death,
طالب علي در قرب احمد يافت جا.

Tālib, Tālib 'ally is a son and pupil of Myr Ghālib 'ally Khán Sayyid, H, K, D.

Tālib, Myr Tālib 'ally of Iláhābād, a nephew of Moqyb, J.

Tālib, Tālib Hosayn Khán a Kashmyry of Dilly, a son of Myán 'askary Nálán is a dáróghah or steward to Prince Solaymán-shikóh, E, K. He is a pupil of Inshá Allah Khán, H.

Tālib, Myán Tālib 'ally is a Buzurg-zádah (i. e. the descendant of a celebrated man or saint) and resides at Lucnow, D.

Tamanná, 'abbás Quly Khán ('ally Khán, K) of Dilly was a Moghol by origin, D knew him, but he was dead when he wrote.

Tamanná, Myr Asad 'ally Khán of the Deccan a contemporary of Nawáb Nitzám 'ally Khán, D.

Tamanná, Myrzá Moghol Khán is a great man of Dilly, R. When I was at Dilly, in 1845, he used to hold Moshá'araha.

Tamanná, Khwájah Mohammad 'ally of Patna, a son of Khwájah 'abd Allah Táyyd, is a friend of C. According to J, his name is Mirzá 'ally Ridhá, he mentions besides him a Tamauná of Dilly regarding

whom, he says, neither Gurdézy nor Taqyy give any information, but he learned from Myr Awlād 'ally that this verse is by him

نرگستان کے نداشتے کا مجھے شوق نہیں اچ دیکھی ہیں نعلانے تمہاری آنکھیں

Tamannā, Moḥammad Isāq Khān born at Dilly was of Kashmyry origin, he went to Banāres and entered the service of Myrzā Jahān-dār Shāh and died there, H.

Tamkyn, Bakhtā Mal Paṇḍit was born at Dilly but his ancestors were of Kashmyr, he resides at Bareilly, H. His father was Lachmy Rām Fidd, K.

Tamkyn, Ḡalāl aldyn resided at Dilly and is a fertile Rēkhtah poet, A, B, J. He flourished under Moḥammad-shāh, C calls him Myr Ḡalāl aldyn. T informs us that he was a great drunkard.

Tamkyn, Moḥammad Yūsuf, R.

Tamkyn, Myr Thanā 'ally is skilled in the superstition called Raml. In 1238 he came with Shawkat-jang from Farrokhābād to Dilly and D made his acquaintance.

✓ Tānā-shāh, Abū-l-Ḥasan (Sayyid Abū-l-Ḥasan) king of Golconda, after the fall of his capital, he was confined by 'ālamgyr to the town, and treated with great severity. As he had been given to pleasure, he missed much the luxuries which he used to enjoy, and solicited from the Emperor to be allowed the use of the Huqqah. This indulgence was granted, and he now smoked day and night using ottar of roses and other perfumes instead of water to allow the smoke to pass through, to increase the intoxicating effects of the huqqah. At first he used daily hundreds of bottles of rose-water, but the Emperor when he heard of it, restricted him to sixteen flasks and to eight Béd-mushks and after some time he still farther reduced his allowance until Tānā-shāh gave up smoking altogether, being disgusted with the stinginess of his jailer, G.

Tanhā, Shaykh 'iwadh 'ally Khān, a son of Moḥammad Waḥyd Khān b. Moḥammad Sa'yid Khān b. Qāyim 'ally Khān b. Qāsim 'ally Khān and a pupil of Muḥafy, was a soldier by profession and is now at Dilly, D. Qāsim 'ally Khān was a native of Madynah and came with Humáyūn to India and under Akbar he was honoured with a Maṇṇab. His descendants occupied posts of responsibility under the emperors. Tanhā served first in Maḥbūb 'ally Khān's cavalry in the army of Nawāb Dzu-l-Fiqār aldawlah, after the Nawāb's death he entered the service of Jahāndār Shāh and subsequently of

Iltimás Khán and then of Mahdiy 'ally Khán, and it seems he was in the service of the latter nobleman when T wrote, who made his acquaintance at Meerut.

Tanhá, Moḥammad 'ysà born at Lucnow, his ancestors were of Dilly, he may be about twenty-seven years of age and is a soldier, E.

Tanhá, Sayyid Kifáyat 'ally, a son of the late Sayyid Iláhy-bakhsh, was in 1261 at Dilly and attended the Moshá'araks held in the house of Moghol Khán Tamanná, R.

Tanhá, Sa'd Allah Khán of Dilly, a pupil of Firáq, died young, D. He was of Afghán origin and my pupil, K.

Tapish, Myr Madad 'ally of Dilly, his ancestors were of Persia, is a pupil of Asyr and has written also elegant verses in Persian, R.

Tapish, Moḥammad Ismá'yl, familiarly called Myrzá Ján, of Dilly, his father Yúsuf Bég Khán was of Bokhárá, he is a pupil of Moḥammad Yár Bég Sáyl and of Khwájah Myr Dard. C met him at Benáres in 1198, and he was then a young man and in the service of prince Jahándár Sháh, C. He subsequently came to Murshidábád and thence to Calcutta, where he was for some years imprisoned, he died after he had again obtained his liberty, V. During his imprisonment he composed a Yosúf ó Zalykhá in Rékhtah. He is now in Bengal, K. He is alive, D. Bény Naráyan says also, that he was alive when he wrote, but had left Calcutta and gone up-the-country.

Taqyy, Sayyid Moḥammad Taqyy of Dilly, familiarly called Myr Ghásy, was a pupil of Fakhr aldyn and supported himself by copying books and teaching, C, D. He was a disciple of Myr Moḥammad 'atzym, K.

Zarab, Jhanú Lál a Káyeth of Lucnow is a pupil of Nāwizish, he composes chiefly Marthiyahs and uses in them the takhalluq of Dilgyr, he is a convert to the Islám, P. Subsequently he had his verses corrected by Imám-baksh Násikh, he is now at the court of Oudh, T.

Taraqiy, Myrzá Moḥammad Taqyy Khán of Faydhábád is a wealthy man, and a great admirer of poetry, D.

Tárik, Záhid Bég of Dilly a pupil of Myr 'izzat Allah 'ishq, T, D.

Tarsán, Myr Bahádur 'ally of Lucnow is a pupil of Jorát, D.

Zarz, Girdháry Lál a Káyeth of Amróhah a pupil of Qáyim, C.

Zarzy, Myr Imám 'ally is eighteen years of age and my pupil, V.

Tasalliy, Myr Shujá't 'ally of Dilly a pupil of Naqyr is alive, D.

Tasalliy, Lálah Tyká Rám, a son of the paymaster Gópál Ráy, is about twenty-five years of age; his ancestors came from the neighbourhood of Etáwah but he was born at Lucnow, he had a large collection of works of poetry, E. According to D the takhalluq of this poet was Taskyn. T says he is a pupil of Matyn.

Taskyn, Gangá Dás a Kashmyry Pandit, D. All Hindús whose ancestors came from Kashmyr are called Pandits if they are Bráhmans, and almost all Kashmyries are of that caste.

Taskyn, Myr Hosayn, descended from Myr Haydar Khán Qátil the Wazyr of Farrokh-siyar, is a pupil of Múmin Khán and a friend of P.

Taskyn, Myr Sa'ádat 'alyy, a pupil of Minnat (D says of Nitzám aldyn Majnún), is a promising young man, E. He is of Bareilly, T.

Taslym, Mo'ammad Kabyr Khán an Afghán of Rámpúr a pupil of Khalyfah Gholám Mo'ammad 'abbásy (ayyáshy?) Dihlawy (Bareilly, H), T, D.

Táthy, Myr Qádiq 'alyy of Haydarábád, D.

Táyyib, Háfíz 'abd Allah of Dilly is a pupil of 'abd al-Ra'mán Ihsán, D.

Táyyib, Mahtáb Ráy is originally of Kashmyr, H.

Thábit, a poet of Haydarábád of whom D quotes a Rubá'y on Nawáb Aristú-jáh *ارسطو جاء*.

Thábit, Içálat Khán (Ijábat Khán, P. Ijábat 'alyy Khán, R) of Afghán origin, a pupil of Fidwy, lived long at Paṭna and died in 1210, V.

Thábit, Myrzá (Prince) Mo'izz aldyn Bahádur, a brother of the celebrated Myrzá Ahsan-bakhsh, is alive, and Ihsán usually corrects his verses, D.

Thábit, Shujá'at Allah Khán of Pánypat a pupil of Ja'far 'alyy Hasrat, C. He resided at Lucnow, K.

Thaná, Myr Shams aldyn born at Paṭna was a pupil of Sháh Moshtáq Talab, E.

Thaná, Thaná Allah Khán of Farrokhábád is Sirishtahdár in the Magistrate's court at Coel, where R met him five years before he wrote.

Thanésery, Sháh Imám-bakhsh, a Darwysh of Thanésar, is a mystic, H.

Tháqib, Myr Ghálib aldyn was a contemporary of Walyy, his poems are in the style of the ancient poets, D.

Tháqib, Sayyid Shams aldyn was a Darwysh of Dilly and a pupil of Abru, D.

Tháqib, Shiháb aldyn a pupil of Abru, A saw him in 1164. He resided at Dilly, C. He was of Lóhára, T.

Tharwat, Sayyid Darwysh 'alyy was a queer man, P.

Tharwat, Mufty Gholám Makhdúm of Phulwáry, a son of Mawlawy Jamál aldyn and a pupil of Mawlawy Áyat Allah *Jauchary*, was first a poor man, but obtained forty thousand Rupees by inheritance, he was a learned Mawlawy and resided at Patna, he is dead, V.

Tharwat, Myrzá Moḥammad Ḡádiq of Lucnow was usually called Ághá Tharwat, he was tutor in the house of Rájah Tikét Ráy, D.

Thurayyá Sháh is the name of a poetess, T.

Tifl, Myrzá (Prince) 'abd al-Moqtadir a grandson of Sháh 'álam, K. He is the author of three Dywáns, H.

Tómas, John Thomas a native of Dilly, and a son of Mr. George, who was familiarly called Jiház Ḡálib, is a soldier-like man, D, H, K.

Toráb, Mawlawy Toráb 'alyy, a very pious man, is now about fifty years of age, he resided formerly at Dilly, I do not know where he now is, R.

Torrah, Torrah-báz Khán of Benáres, P.

Túr, a poet of Lucnow is a pupil of Moḥammad Ridhá Barq and of Násikh, P.

Tzafar, Myrzá Abú Tzafar, king of Dilly, is the author of a Dywán, which in reality has been composed by Dzawq.

Tzáhir, Myr Lutf 'alyy, a son of Myr Moḥammad Báqir Tzohúr a pupil of *Hasrat*, pays now less attention to poetry than to music, J.

Tzáhir, Khwájah Moḥammad Khán, a pupil of Myrzá Matzhar, died probably after the invasion of Nádir Sháh, B. He was a son-in-law of 'alyy Nawáz Khán and came for his sake to Patna. He died young, J.

Tzáhir, Myr Moḥammady of Dilly resides since some years at Agra, where he practises medicine, D, K.

Tzahyr, Naḡyr aldyn, a pupil of Mobtalá, is a good Persian scholar, he lately intended to go to Najaf but remained in the Deccan, I have no news of him, says his instructor, T.

Tzaryf, Khodá Wirdy Khán (Khodá Burdy Khén, D, K) is a brother of Sa'ádat Yár Khán Rangyn, and had formerly the takhalluq of Bé-táb, he is a soldier-like young man and his brother revises his verses, K. See Bé-táb p. 215.

Tzohúr, Bady' aldyn Haydar the second son of T.

Tzohúr, Myr Moḥammad Báqir, a pupil of Myrzá Matzhar, had formerly the takhalluṣ of Hazyn, he adopted the takhalluṣ of Tzohúr when he went from Paṭna to Jahángyrnagar, he wrote a Sáqi-y-námah and a Dywán, he died under Aḥmad Sháh, J.

Tzohúr, Lálah Shéó Singh resides at Agra and imitates Yaḡyn, B. Flourished under Aḥmad Sháh, C.

Tzohúr, Tzohúr Allah was a contemporary of Moḥammad Sháh, D.

Tzohúr, Tzohúr Allah Khán a son of Dalyl Allah Khán of Bedá-lun (?) obtained the title of Khán from Myrzá Jawán-bakht. He was an exceedingly pleasant companion, and made at Lucnow the acquaintance of most poets, as Jorāt, Inshá-Allah Khán. He made the pilgrimage to Najaf and lived some years at the court of Persia; the Sháh conferred the title of Sa'dy of India upon him. He lives now in his home, T. He may be identical with the preceding, but the verses quoted are not the same.

Tzohúr, Háfiz Tzohúr Allah Bég is a young man of Dilly, his ancestors were of Túrán, D, H.

Ulfat a poet of Motzaffarnagar, H.

Ulfat, Moḥammad Ulfat a native of the neighbourhood of Haydarábád, H. He is probably identical with Moḥammad 'othmán Ulfat mentioned in the *Qubḥe Waṭn*, p. 32.

Ulfat, Ráy Mangal Sén of the Káyeth caste was a native of Paṭna and held for some time an office at Dilly. He was a pupil of Jorāt, H.

'umdaḥ, Sytá Rám a Kashmyry is a pupil of Yaḡyn, B. He was a contemporary of Arzú, C.

'umdat almulk a son of Nawáb Moḥammad 'alyy Khán, D.

Umméd, a poet of Haydarábád of whom nothing farther is known, H, D.

Umméd, Myrzá Moḥammad Ridhá had the title of Qazalbásh Khán. He was a native of Persia and a pupil of Zāhir Waḡyd, he came under Bahádur Sháh to India and obtained rank and title, and died in 1159. He left a celebrated Persian Dywán and a few Rékhtah verses, A, M, C, H.

Umméd, Umméd 'alyy, a son of Nawáb Khánjahán, resides now at Hooghly says Bóny Naráyan.

Ummy, Rawshan Bég of Dilly, a pupil of Naḡyr, is a young man of considerable poetical talents, H. He died young, P.

'umr, Mo'atabar Khán of the Deccan was a man of rank and a pupil of Walyy, B, C.

Ustád, Shaykh Mo'ammad-bakhsh of Bareilly, R.

'uzlat, Sayyid 'abd al-Walyy, a son of Sa'd Allah who was a very learned and pious man and in whom Awrang-zéb had very great confidence, was born at Súrat, but his family was according to B of Bareilly, he was a good Arabic and Persian scholar and was alive in 1165, B. According to C and G the family of 'uzlat was from a place near Lucnow, after his father's death 'uzlat went to Dilly, where he made the acquaintance of many men of letters, and it was there that he received the first impulse to devote himself to Rákhtah poetry. From Dilly he went to Murshidábád and was supported by 'alyy Wirdy Khán. Having committed himself, owing to the levity of his disposition, he left Murshidábád after the death of his patron and went to the Deccan where he died, he left a Dywán, C, G.

Wáçif, Hasan-bakhsh a relation and pupil of H.

Wáçil, Mo'ammad Wáçil (Myán Wáçil Khán, D) was head porter in the palace, he was descended from Ráymán, D. He is dead, K. Mo'ammad Wáçil of Badáwn is a fair poet, D.

Wáçil, (Gholám, J) Mohyy aldyn Mo'ammad of Belgrám, it is said that he has written a Rákhtah Dywán which has about one thousand verses, J, V.

Waçl, Myrzá Isháq, a son of Hájj Ibráhyim and a grandson of Aqá Qadyr Ispahány, resides since some time at Lucnow and is a pupil of Sháh Malál, he composes chiefly Marthiyahs, C, V.

Wadád, Myrzá Dáwúd a witty poet, D.

Wafá, Myrzá (Mawlawy, C, D) 'abd al'alyy a Kashmyry of Dilly where he resides and supports himself by teaching, he is a pupil of Naqyr, D, K.

Wafá, Lála Nawal Ráy is a young man, A. He is a younger brother of Goláb Ráy Dywán of Najyb aldawlah Najyb Khán, C, J, V. He was Náýib or deputy governor of Oudh at the time of Çafdar-jang who died in 1167.

Wakdat, Jam'yyat Ráy a Káyeth of Meerut where he is a writer in a public office, H, P.

Wahm, Myr Mo'ammad 'alyy of Dilly, a son or grandson of Myr Mo'ammad Naqyy (Taqqy, V, D) *Khayál* the author of the *مثنوی خیال* resides now at Lucnow, and has an appointment under Aqaf aldawlah, C, E, V, K.

Walshat, Myr *Abú-l-Hasan* of Mynú near Dilly was a grandson of *Tyr-andáz Khán* and a pupil of *Sawdá*, he was dead in 1168, A. C. V says "It appears from the *Tadzkirah* of Myr *Gholám Hasan* and from the *Gulzáre Ibráhyim* that *Abú-l-Hasan Walshat* is identical with *Mohammad Hasan Hasan* though Myr *Mohammad Taqyy* makes a distinct person of *Walshat* in his *Tadzkirah*. It is possible that he had both the *takhalluq* of *Walshat* and *Hasan* and the name of *Abú-l-Hasan* and *Mohammad Hasan*."

Walshat, Myr *Bahádur 'ally* was at the court of the late *Nawáb Shujá' aldawlah*, it is said that he composed the *بارو ماسه* in the style of the *تعيه كناني*, C.

Walshat, *Gholám 'ally Khán* of *Murádábád*, a son of Myr *Farhat Allah Khán* and a pupil of *Mūmin*, holds at present an appointment under the English government at *Bulandshahr*, P.

Walshy, Myr *Bakhshy* of Dilly resides since some years at *Patna*, J.

Walyd, *Mawlawy 'abd al-Rawúf* of *Calcutta* is a good Persian scholar, R.

Walyd, *Hakym Mohammad Walyd aldyn Khán* of *Badáwn* is a well educated man and physician to the *Rájah* of *Bhartpúr*, R.

Wájid a mystical poet, D.

Wajyh, *Nawáb Wajyh aldyn Khán Mobáarak-jang*, (*Mobádir-jang*, K, perhaps *Mobáriz-jang*), a pupil of *Fákhír Makyn*, uses in Persian the *takhalluq* of *Baryn* (see p. 162), he is the author of a *Rékhtah Mathnawý* of twelve thousand verses, V. Most of his *Ghazals* are in Persian, K, D.

Wálih a *Hindú* of *Faydhábád*, P.

Wálih, *Marhamat Khán* a *Kashmyry* of Dilly was in the English service at *Lucnow* and Dilly, and used in his Persian compositions the *takhalluq* of *Tháqib*, he died some years ago, H, K, D, P.

Wálih, Myr *Mobáarak 'ally* of Dilly a son of *Sháh Qudrat Allah Qudrat*, is a man of no learning, he resides at *Murshidábád*, C, J, V.

Wálih, *Mohammad Akbar* of Dilly was a contemporary of *Mohammad Sháh*, D, K.

Wálih, *Mohammad Khán* was in the service of prince *Jahándár Sháh*, V. He is probably identical with the *Wálih* of whom D says that he came in 1239 to Dilly.

Wáliy, *Munshiy Mohammad Wáliy* of *Pandúa* resides now at *Hooghly* says *Bény Naráyan*.

Walyy, Myrzá Moḥammad Walyy (Myrzá Walyy Moḥammad, P) of Dilly a nephew of Sháh Asrár Allah is now, 1194, at Murshidábád, he is a fertile poet and has written a Dywán, C, J. He was a friend of Salym and died young, V.

Walyy, Sháh Walyy Allah (Moḥammad Walyy, J, D) of Gujráť was a descendant of the Saint Sháh Wajyh aldyn Gujráťy, about the year 1112 he visited Dilly in company with Abú-I-Ma'áníy, and it was there that he began at the suggestion of Shaykh (Sháh, D) Sa'd Allah *Gulshan* to write Rékhtah poetry, A. ✓

Wáqif, Myrzá Hasan-bakhsh Khán of Dilly, a son of Tarbyyat Khán, is a teacher in the palace, D.

Wáqif, Sháh Wáqif of Dilly is a Darwysh and has some school learning, he was put into jail by the Nawáb Shujá' aldawlah on the suspicion of having cursed the army, but now, 1194, he is free and resides at Lucnow, C. He died several years ago, K.

Wáarith, Hájj Sháh Moḥammad Wáarith of Iláhábád a pupil of Moçyb whom he accompanied to Makkah, after his death he returned to India, J. He is probably identical with the following.

Wáarith, Moḥammad Wáarith of Iláhábád where C saw him, he was a man of some education. He wrote Persian and Rékhtah poetry, V.

Wáarith, Sháh Wáarith aldyn of Dilly is a Qúfy Shaykh, and holds on the 14th of every month meetings in his house at which they sing, &c., he is an exquisite calligraph and a teacher of this art, D, K.

Wazyr, Khwájah Wazyr of Lucnow is a pupil of Násikh, P. He is the author of the دستور العمل, R.

Wazyr, Wazyr 'alyy Khán an adoptive son of Aḥaf aldawlah, his attempt to possess himself of the throne of Oudh (in 1212) is well known, P. He died at Calcutta. In Bény Naráyan he has the takhalluḡ of Wazryy.

Wiḡál, Naçr Allah Khán of Dilly, a son of Thaná Allah Khán Firáq, is a good physician, D, P. In 1266 he was in the service of the Nawáb of Jhajar on a salary of 150 Rupees a month, R.

Wilá, Matzhar 'alyy Khán, familiarly called Myrzá Luṭf 'alyy (Myrzá Luṭf Allah, K), a son of Solaymán 'alyy Khán *Wadád* who was familiarly called Moḥammad Zamán and was a good Persian poet, is a young man and a pupil of Tapish and of E. It is said that he went to Calcutta and is in the English service, K. He was

a pupil of *Mamnún*, P. *Bény Naráyan* states that his name is *Myrzá Lutf 'ally* and that he is familiarly called *Matzhar 'ally Khán*.

Wiláyat, Myr *Wiláyat Allah Khán* of Dilly elder brother of *Mohtasham Khán Hashmat*, was a brave and generous man and a contemporary of *Çafdar-jang*, J, V. He died under *Shujá' aldawlah* at an advanced age, C.

Wiláyat, *Wiláyat Sháh* a *Darwysz* of Dilly who went some years ago to the east, D. He resides at *Coel*, K.

Wos'at, *Mostaqym Khán* of *Rámpúr* is a new poet and a pupil of *Shawq*, V.

Yád, Myr *Gholám Hosayn* of *Súnypat* a relation of *Mawlawy 'abd al'azyx* and a disciple of *Fakhr aldyn*, and in poetry a pupil of *Firúq*. He died young, K, D.

Yád, Myr *Mohammad Hosayn* a son of *'abid 'ally Khán* and a brother of *Mokhliq 'ally Khán* and a pupil of *Hasrat* resides at *Murahidábád*, J.

Yakyà, *Munshiy Yakyà Khán* had first an appointment of trust at the court of Dilly, after the fall of that city he went to *Bhartpúr*, where he obtained a comfortable appointment, he is dead, D, K. He was a clever *Inshá*-writer, H.

Yakyáy, *Mohammad Mo'yy aldyn*, a son of *Sháh Mohammad Músà* and a brother of *Bé-táb*, is a young man, writes Persian and *Rékhtah* poetry, he has adopted the above *takhalluq* in honour of *Sháh Khúb Allah* of *Iláhábád* whose name was *Mohammad Yakyà*, at present he is *Qádhíy* of *Sayyidpúr* near *Gháziypúr*, J.

Yakdil, Myr *'izzat Allah* of Dilly flourished under *Mohammad Sháh* and composed chiefly *Manqabats*, J.

Yakdil, *Diláwar Khán*, a brother of *Moçtafà Khán Yakrang*, had for some time the *takhalluq* of *Hamrang* and also of *Bérang*, K.

Yakrang, *Lálah Bishen Dás* is a *Káyeth* of *Saháranpúr*, D.

Yakrang, *Moçtafà (Quly) Khán (Gholám Moçtafà Khán, K)* of Dilly held a *Mançab* under *Mohammad Sháh* and was a contemporary of *Abrú*, his *Dyván* contains about 500 verses, A, B, C, G. He was a pupil of *Matzhar*, K.

Yakrú, *'abd al-Wahháb* is a pupil of *Abrú*, B, C.

Yaksú, *Lálah Fatá Chand*, a *Káyeth* of *Mogholpúrah* close to Dilly, was a good poet, D.

Yaktá, *Khawájah Mo'yn aldyn Khán* is a nobleman of Dilly, R.

Yá'qúb, Myr *Yá'qúb* 'ally of Dilly was a friend of *Fakhr aldyn*, many years ago he went to the east, and it is not known what has become of him, K.

Yaqyn, In'ám *Allah Khán* of Dilly, a son of *Atzhar aldyn Khán Bahádur Mobárah-jang*, a grandson of the *Majaddid* or Reformer of the second year thousand, and a pupil of *Matzhar*, B, J. *Matzhar* was so fond of him that he wrote most of his poetry in his name, he was killed at the age of about twenty-five during the reign of *Aámad Sháh* by his own father, because he brought disgrace on his family, C, E, G. His *Dywán* is very celebrated, J.

Yár, Myr *Aámad* of Dilly, a son of *Sháh Iláh-yár* and a pupil of Myr, flourished under *Aámad Sháh* and composed sometimes *Rékhtah* poetry, C, V.

Yár, Myr *Haydar* 'ally of Dilly, a son of the late *Nawáb Ma'ám Khán*, and a brother of *Nawáb Asad Allah Khán Sayyid almulk*, resides now at *Murshidábád*, J. He is probably identical with the preceding *Yár*.

Yás, *Myán Bánú* of *Haydarábád* a pupil of *Faydh*, R.

Yás, *Hasan* 'ally *Khán*, it is said that he lives now at *Lucnow* and is a pupil of *Hasrat*, C, V.

Yás, *Hakym Ikrám Allah* resides of late at Dilly, R.

Yás, *Khayr aldyn* of Dilly, a pupil of *Mūmin*, has given up poetry and devotes himself to medicine, P.

Ymá, Myr *Hosayn* 'ally *Khán* of *Haydarábád* a contemporary of *Ymán*, D.

Ymán, *Shyr Mohammad Khán* of *Haydarábád*, it is said that he is a very great man, K, D. Besides this another *Ymán* is mentioned by D, but he says that he does not know his name.

Yúnos, familiarly called *Hakym Yúnos* flourished probably under *Akbar*, C, J. He composed chiefly Persian poetry, D.

Yúsof, *Nawáb Amjad* 'ally *Khán* is a native of *Dewy* near *Fatá-púr Hanswa*, R. [verses, H.

Sháh Yúsof was a *Darwesh* who composed sometimes *Rékhtah*

Yúsof, Myr *Yúsof* 'ally of Dilly is of a good family and a disciple of *Fath* 'ally *Khán Hosayny*, he composes sometimes poetry, D. He is a young man and a pupil of *Sayyid Fath* 'ally *Chisty*, K. He is a pupil of 'izzat *Allah* 'ishq, H. He is evidently different from *Yúsof* 'ally *Khán* of *Paṭna*.

Yúsof, Yúsof 'ally Khán of Patna a nephew of Açálat Khán *Thábit* was formerly Thánahtar under the English Government, but he has given up his appointment; V, whose pupil he was.

Zamán a poet of the Deccan, H.

Zamán, Sayyid Moámmad Zamán of Amróhah a talented young man and an acquaintance of E. Died some time ago, K, H.

Zár, Bahádur Bég Khán was a soldier by profession, J.

Zár, Burhán aldyn Khán of Dilly, a calligraph in the service of the Emperor, has some knowledge of Arabic and Persian and writes Persian and Urdú poetry, K, H.

Zár, Myr Jywan a Kasmyry born at Dilly, he is upwards of thirty years of age, E.

Zár, Myr Matzhar 'ally of Dilly, a pupil of Mawlawy Sháh Hafytz Allah, is in the service of Nawáb Myrzá Aámad 'ally Khán at Faydhábád, C, E, V, D. He resides at Lucnow, K.

Zár, Moghol Bég a friend of Myr Moámmad Taqyy, A, C.

Zár, Myrzá Sangyn is a relation of Nawáb Monyr aldawlah, J. He is a pupil of Fidwy and resides now at Murshidábád, V.

Záry, Sópan of Patna a pupil of Myr Moámmady Ridhá, died in Bengal, V.

Zindah-dil, Harsabáy Miar, a Bráhmaṇ, is a physician at Sikan-darábád, D.

Zór, Dawúd Bég of Dilly, a young man, is a brother and a pupil of Myrzá Malhá Bég Shór, K, D.

Zynat is the takhalluṣ of a dancing woman of Dilly, P.

Zyrak, Jay Sukh Ráy, a Káyeth of Dilly, about twenty years of age, knows Arabic, H.

THE SECOND CHAPTER.

WORKS OF PERSIAN POETS.

(63) ترجمہٴ تکلّمہ عکبری (P.)

A translation of Yáfi'y's Legends of Qádirian saints (see Qúfism) into Persian verses by 'abdy made in India under Sháhjahán in 1051.

The author is not mentioned in Tadzkirahs, he himself informs us that at the age of fourteen he was laid up with fever and his life was despaired of. He fell into a sleep in which 'abd al-Qádir appeared to him and promised him recovery. From the moment he awoke, the fever left him and he rapidly gained strength and henceforth he devoted himself entirely to the service of that saint.

The book is divided into 105 chapters حکایت each containing the history of a saint. Beginning

کُنْ بِهٖ بِسْمِ اللّٰهِ اَیْ جَانِ اَبْدَا بِسْ بِتَمَدِّ حَقِّ زَبَانِ رَا بِرُکْشَا

Asiatic Soc. No. 324, a splendid copy about 200 pp. of 11 lines.

(64) دیوان ابجدی (P.)

The Dywán of Abjady. His name was Myr Mohamad Ismá'yí Khán. He was tutor of the late Nawáb 'umdat alomarâ of the Karnatic, who made him a present of 6,700 Rupees on the completion of the Anwar-námah

in A. H. 1174, and in 1189 he bestowed upon him the title of king of poets (*Çubhe Watan*, p. 27).

Contents: Ghazals about 130 pp. of twelve bayts alphabetically arranged; and sixteen Rubá'ys. Bg

ای نام تو مفتاح در نطق و بیانها حمد تو بود آب تر خوشک زبانها

As. Soc. No. 706, 8vo. revised by the author.

(65)

انور نامه

(P.)

The Anwar-book by Abjady, a Mathnawý containing an account of the exploits of Nawáb Anwar Khán, the father of the patron of the author. It has upwards of 7,500 verses. Beginning

خدایا توئی شاه فرمان روا توئی افریننده ما سوا

As. Soc. No. 1312, 4to. 174 pp. a good copy written in 1176.

(66)

دیوان ابو الفرج رونی

(P.)

The Dywán of Abú-l-Faraj, according to 'awfy his name was Abú-l-Faraj b. Mas'úd Rúny, he was a native of Láhór, and a panegyrist of Sultán Ibráhým (succeeded in 451, and died 481) the grandson of Sultán Mahmúd of Ghaznah. Anwary carefully studied and imitated his Dywán. This statement is borne out by the contents of the Dywán, most Qačydahs being in praise of Sultán Ibráhým. Dawlat-sháh mentions Abú-l-Faraj Sajry or Sajzy (on this name see Wálih and the *Atishkadah*, p. 114, it is usually but erroneously, spelled سنجرى), and relates of him that he was attached to the court of Amyr Abú 'alyy Syngúr, who was governor of the Sámánides

over Khorásán. When the family of Soboktogyn made war against this province, he was requested by the Symgúr family to write satyres against them. After the conquest of Khorásán Maǵmúd (succeeded in 387 and died in 421) intended to take revenge on him, but at the intercession of 'onçory (died in 441), the grateful pupil of Abú-l-Faraj, he not only spared his life, but treated him with great consideration. The dates show that these are two different persons yet they are constantly confounded. The verses quoted by Dawlat-sháh of Abú-l-Faraj are not found in this Dywán but those quoted by 'awfy are found in it. One copy begins:—

نظام عالم و خورشید ملک و ذات هجر
نصیرالدولت و پشت هدی دروی ظفر

In the other copy (No. 1360) this is the commencement of the third Qaçyda, the first begins in it:—

سپهر دولت و دین آفتاب هفت اقلیم ابوالمظفر شاه مظفر ابراهیم

As. Soc. of Bengal, two copies, which differ slightly from each other, one, No. 510, was copied in 1078, 8vo. 110 pp. of 17 lines; the other, No. 1157, 12mo. about 100 pp. of 15 lines.

(67)

رباعیات ابو سعید ابو الخیر

(P.)

Tetrashichs of Abú Sa'yde Abú-l-Khayr. His full name is Abú Sa'yd Fadhl Allah a son of Abú-l-Khayr, he was a great Çufy of Mahnah, his spiritual guide was Abú-l-Fadhl Loqmán of Sarakhs (on whom see Jámy, *Naf. aluns* No. 361). He devoted himself to ascetic exercises, led a very austere life and spent fourteen years in the wilderness, he died at the age of forty-four

in A. H. 440 (*Jámy, Nafuhát aluns*, No. 365; *Wálih*, No. 2).

Beginning

دنیا جم را و قیصر و خاقان را تسبیح ملک را و صفا رضوان را
دوزخ بد را بهشت مرئیگان را جانان مارا و جان ما جانان را

As. Soc. No. 1398, a splendid copy written fancifully in Shikashah, 50 pp. of 10 bayts in all 250 Rubá'ys, these of course are not all the Rubá'ys of this poet. In the *Móty Maálal* is a commentary (8vo. 10 pp. of 20 lines) by an anonymous author on the following Rubá'y which is not found in the above collection.

حورا بنظر نگارم صف زد رضوان ز تعجب کف خرد بر کف زد
آن خال سیه بر آن رخاں مطرف زد ابدال ز بیم جنگ در مصیف زد

Beginning of the commentary:

الحمد لله فیاض الحكم والمواهب ووصل الطالبین الى المطالب

(68)

دیوان آصفی

(P.)

The *Dywán* of *Āṣafy*. His father *Moqym aldyn Nī'mat Allah* was the *Āṣaf* (*Wazyr*) of *Sultān Abū Sa'yd Myrzá*. *Āṣafy* was in great favour with *Sultān Hosayn Myrzá* and possessed an astonishing memory and fine talents; but he was excessively vain, and wasted his time in adorning himself. He was a pupil of *Jámy* and a friend of 'alyy Shyr, and died at *Herát* at the age of seventy, in 928. *Iláhy* says, that he made the following Rubá'y on his own death, when he felt it was approaching.

سالی که رخ آصفی بهفتاد نهاد هفتاد تمام کرد و از پای افتاد
شد در هفتاد و مصرع تاریخست پیموده را بقا بکام هفتاد

I have not found this Rubá'y in any of the copies of the *Dywán* which I examined, but not all copies do contain his Rubá'ys. *Arzú* does not consider it genuine.

He composed a Mathnawý in the measure of the Makhzane asrár and Qačydahs in praise of the Imáms, but it is particularly his elegant Ghazals which brought him to celebrity (Iláhy; Taqyy Káshy No. 170; Dawlat-sháh *Append.* Khoshgú Vol. II. No. 39; *Habyb alsiyar*).

His Dywán consists almost exclusively of Ghazals and a few Rubá'ys. Beginning

ساز ایان خدا یا دل ویرانی را یا مده مهر بتان هیچ مسلمانى را

Móty Maálall, two copies, both very beautiful, 196 pp. 11 lines; Tópkhánah 90 pp. As. Soc. No. 1360 an inferior copy of A. H. 1085; two good copies are in my private collection.

(69)

مهر و مشتری

(P.)

The Sun and Jupiter, a romantic poem by Shams aldyn Moḥammad 'aḥḥár. The takhalluḥ of the poet عصار means an oil-presser, he chose it because he followed in his early years this profession. He was a native of Tabryz, and died in A. H. 784. He left besides this poem some Qačydahs or panegyrics.

This poem was completed at Tabryz at 11 o'clock A. M. the 10th of Shawwál, but on the year the copies differ. Hammer *Schoene Redek. Pers.* p. 254 and one Lucnow copy have A. H. 778. Another Lucnow copy has 748, and the copy of the Asiatic Society has 788. The author who seems to have been an astrologer as well as a poet, gives us the constellation of the moment of the birth of this production of his genius, and it appears from it, that the sun was in the Pisces, that is to say, it was February. Now the 10th of Shawwál A. H. 778 coincides with the 20th of Feb. A. D. 1377. This therefore seems to be the correct date. (Sir G. Ouseley *Notices of Pers. Poets*

p. 201, Baron Hammer *loco cit.* and Peiper, *Comm. de Mihri et Musht. amoribus* Berl. 1839, have given very full accounts of this poem; see also *Kholâfat alash'âr* No. 177.)

Beginning

بنام پادشاهی عالم عشق که نام اوست نقش خاتم عشق

Móty Mañall, a splendid copy, 422 pp. of 12 lines; *Ibidem*, 344 pp. of 14 lines; As. Soc. No. 1492, 12mo. The poem contains 5320 verses.

(P.) مشنوی ناهید واختر تصنیف اچھی صاحب (70)

Venus and the Star, a poem by the prince Baland-akhtar, who was familiarly called Achchhé Çálib, and who therefore chose Achchhé as his takhalluç, he was a brother of the Emperor Moñammad Sháh, and composed this poem in 1139. The title and date are contained in the following verses:

چو پایان یافت این شوریده دفتر نهادم نام آن ناهید واختر
ازین ابیات پردرد ای سخندان شماری کن طلب از دردمندان
زنا بخش ازین غمگین ناشاد چه میپرسی غم و اندوه و بیداد

The contents of every chapter are expressed in a distich of the same metre as the rest of the poem. Bg.

این خامه که چون برق بفکرنگ و تاز است
صد شکر نه از فضل خدا حمد طراز است

Móty Mañall, 26 pp. 13 lines a fine copy.

(P.) قافنامه تصنیف عامی (71)

The Qáf-námah by Gholám Sarwar 'áçiy; it consists of Ghazals, all the verses of which end in qáf, hence the name. Another peculiarity is, that the first letter of every verse of the first Ghazal is alif, of the second Ghazal b. &c., there is one Ghazal for every letter of the alphabet. Bg.

ای جهان افروزین یگانه و طاق از همه قیدها علی الاطلاق

Lithographed, Lucnow, Masyháy press, 1261 and Moçtafá press 1264, 14 pp. on the margin is the Chirágh námah.

(72)

دیوان ادھم

(P.)

The Dywán of Myrzá Ibráhym *Adham*, he died or was put to death in prison in 1060, (*vide* pp. 99, 117, 109, 149, *suprà*, see also *Kholáç. alafkár*).

Contents: Qaçydahs in praise of the Imáms; Mokhammahs, 18 pp. of 15 bayts.

گل بباغ آمد و شد مرغ چمن نغمه سرا
شکرالله که رسیدیم باین برگ و نوا

A Mathnawý called Companion of the pilgrims رفيق being an imitation of the Makhzanē Asrār, and a Sáqiynámah, 41 pp. 15 bayts.

Bg. بسم الله الرحمن الرحيم راه حدیثست بسوئی قدم

Ghazals, 32 pp. 13 bayts and about 100 Rubá'ys. Bg.

اول دیوان بنام اول اشیا منشی نثر بنات و نظم ثریا

Móty Mañall a fair copy 12mo. As. Soc. No. 872, 8vo. 120 pp. of 13 bayts.

(73)

قصاید ادیب صابر

(P.)

The Qaçydahs of Shiháb aldyn b. Majd aldyn Isma'yí *Adyb Çábir*. Some say he was a native of Tirmidz, and was brought up at Bokhárá, but the better established opinion seems to be, that he was born at Bokhárá and brought up in Khorásán. He studied at Herát and acquired a considerable knowledge of Arabic grammar

and most sciences. His first patron was the Sayyid Abú Ja'far 'alyy b. *Hosayn Qodámah Músawy*, who resided at *Nayshápúr*, and was so much respected that Sultán Sanjar called him his brother. Adyb *Qábir* resided long in his house at *Nayshápúr*, and was introduced by him to the Sultán Sanjar and the nobles of his court. He gained the confidence of the Sultán and when Atsyzy raised in *Khwárizm* the standard of revolt against Sanjar, he sent Adyb as a spy to the court of Atsyzy that he might continually keep him informed of the intentions of his enemy. It so happened that Atsyzy dispatched an assassin who was to murder Sanjar on Friday. Adyb sent the intelligence of the plot and portrait of the assassin in advance. The plot was thus frustrated, but Adyb paid with his life for his fidelity to his former patron. Atsyzy ordered that his hands and feet be tied, and that he be thrown into the *Oxus*. This happened in 546.

Adyb is one of the greatest of the early Persian poets, his merits are acknowledged by such high authorities as *Jabaly*, *Anwary* and *Hakym Súzany*. *Rashyd aldyn Wa'wát* and Adyb were contemporaries and very nearly equal as poets. There existed therefore a great jealousy between them, and they wrote satyres against each other. *Rashyd aldyn* seems to have higher talents, but Adyb is more of a scholar, and his poems are more polished. Adyb's *Dywán* was very rare at the time of *Taqyy Káshy* and the copy which he saw contained only 1000 verses, and was much injured. (*Dawlat-sháh*, 2,17; *Taqyy Káshy* No. 10).

This *Dywán* consists of *Qa'cydahs*, most of which are in praise of *Nitzám al-Khiláfat Majd aldyn*, at the end are a few *Rubá'ys*, &c.

Bg.

ای زمین را در بخت چو ن امان فرو بها
 بوسه را از لبست ملک جهان زبید بها

Móty Makall, 136 pp. of 17 lines, the MS. is of some age, and contains apparently merely selections from the Dywán.

(74)

دیوان آذری

(P.)

The Dywán of Adzory.

The name of this poet was Jalál aldyn *Hamzah* (or 'alyy *Hamzah*) b. 'alyy Malik *Túsy* Bayhaqy. He adopted the takhalluṣ of Adzory because he was born in the month of Adzor, November. His father was a man of importance at Isfaráyn, according to others at Bayhaq-Sabzwár, and in his early years Adzory sang Qaṣydahs in praise of princes, among them is one in praise of Sháhrokh, which is celebrated; subsequently he relinquished the vanities of this world, and became a Ḥúfí. His spiritual guide was the poet Ni'mat Allah (see below). He performed twice the pilgrimage and remained two years at Makkah, and wrote there a work containing an account of the Ká'bah and the ceremonies to be performed by the pilgrims, under the title of *سعی الصفاء*. Subsequently he went to India and was received with the greatest respect by Ahmad-sháh Walyy (reigned from A. D. 1422 to 1435) of the dynasty of Kalbarga. He gave him a lakh of dirhams (according to Iláhy 10,000 dirhams) but Adzory refused to accept them, and returned to Persia. On a subsequent occasion when Mo-hammad Báysanghor poured a bag of gold out before him he equally declined it, but Mojáhid Hindy, a very learned man who was present on the occasion, was less disinterested, and took a handful of gold mohurs and finally obtained the whole. Adzory died at Isfaráyn in A. H. 866, at the

age of eighty-two years. His tomb is at Isfaráyn, and was at the time of Dawlat-sháh so sacred, that convicts found an asylum there from the hands of justice.

He left a Dywán of 30,000 verses and several other works in prose and verse; the following two are mentioned by Dawlat-sháh, the Imperial *Toghrá* طغرای همايون, and *Curiosities* عجائب الغرائب, (This is probably a mistake for عجائب الدنيا). In the *Khizánah 'ámirah* is the following account of the works of *Ādzory*. "I have seen a *Mathnawý* of *Ādzory* which has the title of ثمرات *Fruits*. It consists of four books, each of which has a separate title. The first is called المكرمي طامه (?); the second عجائب الدنيا; the third عجائب العلي; and the fourth صفا جمعي. It is a mystical and ethical work;" I take a verse from it:

خوانده باشي كه زمرهٔ تقلید بصناعت كند مروارید

(*Hammer Shoene Redek. Pers.* p. 300; Dawlat-sháh, 6; Taqyy Káshy No. 110. *Haft Iqlym* fol. 101.)

The Lucnow copy of his Dywán contains *Qačydahs* 50 pp. of 15 lines. They begin:

اغاز سخن به كه كند مردم دانا بر نام خداوند تبارك وتعالى

Ghazals, 120 pages, of 13 lines, and some *satyres*, *Rubá'ys*, &c. The *Ghazals* begin:

گر كند بدرقه لطف تو همراهی ما چرخ بردوش كند غاشیهٔ شاهی ما

Móty Mašall, an indifferent and imperfect copy; *As. Soc.* No. 701, a good copy written in 1032, the *Ghazals* begin in it زهي ضمير نو از زهي صر كائنات آكه

(75) جواهر الاسرار (P.)

Gems of mysteries by *Ādzory*, died 866. The author informs us in the preface, that this is an abstract, made in 840, of a work which he had compiled in 830. It

consisted of four chapters and had the title مفاتيح الاسرار *Keys to mysteries*, and contained mystical explanations of some verses of the Qorân, of some traditions, of sayings of Çufies, and of verses of celebrated poets, more particularly of Khâqâny. This is a most useful book for understanding Persian poetry. Dawlat-shâh says of it جواهر الاسرار مجموعه ايست از نوادر وامثال وشرح ابيات مشكله وغير ذلک Bg.

يا مفتاح الابواب افتح باب قلبي وقلوب المسلمين وانت خير الفاتحين
Móty Makall, small folio, 470 pp. 23 lines, copied in 1037. At the beginning is a table of contents.

(76)

ديوان آفرين

(P.)

The Dywân of Shâh Faqr Allah *A'faryn* of Lâhór. He was of the Jóbah, which is a division of the Gújar caste and died in 1154, *Hâkim* (see page 144 *suprà*) made the following chronogram on his death رقت نقاد معنى
از عالم (vide pp. 118, 154, 150, and A'zâd, *Khizânah 'ámirah*). It contains only Ghazals. Bg.

دل قبله نثار نیاز دوام ما گردانیدن رخ از در جهان شد سلام ما

Móty Makall, 106 pp. 15 lines, the copy is incomplete and ends in Nún.

(77)

قصه هیر و رانجهها

(P.)

The story of Hyr and Rânjhâ being a Mathnawý, by Afaryn, Azâd informs us that he was engaged in composing this poem in 1143 when Azâd passed through Lâhór.

Bg. بغام چمن ساز ناز و نیاز که خار نیازش بود سر ناز

Tópkhánah large 8vo. 212 pp of 24 lines.

(78) مثنوي افغان (P.)

A Mathnawý of Afghán (see p. 197 *suprà*). He gives us the date, 1174, when he wrote the following verse:

به هفتاد صد چار بالا هزار روان كردم اين چشمه آب گوار

The Mathnawý contains a description of India, an account of the war between the Mahrattas and Akmad-sháh Abdály, the praises of Sháh 'álam, &c. in 1470 verses. Bg.

خدایا بقدرت خدای قراست بکار دو عالم کیایی تراست

Faráh-bakhsh, a splendid copy, 8vo.

(79) دیوان آفتاب (P.)

The Dywán of A'ftáb. This is the takhalluṣ of the emperor Sháh-'álam who reigned from A. H. 1173 to 1201. It contains Ghazals 120 pp. 12 lines. Bg.

الهی از کرم چون بادشاهی داده ماز
مطیع حکم ما از لطف کن اقلیم دیارا

Tópkhánah, a fine copy written during the reign of the author. Another copy is in the Mótý Ma'all, 288 pp. 10 lines. It begins
خداوند! بر فروزان بنور خود چرا غم را الجالب از شراب معرفت گردان ایام را
It was written in 1206, and contains an excellent portrait of Sháh 'álam.

(80) دیوان المکاد (P)

The Dywán of Mawlawy Mohammad Báqir Ná'yíy A'gáh. His parents were of Byjápúr, and he was born at E'lwár in 1158. Though he did not receive much instruction, he acquired a knowledge of most sciences and

wrote on various subjects in the Arabic, Persian, and Hindústány languages. He died on the 14th Dzú-l-hajj, 1220 or 1221 (*Cubhe Watan*, p. 10).

Contents: Ghazals 180 pp. of 11 bayts; Fards and chronograms 15 pp. among the latter there is one for 1181 on the death of his Pyr Abú-l-Hasan, and one for 1203 on the death of Fakhry; Rubá'ys in praise of the Imáms 52 pp. of 12 bayts. Bg.

الهي مطلع صبح تجلي كن دل مارا
چمن زار گل وادي ايمن كن دل مارا

Tópkhánah, a good copy, 74 pp. 24 lines, it contains merely Ghazals; private collection 12mo. 250 pp. At the end of this copy is a small treatise called *السحر الحلال في ذكر الهلال* in which verses, similes, &c. on the new moon are collected from various poets, 48 pp. 12 lines. Bg.

هلاي زبان با اينهمه آينه داري روش بيدنها

(81)

ديوان اهلي خراساني

(P.)

The Dywán of Ahly Khorásány. He was of Tarshyz, and his name was Sharm (?) His father was a very religious man and was familiarly called Balpaky Sádah بليكي ساد. Ahly came early to Herát and supported himself by writing for tanners and shoemakers. Through the interest of Khwájah 'abd al-Hayy Zargar he was appointed Nátzir of the mint. Being anxious to see the royal prince Farydún Hosayn Myrzá, for whom he entertained a great admiration, he asked for admittance into a garden in which he was sitting, but Sulátn-bakht a black slave refused it to him. He wrote some verses which contain an allusion to the name of the door-keeper on a piece of paper, covered it with wax and

attached it to an apple which he passed through the water course into the garden. The prince read the verses and granted him an audience. After the fall of the house of Myrzá Sultán *Hosayn* (died in 911) he went first to Mashhad where he composed *Qačydahs* in praise of the Imáms, then he came in great poverty to Káshán and was reduced to begging, and finally he proceeded to Tabryz where he supported himself by teaching archery. He died at Tabryz in 934, Khwájah Khalyf Allah Zargar made the following chronogram on his death:—

اهلي مرد نام نكوبش بماند و بس

His erotic poems are distinguished by their heart-felt fervency. Taqyy Káshy has seen a *Dywán* of about 3000 verses of his. (Bland, *A century of Pers. Ghazals*; Sámy No. 224; Taqyy Káshy No. 196.)

Ahly Khorásány must not be confounded with Ahly Túrány, a Chaghatáy nobleman of a profligate character who lived at the court of Sultán *Hosayn* Myrzá and died in 901 or 902 (Sámy No. 625; Khoshgú II. No. 4).

The *Dywán* of Ahly Khorásány contains merely Ghazals. Bg.

دو چشم فرش آن منزل كه سازي جلوه گاه آنجا
بهر جا پا نهي خواهم كه باشم خاكراه آنجا

Móty Mahall, 8vo. 60 pp. 15 lines, a fair copy.

(82)

ديوان اهلي شيرازي

(P.)

The *Dywán* of Ahly of Shyráz. He was a friend of the philosopher Dawwány who had a high opinion of him, both on account of the soundness of his judgment and his acquirements. He wrote a *Qačydah* in imitation of

Salmán's celebrated poem and sent it to Myr 'alyy Shyr to Herát who was surrounded by the greatest poets of the age, and they all declared, among them Jámy—that he had surpassed Salmán, whereas all other poets who had imitated it, had failed to equal him. When his renown had spread through 'irâq, Khorásán and Adzarbáyján, he went to Tabryz and after a stay of two years in that city he made the pilgrimage to Makkah and returned to Shyráz and lived in retirement to his death, which overtook him at an advanced age in 942. Agreeably to his wish he was interred in the Maçallá on the side of Háfiz and Sa'd Gul.

Ahly Shyrázy has not been surpassed in ingenuity of versification, his *Siĥre kalál* is considered inimitable in this respect. (Bland, *A century of Pers. Ghazals*; Taqyy Káshy No. 210; Iláhy).

Contents: Qačydahs in praise of the divinity, of the Imáms, of Myr 'alyy Shyr, Amyr Najm aldyn, &c. Two of these Qačydahs are particularly celebrated, one in praise of Sulfán Ya'qúb and one in praise of Sháh Ismáýil. 136 pp. 23 lines. Beginning of the Qačydahs:

الهي بسر دفتر حكمت الله بني آدم ائینه قدرت الله

Qif'ahs, chronograms, Mokhammas', &c. Specimen

دریغا ازان غنچه باغ دل که مقصود ما بود خوش زود رفت
چو مقصود شد گر کسی سال فوت بپرسد بگوئید مقصود رفت

Ghazals about 400 pp. 21 lines. Beginning

ای حیرت صفات تو بند زبان ما انگشت حیرت است زبان و دهان ما
Móty Maçallá, a good copy, small folio.

(83) سحر حلال تصنیف اهلی شیرازی (P.)

Lawful sorcery by Ahly of Shyráz. The author says in the preface that one day he heard that two poems of Kátiby, one called مجمع البحرین and the other تجنیسات were much praised, because the former (as the name indicates) may be read in two different metres and the latter on account of the occurrence of words which consist of the same letters but have different meanings. This induced Ahly to compose a poem which combines these two properties. It may be read in the metre فاعلان فاعلان فاعلن or in the metre مفععلن مفععلن فاعلن. Moreover it has a double rhyme.

After a short preface in prose the poem begins :

این همه عالم بر توبی شکوه رفعت خاک در تو پیش کوه

Móty Mahall, 23 pp. of 24 bayts, a good copy. Mr. Bland, has promised an edition of this poem.

(84) رباعیات اهلی شیرازی (P.)

Rubá'ys of Ahly Shyrázy. This collection contains 98 or 101 Rubá'ys, one on every card of a pack. He composed them in one night and wrote each Rubá'y on a separate slip of paper, and so well are the cards described in them that you could play with the slips. Beginning (after a short preface in prose):

ای سرو سہی خالک رخت کاہ غلام کی صورت مہ بود چو حسن تو تمام
ہر کسی کہ ترا بندہ بود پادشہ است در بندگی تو پادشاہ است غلام

A splendid copy is in the Móty Mahall and one in the Tópkhánah.

(85) شمع و پروانه تصنیف اهلی شیرازی (P.)

The Candle and the Moth, a poem by Ahly Shyrázy. It was composed in 911 and has 1001 verses as stated in these lines :

چو از تعداد بروفق مراد است بنام حق هزار و یک فداد است
سخن کز بر تاریخش گنم کم بود تم الکتاب الله اعلم
بنام انک مارا از عنایت دهد پروانه شمع هدایت

Tópkhánah, a very fine copy.

(86) ساقی نامه اهلی شیرازی (P.)

Sáqi-y-námah of Ahly Shyrázy consisting of 110 Rubá'ys more or less. It begins after a short preface in prose :

ساقی قدحی که کار ساز است خدا مشکن بت ما بوالهوسان بهر خدا
ما ماهی مرده ایم و تو آب حیات مارا بوصول خود رسان بهر خدا

Móty Mahall, 84 pp. of 16 bayts, this copy contains besides the Sáqi-y-námah other Rubá'ys of the same author and the Rubá'ys on the pack of cards, it was written in 1113.

(87) مثنوی اهلی (P.)

A Mathnawý ascribed to Ahly. It does not appear which Ahly is meant. It treats on morals. Beginning

بنام خداوند لوح و قلم که بر نیستی زد ز هستی رقم

Tópkhánah, 32 pp. 12 lines, written in Naskhy.

(88) دیوان احمد جام (P.)

The Dywán of Abú Naçr Aḥmad usually called Zandah Fyl ژنده فیل a son of Aby-l-Hasan Námaqy. He was

descended from Jaryr b. 'abd Allah Bajaly and having been born at Jám, he is usually called *Aḥmade Jám*. His early education was so much neglected that he knew neither to read nor to write. At the age of twenty-two he turned an ascetic, and after he had spent sixteen years in solitude on a mountain where it would appear he applied himself to study, he again mixed with the world. He was born in 441 and died in 536. He was in every respect a most fertile and successful man. He prevailed on sixty thousand persons to do repentance, he had no less than thirty-nine sons and three daughters, of whom three daughters and fourteen sons survived him and turned holy men and great authors, forty of his disciples became celebrated saints, and he left fourteen mystical and ascetical works, among them are:—

Lamp of the Pilgrims through life سراج السائرين

Samarqandian Essay رسالة سمرقندی

Companion of the Penitent انيس التائبين

Key of Salvation مفاتيح النجات

Seas of Truth بحار الحقيقة

His son Tzahr aldyn 'ysà is the author of a book called رموز الحقائق on mysticism.

The *Dywán* consists chiefly of Ghazals in which he praises various persons, and a few *Qaṣydahs* and *Rubá'ys*.

Beginning اے یاد تو در دل و زبانها افتاده چو روح در روانها

It contains also a *Mathnawý* of about 100 bayts in praise of *Aḥmade Jám*, it is probably the composition of one of his disciples.

Beginning

هست جام شوق یارم روز و شب زان خمار اندر خمارم روز و شب

Móty Maḥall. There is a copy of a *Dywán* of *Aḥmad* in the *Tópkhánah*, written in 1080, and one in the *As. Soc.* No. 757 which begins:

ای جمالت قابشی در انس و جان انداخته
پرتو روی تو نوری در جهان انداخته

It contains mystical Ghazals which are not alphabetically arranged and a Mathnawý of 93 bayts, it begins *هست جام شوق یارم روز و شب*. The verses quoted of *Aḥmade Jám* in the *Atishkadah* and in *Khoshgú's Tadzkirah* are not found in this *Dywán*, but there is a Ghazal in it, which very closely resembles a fragment of the *Qaṣydah* quoted by *Khoshgú*, it begins: *گوهر مشقت زگانی دیگر است*. Small 8vo. about 290 pp. of 14 bayts, lettered *دیوان احمد جام*.

(89) کلیات خواجه احمد جعفری احمدی (P.)

Complete poetical works of the *Khawájah Aḥmad Ja'fary* whose *takhalluṣ* was *Aḥmady*.

Contents: A preface in prose 4 pp. *Qaṣydahs* in praise of the *Imáms* 42 pp. 23 bayts. Beginning

نفس نفس كه بحمد خدا سخن رانم ملك برد بفلک بهر هدیه دیوانم

Ghazals about 100 pp. 22 bayts. Beginning

ای مد بسمل بود سر نوشت ما آغاز حمد تست بجلد سرشت ما

Rubá'ys, &c. 40 pp.

Tópkhánah, the copy is defective in the middle.

(90) دیوان ظفرخان احسن (P.)

The *Dywán* of *Tzafar Khán Myrzá Aḥsan Allah Aḥsan* who died in 1073 or 1083. *A'rzú* relates on the authority of *Sarkhosh* (the passage is wanting in one of my copies of *Sarkhosh*, but it is in Mr. Hall's copy), that *Aḥsan* had an album of the poets with whom he was acquainted as *Çayib*, *Qodsy*, *Kalym*, *Salym*, *Dánish*, *Myr Çaydy*, *Sálik Yazdy*, *Sálik Qazwyny*, &c. it contained portraits

of these poets and some of their verses written in their own hand. Sarkhosh says that he saw the leaf containing on one side the portrait and on the other the verses of Kalym in possession of Sháh 'ayán a devotee, (see pp. 109, 118, 117, and 149.)

He gives us in the preface to this Dywán the date, 1032, when he began his poetical labours in the following Rubá'y :

از طبع ظفرخان چو گل نظم دمید و زبادهٔ فکر اولین جرعه کشید
تاریخ شروع خواستم گفت خرد نو باوهٔ زیبستان فکر احسن چید

Contents : A preface of 18 pp. 11 lines ;—Ghazals 288 pp. 11 bayts. Rubá'ys 32 pp. Beginning of Ghazals :

چو گردد شرمساری در قیامت عذر خواه ما
بسوزد خرمن عصیان خلق از برق آه ما

A Mathnawý in praise of Láhór, the Panjáb, Kashmyr, Agra, &c. 60 pp. Beginning

بغام آنکه گل هم بلبل اوست به بستان لالهٔ سرخوش از مل اوست

Móty Mañall, beautifully written. In the Asiatic Society No. 1441 is a copy of the Dywán of Álsan in which the initial verse of the Lucnow copy is not found, but it contains the verses quoted by Sarkhosh, it may be a second Dywán of the same poet. It has about 250 pp. 11 bayts, and begins :

آدم بچشر سوخت لب عذر خواه را وز نامهٔ شست سدل سرشکم گناه را

In the same volume is a Mathnawý with the title میخانهٔ راز it filla 26 pp. of 13 bayts and treats on various subjects. It is preceded by a short preface in prose, in which the author praises his own poem. Beginning of the Mathnawý :

سقایش کدم داور پاک را که از باده داد ابرو تات را

(91) دیوان آهی (P.)

The Dywán of A'hy. He was a chief of the Ulús which is one of the Chighatáy hordes, and he had originally the takhalluṣ of Nargisy but changed it into A'hy when he found that another poet of his time had adopted it. He was on terms of great intimacy with the prince Gharyb Myrzá a son of Sultán Hosayn Myrzá and dedicated his Dywán to him. He died in A. H. 927. (*Kho-lácat alash'ár* ; *A'tishkadah* p. 20).

The Dywán consists of Ghazals and four Rubá'ys. Bg.
ای صد خجالت از گل روی تو لاله را ماند غزال چشم تو چشم غزاله را

Móty Maḥall, a fine copy, 8vo. it contains evidently merely extracts.

(92) دیوان میر طاهر علوی (P.)

The Dywán of Myr Tāhir 'alawy (usually pronounced 'olwy) who died in Kashmyr previous to 1136, (see pp. 100, 126.)

Contents: Qaṣydaḥs 79 pp. 19 lines. Beginning

از هر دو دیده مطلع دیوان حیرتم بسم الله از نگا پریشان حیرتم

Ghazals and a few Rubá'ys 482 pp. 17 bayts. Bg.

ثبت نامت کرد تا کلمات قضا جویان ما مشرق صبح ازل شد مطلع دیوان ما

Móty Maḥall a very well written copy in 8vo.; another copy in the same collection contains only Ghazals, 52 pp. of 10 bayts, and Rubá'ya, 10 pp. 8 verses and in the fly page is written دیوان رشید خان علوی Rāshyd Khán may have been the title conferred upon him by 'álamgyr, this copy begins:

مد آذ گرم ما بسم الله دیوان ما های های گریه هری صحفه عنوان ما

There is also a splendid copy inscribed Khullyyáte 'alawy in the Móty Maḥall, containing Ghazals 538 pp. of 25 bayts, the margin being covered with text, and Rubá'ys 47 pp. 18 bayts. It begins:

زنگ غفلت برد بادش از دل حیران ما گشت خورشید جمالش مطاع دیوان ما

The verses quoted in *Wálih* of Myr Moḥammad Tāhir Kāshāny 'alawy and of Mo'tamid almolúk 'olwy Khān Myrzā Moḥammad Ḥāshim being not found in it, it cannot be safely ascribed to either of these two poets.

(93) مثنوی علوی (P.)

The mystical Mathnawī of 'alawy containing the story of the blacksmith and the cotton-cleaner قصه حداد و حلاج in about 1300 verses. The author mentions Jalāl Asyr as his contemporary. The book is lettered حداد و حلاج the author is thereby identified with Myr Tāhir 'olwy.

Bg. بنام آنک داد از رشته' اش چو عقد سبجه دلها را بهم راه

Tópkhānah, 120 pp. of 11 lines, a good copy.

(94) خوان نعمت تصنیف نعمتخان عالی (P.)

The Table of Delicacies being the complete poetical works of Ni'mat Khān 'āliy of Shyráz, who died in 1121, see pp. 127, 151. It appears from the preface which is in prose, that his name was originally Núr aldyn Moḥammad, and that he received the title of Ni'mat Khān in 1104, later he received that of Dānishmand Khān. 'āliy is particularly strong in the satire, and indeed the hyperbolic style of the modern school of Persian poetry is suited only to the satire and parody.

Contents: Preface in prose 30 pp. of 13 lines. Bg.

عیار افزای نقد سخن انصاریست که چون فلزات معدن لفظ

Ghazals 234 pp. of 12 bayts; and Qi'āhs, chronograms, Mo'ammás, &c. 42 pp. Beginning

تمامی یابد از مصراع بسم الله دیوانها
 ببین کز مد این ابرو است زیب روی عنوانها

Móty Maḥall, a good copy. In a MS. in the Farak-bakhsh inscribed Dywán of 'āliy is in addition to the above poems a Mathnawý of 180 pp. of 16 bayts which begins:

حمد وشكر اورا كه هرچه هست ازوست نام هستي حلقه دار ازها وهوست

In the Asiatic Society, No. 583, is a copy which in addition to the Dywán and Mathnawý, contains the *حسن وعشق* which will be mentioned in the third chapter.

(95)

دیوان ناصر علی

(P.)

The Dywán of Nācīr 'alýy Sirhindy (I believe Sahrandy in p. 201 is a mistake) who died at Dilly in 1108, (see pp. 201, 113, 151, 126.) Beginning

الهی شوخی برق تجلی ده زبانم را
 قبول خاطر موسی کلامان کن بیانم را

Lithographed, Lucnow in the press of Hasan Radhawý, s. a. (circa 1262) 104 pp. of Ghazals and 8 pp. of Rubá'ys with glosses by Maqtúl and others, also in the Mortadhawý press, 1263.

(96)

مثنوی ناصر علی

(P.)

The Mathnawý of Nācīr 'alýy. It contains about 840 verses and begins:

الهی ذره دردی بجان ریز شرر در پنبه زار استخوان ریز

Móty Maḥall, 48 pp. of 22 bayts; Tópkhánah; As. Soc. 56 pp. of 15 bayts.

(97) دیوان امانی (P.)

The Dywán of Amán Allah *Amány* who died in 1044 (see pp. 109, 118, 116.) He praises Sháhjahán.

Contents: Introduction in prose. Beginning

سبحان الله شگفت گوهری از معدن قدس

Ghazals 153 pp. of 12 bayts, Tarjy'bands, Rubá'ys and Qačydahs 40 pp. Beginning.

ای ذات تواز کثرت افراد مبرا موجی کششی تا که شوم قطره بدریا

A Mathnawý 18 pp. 19 lines. Beginning

بده ساقی ان باده خوشگوار که غم لشکر اراست از هر کنار

Copies are frequent, M. M. 8vo. 204 pp. of 23 bayts; Tópkhánah 12mo. very splendid, containing Ghazals 180 pp. of 8 bayts, Rubá'ys 50 pp. of six bayts, Tarjy'bands, a Mathnawý, &c. 80 pp.

(98) دیوان امین (P.)

The Dywán of Sháh Moḥammad Amyn aldyn whose takhalluṣ was Amyn. There occurs a chronogram in his Dywán on the building of a house for 1127, viz. میکان رفیع است و عالی محل indicating the time when he flourished.

Contents: Ghazals about 80 pp. 22 bayts, Rubá'ys, &c. 9 pp. Beginning

خوانده ام تا ورق نسخه شیدای را همه دراب زدم دفتر دانای را

Tópkhánah, a fair copy, it is stated in the postscript that the copy was written in 1140 at the request of the author بموجب استغفار شاه محمود امین

(99)

کلیات انوری

(P.)

Complete poetical works of *Awlad aldyn 'alyy Anwary* the greatest *Qaṣydah* writer of the Persians. He was born in a village close to Mahnah in the plains of Khāwarān in the country of Abyward and he therefore chose first Khāwary on his takhalluṣ. He seems to have been proud of his native country, for he used to say that it had produced three great men and that he was the fourth. These three men are Abū Sa'yd (see p. 309 *suprà*); As'ade Mahnah, a very learned man and a contemporary of Imām Ghazzāly, with whom he used to hold disputations, and Khwājah Abū 'alyy Ahmad Shādān Khāwarāny the Wazyr of Toghril Bég b. Mikāyyl Seljūqy. A friend of his, 'omārah, who used to revise his verses prevailed upon him to change his takhalluṣ into Anwary, under which he has become celebrated. He was originally a pupil of the Manṣūrryah Madrasah at Tūs and very poor. The following occurrence prevailed upon him to exchange the study of divinity for the profession of a panegyrist. One day while he was sitting at the entrance of the Madrasah he saw a person passing by mounted on a splendidly caparisoned horse and accompanied by a numerous suit of slaves. The poor student asked who this great man was, and he was told that he was a poet. He wrote that very night a *Qaṣydah* in praise of Sultān Sanjar and presented it the following morning. The Sultān being a man of very great taste recognised the man of genius in him and took him into his service. Sultān Sanjar died on Friday the 11th Raby' I. 552. Anwary was very strong in astrology and compiled several books on it among them, one called مفید or the

useful book. In 581 it so happened that there was a conjunction of all the seven planets in the sign of Libra, Anwary predicted a storm which would eradicate trees and destroy almost every building, so frightened were people at the approach of this partial destruction of the globe, that they built rooms under ground to live in. When the fatal day arrived it was perfectly calm and there was the whole year so little wind that the people were unable to winnow their corn. He died at Balkh in 586 and his tomb is on the side of that of the saint *Ahmad Hadrawayh*. *Dawlat-sháh* places his death in 556 and the author of the *Atishkadah* in 656. *Taqyy Awhady* has seen 12,000 verses of Anwary. *Ázád* saw a copy of the *Dywán* of Anwary which was written in 676 by *Abú Bakr b. 'othmán 'ally*, along with it, some of them written in the same hand, were the *Dywáns* of *Abú-l-Faraj Rúny*, *Qádhiy Shams aldyn Tabsy*, *Tzahyr Faryáby*, *Shaykh 'abd al'azyz Labnány* and *Náçir Khosraw*.

Contents: *Qaçydahs* and *Qif'ahs* 364 pp. of 25 bayts:

Bg. *مقدری نه بآلت بقدرت مطلق کند زشکل بخاری چو گنبد ازرق*

Ghazals not alphabetically arranged 72 pp. 22 bayts and *Rubá'ys* 23 pp. of 16 bayts. Beginning of *Ghazals*:

نوگردوست داری مرا گرداری منم همچنان ترشتر دوستداری

Móty Makall, a most precious MS. written in 692; *As. Soc.* 150, a fine old copy in folio; *Ibidem* 517, and 1246 (incomplete).

(100)

شرح دیوان انوری

(P.)

A commentary on the *Dywán* of Anwary by *Abú-l-Hasan*, (*vide* p. 93 *suprà*). The commentator states

in a short preface that he confined his exegetic labours to difficult verses, but that he also explained the meaning of rare words occurring in easy verses.

سپاسی که از روی گواهی خرد بر ذمه جمله افراد

The first verse on which he comments is ;

بئر این چه جوانی و جمالست جهانرا
وین حال که نوگشت زمین را و زمان را

Móty Makall, 8vo. 180 pp. 15 lines; in the As. Soc. No. 1047 (about 150 pp. 20 lines) is a commentary on Anwary which begins with the same verse but has no preface, the remarks on the verse begin : *جمرة بنابر مشهور بخاریست که در آخر زمستان*

In the Tópkhánah (56 pp. 17 lines) is a commentary on the Qit'ahs of Anwary by Abú-l-Hasan Hosayny Farahány, it begins :

ای نام تو قالب عبارت را روح دراز تو پای عقل و دانش مجروح

(101)

دیوان انیسی

(P.)

The Dywán of Anysy. His name is variously spelt Yúl Quly Bég, Yúál Quly Bég and Lawlaqy, the first spelling is no doubt correct. It is said that he received the takhalluṣ of Anysy "companion" from the circumstance that he was the intimate friend and constant companion of prince Ibráhyim Myrzá *Jáh*, a grandson of Sháh Isma'yí. He was first librarian of 'ally Quly Khán governor of Herát under the Çafawides, he enjoyed at Herát the society of Shikyby of Ispahán, Myr Moghyç, Mahwy Hamadány and other poets of note. When 'abd Allah Khán Uzbak took Herát after a year's siege, he had a proclamation made in his army that the life of Anysy be spared, and he treated him with great respect and took him to Má-wará-luahr. Unfortunately however

all his papers were lost at the capture of the town, among them was a rough copy of a Mathnawý in the metre of Shyryn Khosraw. At the invitation of the Khánkhánán, he came to India and was appointed paymaster of the forces, subsequently he was still farther promoted and received a salary of fifty thousand Rupees and a Jágýr. Ansysy was as much distinguished as a gallant soldier as he was as a poet. All poems of his which are preserved, were composed by him in India. He died at Burhánpúr in 1014 or 1015. He left among other poems *محمود و اياز* in the metre of Khosraw ó Shyryn. (*Máthir Rahymy*; and Khoshgú, see also pp. 118, 45, 56 *suprà*).

Contents: Qačydahs, Ghazals, and at the end a short Mathnawý. Beginning of the Qačydahs:

بشگفت گل تازه گلستان ارم را شمعى دیگر افروخت شبستان كرم را

Beginning of Ghazals:

بى تو جاىگه كنم بر سر خود خاك انجا

Móty Mažall, 8vo. 122 pp. of 14 bayts.

(102)

مثنوي عارف

(P.)

The Mathnawý of 'árif, he may be identical with the poet mentioned in page 156 *suprà*.

The poem is in praise of the Imáms, on morals, &c.

Bg. بعد حمد ذات پاك ذو الجلال انكه امد در ثنائش عقل لال
Private collection B, 90 pp. of 17 verses, copied in 1183 apparently under the eye of the author. There is another Mathnawý by 'árif (whether the same 'árif or another I have no means to ascertain). It contains apophthegms, logographs, &c. At the end are added some Qačydahs in praise of the Imáms. Beginning of the Mathnawý:

الهي قطرة از باده توديد (؟) بكلام ريز و گردان مست توحيد

(103)

شاهد مرشي

(P.)

The Object of love by Myr Mohammad Mūmin 'arshy.
The date 1069, when he composed this poem is contained
in the following verse :

p. 456

تاریخ تمامش زخرد جستم گفت باحسن ازل شاهد مرشي زیبا

Arzú gives the following notice of him. "He was a brother of Myr Çálih *Kashfí* and a son of Myr 'abd Allah Mushkyn-qalam *Hosayny*, who was a celebrated calligraph under Jahángyr. Both brothers were poets, calligraphs and men of learning. Myr Çálih is the author of the panegyric on 'alyy called *مناقب مرتضوی*. They are altogether a talented and distinguished family. They came originally from Persia, but since the reign of Jahángyr they inhabited Agra, I believe there are still descendants of this family extant. Myr 'arshy was a panegyrist of Mohammad Dárá-shikóh the eldest son of Sháh-jahán. I have seen his Dywán, it is very simple, but it aims at high things and, it must be allowed, it contains fine thoughts. This 'arshy must be distinguished from the one mentioned above."

The author informs us that he diligently studied the Mathnawý of Jalál aldyn Rúmy and that this is an imitation of it. Beginning

حمد آرایم بدام ذر الجلال قال را افروزم از انوار حال

Móty Mañall, 184 pp. of 16 lines a splendid copy; private collection, 262 pp. of 12 bayts, a fine copy.

(104) نسخه مهر و وفا (P.)

Love and Faith, a Mathnawý by Myr 'arshy composed in 1053, the title is a chronogram.

Like the preceding it treats on mysticism.

Bg. بنام آنكه مهر افروز جانست وفا آموز جان عاشقانست

Tópkhánah, about 500 pp. of 12 bayts.

(105) دیوان عرشی (P.)

The Dywán of Myr 'arshy.

Contents: a preface in prose of 12 pp. 15 lines.

Bg. نغز ارایش دیباجه دیوان ثنا بنام مقدسست

Ghazals 150 pp. 15 bayts. Beginning

کفر فرا گیرد بهار جلوه اش بستان ما
قرن نهالی گردد دل غنچه و گل جان ما

Tópkhánah, copied in 1089. In the As. Soc. No. 1354 is a very clearly written old volume in which all the works of Myr 'arshy are collected, it contains a preface in prose as described above, Ghazals about 200 pp. of 22 lines, beginning منزه زابتدا و انتها ای بود ذات منزّه زابتدا و انتها the Ghazal with which the Lucnow copy commences is in this copy the third; Qaḡydahs about 100 pp. beginning دل بود ائینه و ائینه. Rubá'ys 7 pp. Beginning

ای آنكه بروني از درون و برون معمور زحسن تست برون و درون
مچنون شد بر جلوه لیلی مقنون مچنون فرا هزار لیلی مچنون

(106) دیوان ارسلان (P.)

The Dywán of Qásim Arslán of Mashhad or Tús, he was descended from Arslán Jádzyb a general of Mahmúde

Soboqtogyn, he came to India and was in great favour with Akbar, he died 995 (pp. 62 and 47 *suprà*).

Contents: Qačydahs about 150 bayts.

Bg. بهر حمد بادشاه انس و جان به نه بسمله آرم بر زبان

Ghazals about 2000 verses.

Beginning

ساقی ز عکس می شده روشن ضمیر ما
جامی بده که عارف جام است پیر ما

At the end are Qil'ahs, chronograms for 972, 977, 982, &c. and Rubá'ys, &c.

As, Soc. No. 685 8vo. 184 pp. 11 bayts, a very carefully written old copy.

(107) انتخاب از دیوان آرزو (P.)

Selections from the Dywán of Arzú who died in 1169 (see page 102).

Arzú has written about 31,000 Persian verses. Among his poetical works is a Mathnawý called شور عشق which is an imitation of Maḥmúd ó Ayáz, a Mathnawý called جوش و خروش, a Sáqiý-námah called عالم آب, a Dywán in which he imitates Fighány, and one in which he imitates Salým containing to every poem of theirs a new one of the same rhyme and metre, he also imitated Athar. These selections contain about one-tenth of his complete poetical works:

ای بسمله نام تو هر لوح زبان را حمد تو بود فاتحه قران بیان را

Tópkhánah, about 500 pp. of 21 bayts.

(108) دیوان آرزو (P.)

A Dywán of A'rzú (d. 1169)—in which he imitates Shafy'áiyi Athar giving a counterpart to every one of

his poems. A'rzú informs us in his *Tadzkirah*, *voce* Athar, that these poems formed first a separate *Dywán* as they do in this copy, but subsequently he incorporated them in his large *Dywán*.

It contains Ghazals 88 pp. 15 lines; Rubá'ys, poetical stories, Qačydahs, &c. 60 pp. 17 lines. Beginning

چه پروری بغدادی همین تن خود را نداده است کسی زور دشمن خود را

Móty Mahall, 224 pp. of 17 bayts.

(109)

ویس و رامین

(P.)

The Love Adventures of Ways and king Rámyñ, a romantic poem by Fakhr aldyn As'ad Jorjáñy; who flourished under the Seljúq princes, (Mohammad 'awfy 10, 25 folio 129. Wálih and Abú Talib mention him under Fakhr aldyn).

The book was originally in the Pahlawy language, one day when the poet was with the royal army which was marching towards Hamadán 'amyd aldyn Abú-l-Fatḥ, a high officer of the king requested him to translate it into Pársy verses, and it was at his request that he wrote this epos. The style is simple and the language but little mixed with Arabic words, though the author does not pedantically avoid their use. Beginning

سیاس و شکر را زیبا مرآست که در ملکش سرای جاودانست

As. Soc. No. 1166, 12mo. about 500 pp. of 16 bayts—old, clear and correct, but much worm-eaten and several pages wanting, among these the one which contains the heading of the dedication to the king; it is likely that his name was contained in the heading.

(110) عیش و طرب تصنیف عاشق (P.)

Enjoyment and merriment, a Mathnawý by Shaykh Núr aldyn Mohammad 'áshiq. It was composed in 1079.

بود هفتاد و نه افزون بر هزار کین کلک شد كنده در فصل بهار

The Mathnawý contains tales, and seems to be an imitation of that of Jalál aldyn Rúmy, at the end are added thirteen Ghazals and a few Rubá'ys. It begins:

الصلا ای عاشق زار الصلا الصلا ای مست دیدار الصلا

Móty Mahall, 134 pp. of 15 bayts, this copy was written by 'ináyat Allah, a son of the author, in 1141.

(111) کلیات آشنا (P.)

Complete poetical works of Myrzá Mohammad Tahir who had the title of 'ináyat Khán and the takhalluṣ of A'shná, he was a son of Ahsan (see No. 89) and died in 1077 (?) (see pp. 109, 118, 116.)

Contents: Qaṣydahs in praise of the prophet, the Imáms, Sháhjahán and Dará-shikóh, 56 pp. of 28 bayts.

Beginning اگر جمال پری روی من ببیند حور
شود ز غایت انصاف معترف بقصور

A few Qit'ahs, Tarjý'bands, a Sáqiyy-námah containing a description of Dilly, a description of a warm-bath, stories, &c. 240 pp.; Ghazals (incomplete) 150 pp. Fards and Rubá'ys about 100 pp.; among the latter occurs a chronogram for 1073, viz. مبارك باد این ائینه خانه. The Ghazals begin:

ای بصرتاج ز تو حید تو هر دیوانرا حمد تو دولت اندیشه سرگردانرا

Tópkhánah, an old copy but injured, there is a copy of a Dywán of Ashná in the same collection which begins with a Mathnawý in praise of Kashmyr and contains also a few Qačydahs, Ghazals, Haftbands, &c. 65 pp. 14 lines Bg. بهار آمد دلا ساغر بکف گیر

In the Móty Maálal is a copy of the Dywán which contains Qačydahs, Qit'ahs, and the Mathnawý in praise of Kashmyr about 100 pp. of 19 lines. Beginning of Qačydahs:

باز شد فصل بهار و طرب آمد بوجود غنچه از فیض هرا لب به تبسم بکشد

Ghazals 122 pp. of 13 bayts; Rubá'ys 25 pp. 10 bayts. Beginning of Ghazals: بچشم زار ما کوئی ز نو جان میشود پیدا

(112) کلیات اشرف (P.)

Complete poetical works of Myrzá Moḥammad Sa'yd *Ashraf* of Mázanderán (of Ispahán?) a son of Mollá Moḥammad Čáni, who is the author of a commentary on the Káfiyah. This witty and amusing poet was by his mother the grandson of Moḥammad Taqyy Majlisý. He came to India and was appointed to instruct Zéb alnisá Bégam. After he had visited his native country he returned to India and found a patron in a son of Bahádur Sháh who fell at Paṭna in battle. Ashraf died at Monghyr on his way to Makkah at an advanced age, his descendants are still in Bengal. Abú T'alib, from whom this notice has been taken, has seen about 4000 verses of his. (See also pp. 110, 118.)

Contents: Qačydahs, (one is in praise of the poet Čáyib) 180 pp. 17 lines, in another copy are 159 pp. 20 lines.

Bg, نیست جز نام خدا مطلع دیوان ثنا (بقا)
مطلعی نیست بعالم به اربین نام خدا

Ghazals 110 pp. 17 lines; Rubá'ys 102 pp. Maḥla's 22 pp. Beginning of Ghazals:

جزئی و ولی بحق راهمدان خدای را از در معرفت درآ عالم کبریای را

A Mathnawy on Fate and Predestination. *نظاره* in imitation of a Mathnawy of Mohammad Quly *Salym* which has the same title, and some other short Mathnawies.

Beginning *شذیدم روزی از روشن روانی*

Tópkhá nah, a good copy, there is another copy in the same collection which contains about 100 pp. 17 lines of Mafla's in alphabetical order, preceded by a Qačydaš which begins:

نوبهار آمد که باید گرمی باز لر گل شعله اش دماند چون درخت نار گل

After the Mafla's follow several Mathnawies, the first, 38 pp. 15 bayts, begins: *دلا مرده باد که نوروز شد چو می بوی گل عشرت اندوز شد*:

The other Mathnawies fill about 100 pp. 166 lines. One copy of this Dywán in the Faraš-bakhsh has a short preface, it begins:

چه شکر نویمش انرا که واهب النعمت

There is also a copy in the Móty Mašall and one in the Asiatic Society, No. 1155, Qačydašs 198 pp. 14 bayts not alphabetically arranged, Ghazals alphabetically arranged, and Fards and Rubá'ya, 112 pp.

(113)

دیوان اشرف

(P.)

The Dywán of Darwysh Ashraf who flourished under Baysongor's son (see p. 71 *suprà*.)

Contents: three short Qačydašs on the *tawhýd*, Ghazals 200 pp. of 10 bayts and a few Qif'ahs. Beginning of Ghazals:

سعی کن باشد که باشی اشفا لیس لانسان الا ما سعی

Faraš-bakhsh, a splendid copy; my own collection a very beautiful MS. of some age.

(114) معدن فیض تصنیف اشرف (P.)

The Mines of Grace being a Mathnawý by *Mohammad Hasan b. Sháh Mohammad Zamán Iláhábády* whose takhalluṣ is *Ashraf*. He is probably now, 1852, alive.

The poem treats on morals and religion. Beginning
وصف تو یا رب نباشد حد کس تو بان وصفی که خود گفتی و بس

Lithographed, Lucnow or Cawnpore, 1266, 64 pp. 27 lines, two bayts in a line.

(115) دیوان آشوب (P.)

The *Dywán* of *Mohammad-bakhsh A'shúb*, who flourished in Oudh during the reign of *Aḡaf aldawlah*, A. H. 1188 to 1212.

Contents: an introductory *Qaṣydah* of 78 bayts; Ghazals about 100 pp. 28 lines, *Rubá'ys* and panegyrics on *Aḡaf aldawlah* and the "late" *Shujá' aldawlah* (died in 1188) 22 pp. of 26 lines. Beginning of the *Dywán*.

گل چمنستان عشق سیفہ خیابان او ناله بیداد شوق سرو خرامان او

Tópkhánah, a fair copy; in the same collection is an incomplete copy of selections from *Ashúb's Dywán* which begins:

کز زمین بی سپریا چرخ والا یم ما کرد و از نقش قدرتهای مولائیم ما

(116) دیوان امیر (P.)

Dywán of *Myrzá Jalál Asyr*, of *Ispahán*, a pupil of *Facyhy Herawy*. He was a great drunkard and composed most of his verses in a state of intoxication. They were written down by an attendant who made many mistakes,

and hence his *Dywán* has in some places very little meaning. This is probably the cause why it is so popular in India. He was in high favour with Sháh 'abbás and married a relation of his. He died in 1040 or 1049. *Arzú* says that his complete works contain 20,000 verses, *Abú Talib* has seen 8000 verses; (see pp. 109, 117, 149.)

Contents: *Qačydahs* in one copy 112 pp. of 15 lines, in another 56 pp. 36 lines, the beginning differs. *Mathnawies* and *Tarjy'bands* 15 pp. 18 lines in another copy 16 pp. 36 lines. *Ghazals* in the fullest copy 500 pp. 14 bayts. Beginning of *Ghazals*:

ای گلشن از بهار خیال تو سینه با برگ گل از طراوت نامت سقینه با

Móty Mašall and *Tópkhánah*, several copies. *As. Soc.* No. 683, copied in 1112, and No. 737, the latter copy contains merely the *Ghazals* and *Rubá'ys*.

(117)

عطای نامه

(P.)

The *Ghazals* of Shaykh Sháh Mohammad 'atáy Qá-núnúy of the Parganah of Sándy.

The *Ghazals* rhyme all in 1, and the first word of each verse of the same *Ghazal* commences with the same letter, and they are arranged according to this letter, there being two *Ghazals* for every letter of the alphabet—in all 60 *Ghazals*. Beginning

ای در عراق از عارض رنگن تو شد گل خجالت زده کائل مشکین تو سنبیل

Lithographed, Lucnow, Mohammady Press, 1263, 24 pp. with a few marginal notes.

(118)

کلیات اثر

(P.)

The complete poetical works of Akhónd Shafy'áiyi *Athar* of Shyráz, (see pp. 117, 149). He was a pupil of Myrzá Hádiy Qalandar the father of 'olwy Khán, he spent the greater part of his life at Ispahán and never visited India. The date of his death which happened at Lár is recorded in the following verse :

سال وفاتش جو خواستم زائر گفتم کرد وداع از جهان معلم ثانی

Wálîh estimates his *Dywán* to 10,000 verses, and Abú Tálîb to 8000. Arzú praises particularly his panegyries on the Nawáb Haydar alzamán and his satire on Najaf Quly Khán the Çadr alçodúr of Persia. It appears from the following chronogram that he collected his *Dywán* in 1106. بهر تاریخ رقم کرد اثر گهر صلب شهفشاه زمان

Contents : Qaçydáhs chiefly in praise of the Imáms, of Táhir Wahyd, and some obscure persons; and a few Qif'ahs and chronograms, 110 pp. 15 bayts in a page. Bg.

شرح مجموعه صنع نو ندارد پایان یک رباعیست ترکیب تفاعرانسان

Ghazals 60 pp. 13 verses in a page. Beginning

بکش بودی افتادگی تن خود را چو زربخاک نهان سار دشمن خود را

Rubá'ys, Tarjy'bands, and at the end a satire 20 pp.

Móty Mañall, two copies 8vo. very splendid. Tópkhánah, 102 pp. 13 lines.

(119) دیوان اطهر فارسی (P.)

Dywán of Athar. He says in a preface in prose (8 pages of 13 lines) that his name is Athar Khán b. Amyr Nitzám aldyn Radhawý, that his home was Bokhárá, and that he came to India under 'álamgyr, where he collected his poems into a Dywán.

Contents: three Qačydahs rhyming in ی, م, and ن, in all about 144 bayts. Beginning

زهستي پاک کن دل را که انوار لقا بینی
پس آنکه چشم را بر هر چه بکشی خدا بینی

Ghazals 55 pp. of 22 bayts; Rubá'ys 8 pp. Beginning of Ghazals.

چنان دارند شوق وصل بسم الله عنوانها
که در پرواز آیند از دیوال جلد دیوانها

Tópkhánah, a fair copy.

(120) دیوان اثیر (P.)

The Dywán of Athyr aldyn Moḥammad Akhsykaty, whose takhalluṣ is Athyr. Akhsykat is a place in the district of Farghánah in which he was born. He made his studies at Balkh and Herát and spent the greater part of his life in the 'iráq and Ādzarbáyján at the court of the Ātábuk and stood in high favour with Arslán Sháh b. Toghril, Ilduguz and Qizil Arslán. His success was the cause of much jealousy, and Mujyr, Baylaqány who was in the service of Moḥammad Ātábuk, the brother of Qizil Arslán, wrote satyres against him, to which he replied. Towards the end of his days he took Najm

aldyn Kobra as his spiritual guide and retired from the world. He went from Adzarbáyján to Khalkhál and died there in 608. His poems are considered nearly equal to those of Anwary and Kháqány, yet Taqyy Káshy says, he had much difficulty in finding a copy of his Dywán, his poems being not much read. It contained about 10,000 verses. (Taqyy Káshy, No. 27; Dawlatsháh 2, 18; Mohammad 'awfy, folio 125; *A'tishkadah* p. 424; Khoshgú I. No. 120.)

The Dywán contains Qačydahs and a few Qit'ahs, Rubá'ys, &c. most of them in praise of Sháh Arslán Toghril whose name occurs in the following verse :

بفراخت رایست حق بر تافت روی باطل
الب ارسلان ثانی شاه ارسلان طغرل

The following Tetrastich contains the poet's name :

آنم که حسد برده بر امروز دیم جانم خردم دلم ندانم که چیم
چون پرسیدی باتو بگویم که کیم سلطان سخن اسیر اثیر اخسیکتیم
جهانرا هم جهان بانیست پیدا بین و پنهان دان Bg.
که زیر گنبد نیلی بدید آورد چار ارکان

Móty Makall, a beautiful copy, 104 pp. of 14 lines.

(121) دیوان فرید الدین عطار (P.)

The Dywán of Faryd aldyn 'attár. His name was Abú Hámid (or Abú Talib) Mohammad and he was a son of Abú Bakr Ibráhyim, a respectable druggist of Shádýákh not far from Nayshápúr, he is therefore called Nayshápúry. He was born in 513, in a village called Kedken, during the reign of Sinjar. First he followed the profession of his father and hence his takhalluṣ 'attár, the druggist. He informs us in his Gul Khosraw that

he gave way to his predilection for poetry notwithstanding the admonition of his friends, and neglected the study of medicine. He commenced two of his best mystical works whilst he was still a druggist, but apparently before he had completed them he left his shop and turned a religious mendicant.

مصیبت نامه کاشوب جهانست الهی نامه کاسرار نهانست
بدارو خانه کردم هر دو آغاز چه گویم زود رستم زان آن باز

These two verses upset the silly story of his sudden conversion related by Dawlat-sháh, and the account of the disgusting love adventure which we find in Táqyy Káshy. He took Rokn aldyn Akáfi as his spiritual guide, and after some time he made the pilgrimage with him to Makkah. In the course of his life, he became personally acquainted with most Çáfies of his age and collected four hundred volumes of works on mystical theology which he diligently studied, and he became thereby one of the most copious and profound Çufy-writers. He was put to death during the carnage of the Tatars of Chengyz Khán, in 627, at the advanced age of 114 lunar years, of which he spent 29 at Nayshápúr and 85 at Shádyákh. According to some authors, he died earlier.

After 'attár's death, says Sir G. Ouseley, an eminent Çufy was asked, to whom he ascribed the more profound knowledge of the Çufy doctrine, Jalál aldyn Rúmy or Faryd aldyn 'attár; he answered, "The former like an eagle flew to the height of perfection in the twinkling of an eye; the latter reached the same summit, but was crawling slowly and perseveringly, like an ant."

Dawlat-sháh says that out of forty, there were at his time twelve Mathnawies of Faryd aldyn extant, the re-

maining having been lost. This catalogue contains a description of twenty-two of his works including his biography of saints and besides, we find mention of the following :

مفتاح الفنون mentioned by Ouseley and Stewart, *Catalogue* p. 60 ; both these authors have seen it.

لسان الغیب mentioned by the same.

Bír-námah mentioned by Stewart. Hammer writes Pir-námah, I suppose they mean the بیسر نامه

Kent Kunz Mokhfâ (?) mentioned by Stewart.

Mansúr-námah and Aúsat-námah mentioned by the same.

شرح قلوب اخوان الصفا and سیاه نامه , ولد نامه , حیدر نامه mentioned by Khosbgú, the last named work is supposed to be in prose.

Contents : Qačydahts 39 pages of 34 bayts : Bg.

سبحان خالقى كه صفاتش زكبريا برخاك عجز مى كنند عقل انبيا

Ghazals 228 pages of 32 bayts. Beginning

كفتم اندر محضت و خوارى مرا چون به بيني نيز بگذاري مرا

Móty Mahall, a magnificent copy ; As. Soc. No. 459 about 459 pp. of 16 lines, a good copy ; *Ibidem* No. 1338 about 330 pp. of 17 lines, this copy contains more poems, particularly Rubá'ya, than any other, and the Ghazals are not alphabetically arranged, in the commencement a few pages are wanting, the same volume contains most other poems of 'attár, it was written in 1006.

(122)

حقایق الجواهر

(P.)

Perhaps the correct title is جواهر الحقایق but it is twice written as above in the manuscript. The author is Faryd aldyn 'attár, who uses here the takhalluṣ of Faryd and

Faryd aldyn. It consists of Qacydahs and Tarjy'-bands, which with the exception of the first six, are alphabetically arranged, and treat on the Tawhýd. Dawlat-sháh states that several commentaries have been written on these poems, and that one of the commentators was Sayyid 'izz aldyn Ámoly. Beginning

ای خدائی سرهرانسان توئی کاشف راز حقایق جان توئی

As. Soc. 1409, 265 pp. 11 lines.

(123)

بی سرنامه

(P.)

The headless book, a short poem on theosophy and mystical love, by Faryd aldyn 'attár. Beginning

من بغیر تو نبینم در جهان قادرا پرور دگارا جاودان

As. Soc. No. 1338, on the margin 9 pp. of 20 lines; Tópkháneh, 16 pp. 13 bayts, this copy begins with the following verse which is on the fourth page of the Society's copy, and as it has nevertheless about 200 verses, the Society's copy must be incomplete at the end.

سریسر نامه را پیدا کنم عاشقانرا در جهان شیدا کنم

(124)

مصیبت نامه

(P.)

The book of Accidents or Misfortune, by the same poet. The title is contained in the following verse:

در مصیبت ساختم هنگامه من نام این کردم مصیبت نامه من

In Hájy Khalyfáh No. 4235, this poem has the name of جوابنامه. A copy in the library of Upsala is inscribed نریمه نامه (see Tornberg, *Cat. Bibl. Ups.* p. 100).

In forty chapters the poet brings the Wanderer before, 1, Gabriel; 2, Michael; 3, Israphael; 4, 'izra'yl; 5, The

great throne of God; 6, The throne; 7, The footstool of God; 8, The tablet of fate; 9, The pen (with which fate is written); 10, Paradise; 11, Hell; 12, Heaven; 13, Sun; 14, Plants; 15, Wild beasts; 16, Birds; 17, Quadrupeds; 18, Satan; 19, The Jinn; 20, Man; 21, Adam; 22, Water; 23, Earth; 24, Mountains; 25, Sea; 26, Minerals; 27, Moon; 28, Fire; 29, Wind; 30, Noah; 31, Abraham; 32, Moses; 33, David; 34, Jesus, 35, Moham-mad; 36, The Senses; 37, Imagination; 38, Understanding; 39, Heart; 40, Mind; and after this pilgrimage he comes to the knowledge of his ownself در دیدن خود. The poet explains his notions on the above subjects mostly metaphorically by the means of legends of saints, and parables. Beginning

حمد پاک از جان پاک آن پاک را کو خلافت داد مشیت خاك را

Tópkhánah, 350 pp. of 20 verses; Móty Maḥall 154 pp. 50 verses. As. Soc. No. 1400 about 260 pp. 25 lines, an elegant but incorrect copy, written in A. H. 1000; As. Soc. No. 1338, on the margin about 350 pp. of 20 bayts. The copies of this and most other works of 'attár differ essentially from each other, the Moqybat-námah in No. 1338, contains several stories which in other copies form part of the Mantiq al-tayr.

(125)

اسرار الشهود

(P.)

Mysteries of Extatic Moments, a mystical poem by the same author. It begins:

هست بسم الله الرحمن الرحيم مصحف آیات اسرار قدیم

Tópkhánah, Svo. about 200 pp. of 15 lines, at the end is a chronogram containing the date when this copy was made:

چون بلطف مخزن اسرار حق سلطان دین
 شیخ عطار آنکه اندر بزم وحدت یافت بار
 از برای یادگار این نسخه را کردم رقم سال او جستم ز عقل دور بین انجام کار
 کاتب عقل از بی تحریر نار بخش زلف زد رقم آخر که اسرار الشهود یادگار

(P.) جواهر الذات (126)

The Essence of Existence, that is to say, the principle of life or the soul, a poem by Faryd aldyn 'attár.

This Mathnawý resembles a litany; sometimes more than fifty verses begin with the same words, as for instance :

خدا را یافتم چون راه ببردم	ز نام و ننگ خود بینی بمردم
خدا را یافتم در جان حقیقت	که بسپردم شریعت در طریقت
خدا را یافتم در جوهر جان	حقیقت یار دیدم روی جانان
خدا را یافتم جمله خدا بود	چو بود من ز بود من جدا بود
خدا را یافتم در لا مکان یار	چو دیدم عشق جانان در مکان یار
خدا را یافتم در اصل موجود	نظر کردم حقیقت جمله او بود

This poem, it would appear from a postscript to the Asiatic Society's copy No. 370, is divided into three daftars or books, and resembles in its contents the *Hadyqah* or the Mathnawý of Mawlawy Rúmy. The author states that it is similar to the *Ushtar-námah* and *Iláhy-námah*, but superior to both. Beginning of the first daftar :

بنام آنکه نور جسم و جان است خدای آشکارا و نهان است

Beginning of 2nd daftar :

تعالی الله از آن دیدار پر نور که در ذرات عالم گشته مشهور

As. Soc. No. 370, this copy contains two daftars, the first 244 pp. of 50 bayts, and the second 232 pp. of 50 bayts, but it is defective at the end; *Ibidem* Nos. 1373 and 1338, both these MSS. contain only the commencement.

(127) اشترنامه (P.)

The Ushtar book, by Faryd aldyn 'attár. This poem does not contain a history of Ushtar, as might be inferred from the title, but it treats on theosophy, and is very much in the style of Jawhar aldžát, for instance towards the end there are no less than 153 verses which begin with the words ای وصال. Beginning

ابتدا بر نام حی لایزال صانع اشیا بداع جمال

As. Soc. No. 771, 866 pp. of 12 lines, an inferior copy written in 1180.

(128) خسرو نامه (P.)

The Khosraw-book or Royal book, it is a romantic epos, recording the Love adventures of Gul and Hormoz by Faryd aldyn 'attár. The title of the work is contained in the following verse :

بنام خسرو روی زمین را نهادم نام خسرو نام این را

Beginning بنام آنکه جان داد و جهان ساخت

زمین را جفت طاق آسمان ساخت

As. Soc. 1338, 426 pp. of 19 lines, this codex was written in 1006.

(129) گل خسرو (P.)

The Loves of Gul and Khosraw, by Faryd aldyn 'attár. This is an abridged version, or abstract, of the preceding Mathnawý. He mentions in the introduction, several of his former works, viz. the Jawáhir-námah (*sic*), Muçybat-

námah, Iláhy-námah, Asrár-námah, Mokhtár-námah, Mantiq al'tayr and Khosraw-námah. Beginning

بدنام آنکه گنج جسم و جان ساخت طلسم گنج جان هر دو جهان ساخت

As. Soc No. 1338, 136 pp. 20 bayts.

(130) منتخب حدیقه (P.)

Selections from the *Hadyqah* of Sanáy, by Faryd aldyn 'attár. Beginning and preface, in which he says that these are selections from selections

حمد و شکر و ثناء علی الاطلاق	ذات حق را سزد باستحقاق
پیش ازین داعی از بے سببی	کرده بود از حدیقه منتخبی
دوستی در کمال سیرت فرد	روزی از منتخب مطالعه کرد
گفت زین انتخاب نغز بود	انتخابی که مغز مغز بود
خاطران التماس اجابت کرد	وزوی این مختصر بیرون آورد
هست بروفق اسم ذات صفات	عدد این هزار و یک (۹) ابیات

Móty Makall, 122 pp. of 15 lines.

(131) مظهر العجائب (P.)

The Exhibition of Curiosities, a poem by Faryd aldyn 'attár.

This Mathnawý is in the style of the *Hadyqah*. The poet gives us the following account of his former productions :

این کتابم از غرائب آمده	مظهر سر عجایب آمده
ای تو گشته از عجایبهای خویش	مرهمی ماندی برین دلهای ریش
گر ازینمرهم نیایی کام خویش	جوهر ذاتم بیمار و نه به پیش
آنچه ازوی بشنوی درخویش بین	ناشود سر عنایت پیش بین
جوهر ذاتم عجائب بوده است	همچو اشدر نامه مستی کرده است

گرتواز مرغ حقائق بی بری منطق الطیرم بخوان تابشغوی
 مرغ عطار از زبان حق شنید لاجرم اغیار زیشان حق برید
 چونکه حق بشناختی سرش بیدین تا شود این دید تو عین الیقین
 روتواز سرو لایت گوش کن وانگهی جام نبوت نوش کن
 گرتواز جام نبوت می خوری هرگز از راه ولایت کی روی
 رو مصیبت نامه را از سر بخوان تا شود حاصل ترا مقصود جان
 گرتواز خسرو یکی گل خواستی بلبل مسکین خود بگذاشتی
 خسروت سلطان گل رخسار او بلبل بیدل چه داند کار او
 کار خود با او گذار و دار پاس زان که داری ملک معنی بیقیاس
 گراهی نامه را داری بگوش جام وحدت را بگیر و نوش نوش
 گرتو بندم را بیدایی در جهان رو عزیزش دار همچو جان جان
 تا بیدایی عزت دنیا و دین وانگهی بر تخت سلطانی نشین
 رو بذکر اولیا مشغول شو وانگهی با تذکره مقبول شو
 آفرین جان آفرین بر جان بجان زآنکه هست او اشکارا در نهان Bg.

As. Soc. No. 263, near 200 pp. of 44 bayts, with pictures, written in 1186.

(132)

منطق الطیر

(P.)

Speeches of Birds, a Mathnaw by Faryd aldyn 'attār who composed it in 583 or 580. It is divided into 30 sections مقاله, and contains apologues, in most of which birds are introduced as speaking.

Bg. آفرین جان آفرین پاکرا آنکه جان بخشید زایمان خاکرا

Copies are frequent; there are several in the Mōty Maḥall, Tópkhānah, and As. Soc. No. 776, 1338; Private collection, 396 pp. 11 lines, the poem has in all about 4000 verses. A very full analysis of it is in Hammer's *Gesch. d. schoenen Redek. Pers.* p. 142.

(133) بلبل نامه (P.)

The Book of the Nightingale, an apologue in which the love of the nightingale to the rose is described. It is very much in the style of the *Manfiq al-fayr*.

Bg. قلم بردار و راز دل عیان کن سر آغار بنام غیب دان کن

As. Soc. No. 1338, on the margin, 41 pp. of 20 lines.

(134) وصلت نامه (P.)

The Book of Union, by Faryd aldyn 'attár. He says with regard to the title:

نام این کردم بوصولت نامه من از آنکه وصلت دیده ام از خویشتن

He explains the wisdom of God in expelling Adam from Paradise and in bringing him by the removal from his divine presence, to the knowledge of himself and the love of God. Like the other works of 'attár it consists chiefly of apologues.

Bg. ابتدا اول بنام کردگار خالق هفت و شش و پنج و چهار

Tópkhánah, 50 pp. 30 bayts, As. Soc. No. 1338, on the margin, 75 pp. of 20 bayts.

(135) پند نامه فرید الدین عطار (P.)

The Book of Councils of Faryd aldyn 'attár. It is also called, according to Hammer-Purgstall, وصیت نامه, but this is probably a mistake for وصلت نامه, Bg.

حمد بیلحد مرخدای پاک را آنکه ایمان داد مشیت خاک را

Lithographed at Lucnow, Mojtabáy press, 1264, 30 pp. the margin covered with text. It is remarkable that the first verse in Sacy's edition, Paris 1819, and in Hindley's edition, London 1809, should contain a palpably wrong reading viz. حمد بیلحد آن خدی پاک را

(136) خیاط نامه (P.)

The Book of Transition, by Faryd aldyn 'attár. The name of the poem occurs in the following verse :

چو بر کاغذ نهادم نوک خامه نوشتم نام این خیاط نامه

It is divided into ten chapters فصل and treats on intellect, praise of knowledge, praise of meekness, gratitude, blame of stupidity, blame of envy, stinginess بخل, avarice حرص, causes of pride. Beginning

بنام آنکه هستی زو نشان یافت نفوس ناطقه زو نور جان یافت

As. Soc. No. 1063, 12mo. 63 pp. of 14 lines.

(137) گمز الحقایق (P.)

Treasury of Verities, by Faryd aldyn 'attár. The author explains first the object of the religious duties: purification, prayer, fasts, pilgrimage and holy warfare, then he enters on the excellency of the soul, on the history of Mançúr, the mission of Christ and of Mahdiy, &c.

Beginning بنام آنکه اول کرد و آخر بنام آنکه باطن کرد و ظاهر

As. Soc. No. 1338, 38 pp. of 20 bayts, the copy is defective at the end.

(138)

هفت وادي

(P.)

The Seven Valleys or Stages in the life of a gnostic; every chapter begins with a verse like this:

بعد ازین وادي عشق آید پدید

The stages which I have observed mentioned are عشق, فقر, حریت, توحید, استغنا, معرفت. The first seven verses are the same as in the Muçybat-námah, and the last verse it has in common with the Asrâr-námah:

شوخي و بی شرمي ما در گذار شوخي ما پیش چشم ما میار

As. Soc. No. 1338, 34 pp. 19 lines. After this follows in this copy a fragment of a poem 11 pp. 19 lines of 'attâr inscribed مقالات. The first 12 verses are the same as in the هفت وادي. Then follows the verse:

عقل در سوداي او حیران بماند جان زعجز انگشت در دندان بماند

(139)

الهي نامه

(P.)

The Divine Book, by Faryd aldyn 'attâr.

The poem is divided into 22 chapters مقاله and contains the story of a Khalyfah who had six sons, he requested them freely to acquaint him with all their wishes and promised to satisfy them. They did so and the first son asked for a pretty woman, and three of his brothers supported him and expressed a similar wish, the two others wished to be acquainted with the mysteries of sorcery.

The father shows them the vanity of their wishes in parables. Beginning

بنام آنکه ملکش بی زوالست بوفش عقل صاحب نطق لال است

Tópkhánah, a good copy; As. Soc. No. 1400, 260 pp. 25 lines; *Ibidem* No. 1338. In the Lucnow copy the "kamd" which is very long is omitted and it begins:

الهی نامه را آغاز کردم در کنج سعادت باز کردم

(140) اسرار نامه (P.)

The Book of Mysteries, by Faryd aldyn 'attár. The title occurs in the following verse:

زهی عطار کز بحر معانی بالماس سخن در میچکانی
ترا زبید بعالم بار نامه که بر تو ختم شد اسرار نامه

It treats in 20 chapters مقاله on the high position of man, on the resurrection and judgment, and on the principal virtues to be practised, and vices to be avoided. The subject is illustrated by legends and parables. Bg.

بنام آنکه جانرا نور دین داد خرد را در خدا دانی یقین داد

Móty Mañall, 68 pp. of 50 lines; As. Soc. No. 1400, 154 pp. 25 bayts; *Ibidem* No. 1338, on the margin about 200 pp. 20 lines; *Ibidem* No. 274 a fair copy.

(141) دیوان عظیم (P.)

The Dywán of 'atzym. Sarkhosh (see p. 113 *suprà*) calls him 'atzymá and Wálih 'atzymáiyi, but his takhal-

(142)

ديوان اوحدي

(P.)

The Dywán of *Awhady*. There were two contemporary poets who had this takhalluç, both of whom were Çúfies, and they are confounded with each other in most Tadz-kirahs.

The name of the elder of them is *Awhad aldyn Hámid Kirmány*. He was a pupil of *Rokn aldyn* and a friend of *Mohiyy aldyn al'araby*, who mentions him in his *Fotúhát*. The disgusting practices which he introduced among the Darwyses, will be described in another chapter. He is according to all accounts the author of the مصباح الاحرار. According to *Khóshgú*, No. 53, his takhalluç was *Awhad* and not *Awhady* and he died in A. H. 536. This date however is a glaring mistake, for *Mohyy aldyn* his contemporary died in A. H. 638. It is likely that he died in A. H. 697. This is the date mentioned in the *Nafáýis al-máthir*.

Awhady the younger was a pupil of the preceding and it is in his honor that he assumed this takhalluç. He first had that of Çúfy. His name was *Rokn aldyn Ispahány* or, according to others, *Marághy*. He was a friend and contemporary of *Sa'dy*, and died, according to most Tadz-kirahs, in A. H. 697, five years after he had completed the *Jáme Jam*. According to *Jámy Nafahát alams* No. 568 and the *Nafáýis al-máthir* and the *Habyb alsiyar* III. folio, 543, he completed this poem in A. H. 733 and died at *Marághah* in 738. They support their statement by two very strong facts. The date of his death they say is engraved on his tomb-stone at *Marághah* and the date of the composition of his *Jáme Jam* is recorded in the following verse of *Awhady* himself:

younger Awhady the following verses are quoted which I found in this Dywân :

شربتی ده که کم کند جوشش داری ده که به شود بیمار
چيست این فاله و فغان در شهر چيست این شور و فتنه در بازار
همه در جستجو و آن فارغ همه در گفتگو و آن بیزار
راه بسیار شد مرفجان خر دزد همراه شد میفکن بار

The Qaṣydah in which these verses occur is also ascribed to the younger Awhady by Jāmy, No. 568. It is therefore clear that this MS. contains poems both of the elder and younger Awhady, the Mathnawī being by the former and the Qaṣydahs and Ghazals by the latter, who according to Dawlat-shāh has written 10,000 verses and according to Taqyy Kāshy 14,000. His poems were much sung by Darwyshees.

Móty Maḥall, carefully written in 1018, in the middle defective, and containing to all appearance merely selections.

(143)

جام جم

(P.)

The Mirror of Jamshyd, a mystical poem by the younger Awhady, composed in 733, in imitation of the *Hadyqah* of Sanáy. This Mathnawī was so much valued, that no less than 400 copies of it were taken at Ispahán within one month after it had been composed.

قل هو الله لامر قد قال من له الحمد دایما مقوال

He describes the plan of his work in the following verses, which however are not consecutive.

نامہ اولیا است این نامہ مبراورا بشهر و ہنگامہ
سخن مبدہ و معاش و معاد اندرین چند بیت کردم یاد

قسمتی راست کردمش بسمه دور	تا نبوشنده بر نباشد جور
دور اول نشاط بخشد ونور	کند از دیده خواب غفلت دور
اندر اید سرت بگفت و بگوی	عالمی دیگرست نماید روی
دویمین دور شیر گیر کند	در فنون هنر بصیر کند
راه یابی باز مایشها	پرده برخیزد از نمایشها
در سیوم دور چون کفی نوشش	بفماید نهان را پوشش
روح را قوت شباب دهد	سر آز و اصل بخواب دهد

Móty Mañall, 190 pp. 22 lines: Farah-bakhsh 350 pp. 15 lines.
As. Soc. No. 743, a fine old copy.

(144)

هفت اختر

(P.)

The Seven Planets, a poem containing the story of Bahrán Sháh, by 'ayshy, composed in 1070. The title, name of author, date and number of verses 6,204, are contained in the following lines :

کرد افلاک چون بهر نظر نام بروی نهان هفت اختر
 کرد چون سیر اختران یک یک آفرینها بمن بگفت فلک
 باره دیگر چو کرد نظاره بارک الله بگفت صد باره
 باز تاریخ هفت اختر گفت سخن خوبتر ز شکر گفت
 گفت از خوشدلی ز روی نیاز عیشیا برگ گل بحوض انداز
 عدد بیت نیز کرد شمار شش هزارش بدید دو صد چار

As. Soc. No. 433, more than 200 pp. of 26 bayts, the commencement is wanting.

(145) انبیا نامه تصنیف عیانی (P.)

A history of the prophets who preceded *Mohammad*, in Persian verses, by Abū Isḥāq Ibrāhīm b. 'abd Allah al-Bālīh الباليه *Hasany Shabistary* whose takhalluṣ was 'ayāny. The date when he wrote is not known, but he probably flourished previous to the eighth century of the Hijrah. Beginning

الهي بدل كالم از خامه ده نواحي دل از انبيا نامه ده
زخوان نوال تو كالم فزاي و ازین انبيا نام نامم فزاي

As. Soc. No. 231, 4to. about 900 pp. of 38 bayts beautifully written, old and correct.

(146) دیوان آزاد (P.)

The *Dywān* of Myr Gholām 'alyy *Āzād* (see p. 142.) It contains only Ghazals and in all about 4000 verses.

Beginning برآز مد بسم الله تیغ خوش مقالی را
مسخر کن سواد اعظم نازك خیالی را

Faraḥ-baksh, large 8vo. about 225 pp. 15 lines.

(147) مختار نامه (P.)

The History of *Mokhtār*, in Persian verses, composed by *Āzād* in 1131. It begins:

بنام خداوند لیل و نهار خدای نهان خالق اشکار

Faraḥ-baksh, 400 pp. 34 lines, a fine copy, there are also two copies in the *Móty Mahall*.

(148) قصاید و مقطعات تواریخ و فردیات و غیره (P.)

Persian Qaṣydahs, detached verses and chronograms by
Azád. Beginning

ای جمالت مقام حیرت ما بردت حلقه دبدبه بینا

Tópkhánah, 8vo. about 600 pp. This copy is important for being to all appearance the rough copy of the author. There are places left blank, lines struck out, &c. The chronographs are for A. H. 1139, 40, 41, 43, 45 and 46.

(149) دیوان عزیز (P.)

Dywán of 'abd al'azyz Khán 'azyz of the Deccan. In one place his name is 'azyz Allah. He is probably identical with the 'azyz of the Deccan, mentioned by Shórish (see p. 210, *suprà*).

Contents: Qaṣydahs, Ghazals and a few Rubá'ys not alphabetically arranged, 36 pp. Beginning

مرحبا ای طوطی باغ و بهار لایزال
خوشگوارت باد چون شکر ثنائی ذوالجلال

A prose composition, called گلشن رنگ, only 6 pp. a Mathnawý 7 pp. Ghazals in the Dakhny dialect and a Persian Qaṣydah.

As. Soc. No. 862 about 70 pp. 17 lines, written in 1167.

(150) مثنوی عزیز الله زاهدی (P.)

The Mathnawý of 'azyz Allah Zāhidy, whose takhal-luṣ was 'azyz, and who wrote this poem in 810. In an introduction in prose, of 7 pp. 12 lines, he gives the following account of his own labour:

در سنه ۸۱۰ در هرات آمدم... تا هزار بیت مایه ساختم... در همه
 ابیات تجنیس تام رعایت کردم و همه ابیات را ذوالقافیتهین گفتم
 و از تجنیس و ایهام و غیره از صنایع که ممکن بود مرعی داشتم
 و هیچ بیت را از حال عاشق و معشوق نگذاشتم و چنان ترتیب
 دادم که اول نامه گفتم پانزده بیت از زبان عاشق و در بیت آخر
 بطریقه نثر دعا کردم بعد از آن غزلی گفتم پنج بیت بعد از آن سه
 بیت قطعه بعد از قطعه فردی و بعد در حکایتی چهارده بیت
 چون برآورد دل نواز آغاز نامه کرد دل نواز آغاز

Faraĥ-baksh, 95 pp. of 11 bayts.

(151)

دیوان ازرقی

(P.)

^{9A/} The Dywān of Abū-l-Maĥāsīn Abū Bakr Zayn aldyn *Azraqy*. He was according to Nitzāmy 'ŋrūdhy (*Chahār Maqālah*, quoted in the *Kholāṣah* of Taqyy Kāshy) a native of Herāt and a son of Isma'yl Warrāq, who was of Marw. He introduced himself into the society and confidence of the Seljūqy prince Toghān-shāh I. the seat of whose government was Nayshāpūr by the composition of a most obscene book entitled Alfyyah Shalfyyah الفیه الشلفیه which he illustrated with pictures. From the description which Hājy Khalyfah Nos. 1153 and 1615, and Jāmy, *Bahāristan* edit. Schlechta-Wssehrd p. 88 give of it, it appears to have been a version of the Kōk-shashter, to be mentioned hereafter. Azraqy is also the author of the book Sindbād سندباد and of several other works, which he dedicated to his patron. Taqyy Kāshy says that the copy of his Dywān which he saw, did not contain more than two thousand verses. He died at Herāt in A. H. 527. (Mohammad 'awfy 10, 2; *Kholā-*

çah No. 9; Dawlatsháh 2, 1; Hammer p. 129.) This Dywán contains merely Qačydahs, in all about 1800 verses.

چه موجب اینکه هرساعت زوی این نیلگون دریا
زمین را سایبان گردد به پیش گنبد خضرا

Móty Mašall a good copy in folio, 44 pp. of 17 lines; private collection 14 pp. of 17 bayts. This copy does not contain the Qačydah with which the other copy commences, but it contains the Rúbá'y quoted by Dawlat-sháh.

Beginning

ز نور قبه زرین آینه نمثال زمین تفتد فرو پوشد آتشین سربال

(152)

دیوان بدر چاچ

(P.)

The Dywán of Badr aldyn (Khoshgú writes Fakhr aldyn) Mošammad Cháchy who is usually called Badre Chách, that is to say the full moon of Chách, or the Badr aldyn of Chách. Chách is the ancient name of the Táshkand, the birth-place of the poet. Attracted by the liberality of Sultán Mošammad Sháh, a son of Toghluq, he came to India and spent the greater part of his life at his court, and composed many Dywáns in his praise. In his Dywán occurs the date 745 in the following verse:

بمال دولت شه بود غره شعبان که سوی مملکت دیوگیر شد نرمان

Khoshgú identifies him erroneously with Badr aldyn Jájarmy, who died in 686.

Contents: Qačydahs in praise of God, in praise of his patron, and in praise of Dilly, &c. at the end are a few Qif'ahs.

Beginning حمد آن سلطان عالم را که عالم پرور است
آفس او در راه ایمان انیس و جان را رهبر است

(1) Lithographed at Lucnow, Mohammady press, 1201, 108 pp. edited by Lāla Badry Nāth and Hādīy 'alyy with hāshiyah and at the end a vocabulary of difficult words and phrases. MS. copies are not rare, there are several at Lucnow: also Asiat. Soc. No. 763.

(P.) حملة حیدری تصنیف محمد رفیع خان بادل (153)

The Lion's Attack, being a Mathnawī, by Mohammad Rafy' Khān whose takhalluṣ is Bādzil. He was a descendant of Ja'far Sarōnd Mashhady. Wālih says that he was born at Mashhad, but Ārzū, who knew him personally, informs us, that his father or grandfather came from Mashhad to India, and that Bādzil was a native of Dilly. He was commandant of the fort of Gwālyār, and when he lost his appointment on the death of 'ālamgyr he lived in retirement at Dilly, where he died in 1123, the chronogram on his death is جا مهر علی بچندش داد. Besides this poem, he left a Dywān (see pp. 110, 140).

This epos which consists of 40,000 verses and is not much shorter than the Shāh-nāmāh is a rhymed version of the *Ma'ārij alnobūwat*, and contains the biography of the prophet and of his son-in-law 'alyy; the author completed it in 1119, after he had been engaged in it for fifty years.

Beginning

بنام خداوند بسیار بخش خرد بخش و دین بخش و دینار بخش

Lithographed at Lucnow, A. H. 1268, 2 vols. folio 238 and 329 pp. of 50 bayts, MS. copies are frequent.

(P.) نان و حلوا (154)

Bread and Sweetmeat, a Mathnawī, by the great Shy'ah divine Bahā aldyn 'āmilī whose takhalluṣ was Bahāiyī.

He was a native of 'ámil but spent the greater part of his life at Ispahán. He died in 1030, and his corpse was carried to Mashhad for interment. The chronogram on his death is *بى بها شينغ بهائي كو*. Besides this Mathnawý and many Arabic works, which will be enumerated hereafter, he left a Dywán and a Kashkúl or *Adversaria*, of which there is a very beautiful copy in the Farah-bakhsh library. Abú Talib also ascribes to him a Mathnawý called *شبر و شكر*. For farther information regarding him and his other works, I refer to the chapter on Shy'ah theology.

This poem is considered as an introduction to the Mathnawý of Jalál aldyn Rúmy. It begins after a few lines of preface in prose

ايها الاهي عن العهد القديم ايها الساهي عن النهج القويم

Aa. Soc. No. 869, 22 pp. of 15 bayts, copies are frequent.

(155) اعجاز الالغاز تصنيف بهائي (A. P.)

Inimitable Riddles by the same Baháy.

The author does not give the solution of the riddles.

Specimen : اخبروني عن اسم كتاب اقله من حروف الـزورانية :
واكثره من حروف الزيادة

Beginning اما بعد الحمد والصلوة فيقول احوج الخلق

Private collection, B. 15 pp. of 12 lines.

(156) ديوان بهجت (P.)

The Dywán of Bahjat, we learn from his poems that he was at Lucnow in 1212 (see p. 211 *suprà*).

This *Dywân* contains chiefly Ghazals, at the end is a very silly *Qaṣṣdah* in praise of the *اهل فرنگ* Europeans.

Beginning

ای داد نام پاک تو زینت نلام را در نظم و نثر حمد تو باعث نظام را

As. Soc. No. 699, a good copy, about 600 pp. 14 bayts.

(157) *وصلت نامه بهلول* (P.)

The Book of Union by Shaykh Bahlól. The title and name of the author occur in these lines :

نام این کردم بوصلت نامه من ز آنکه وصلت دیده ام از خوبش
هر که میخواهد که او واصل شود درد بهلولش مگر حاصل شود

The author imitates Faryd aldyn 'attâr in making a litany of his poem, for example he goes on in this strain through a number of verses,

درد مارا داد راه مصطفی	درد مارا داد سر اولیا
درد مارا داد حال صوفیان	درد مارا داد سیر عارفان
درد مارا داد هر دم صد صفا	درد مارا داد هر دم صد عطا
عاشقان این دم در آ در سرجان	تا بیایی سر عشق لامکان

As. Soc. No. 1240, 100 pp. 15 lines, well written in 1066.

(158) *دیوان بهلول* (P.)

The *Dywân* of Bahlól. It contains Ghazals alphabetically arranged.

Beginning

شب نمی از بهر عشق دوست گل شد خاک ما
مخزن اسرار شد خاک گل غمناک ما

As. Soc. No. 759, small 8vo. a modern inferior copy imperfect at the end.

(159) دلائل ظاهره تصنيف بليغ (P.)

Clear Evidence by Balygh or Balyghy. The title is a chronogram for 1186.

The object of the book, which is partly in prose and partly in verse, and consists chiefly of extracts from Indian poets, seems to be, to show that natives of India who have written Persian verses are not so contemptible as the Yránians make them. To prove this he gives notices and extracts of Myr Khosraw, Myrzá Jalál Asyr, Náçir 'alyy, Myrzá By-dil, &c. At the end are stories, &c.

Bg. حمد عليمى كه در يك لفظ كن معاني تصانيف طبقات

Móty Ma'all, 8vo. 49 pp. 15 lines.

(160) تلون قدرت تصنيف بليغ (P.)

The Changeableness of Power, being a Dywán of Ghazals by Balygh. The title seems to be a chronogram for 1180.

Contents: After a short Preface follow Ghazals about 200 pp. of 14 bayts, which begin:

نگامى كو كه بيند جلوه شاه الهى را

Tópkhánah, 8vo. a fair copy.

(161) مكالمه بليغ (P.)

Eloquent Words or poetry of Balygh. This title is a chronogram for 1178.

Contents: After a preface in prose of 4 pp. Fards and Rubá'ys alphabetically arranged 150 pp. of 15 lines.

Beginning الهى جوهر تقرير ده نغ زيانمرا

Tópkhánah, 8vo. a fair copy.

(162)

ديوان بنايي

(P.)

The Dywān of Bannáiy. His father was a respectable architect at Herát, the birth-place of the poet, and his takhalluṣ is derived from banná, builder.

He was a very clever and witty man and skilled in almost every art and science, he was a profound Ḥúfí, an exquisite calligraph and a distinguished composer of music. On account of his erudition, it was said that he was the Mollá of poets and the poet for Mollás. His conceit roused the jealousy of Myr 'alyy Shyr: a spiteful expression of his being reported to him, his indignation was so great that Bannáiy was obliged to leave his native country. He went into the 'iráq and was kindly received by Sultán Ya'qúb to whom he dedicated his *بهرام و بهروز*. After some time he returned to Herát and tried to conciliate the favour of the Myr by writing a Qaṣṣdah in his praise. He presented it but received no reward, and he therefore substituted the name of Sultán Aḥmad Myrzá for that of 'alyy Shyr, saying that he would not give away his daughters without dowry. Myr 'alyy Shyr was so enraged at this, that he obtained a death-warrant against him. He fled to Má-wará-l-nahr and was received at the court of Sultán 'alyy Myrzá b. Sultán Aḥmad Myrzá b. Sultán Abú Sa'yid; and he wrote for him a Qaṣṣdah called *مجمع الغرائب* in the dialect of Marw. His fortunes were still in the ascendant when Moḥammad Khán Shaybány took possession of Má-wará-l-nahr. He conferred the title of King of Poets upon him, and when he marched into Khorásán he gave him opportunities to revenge himself on the poets of his native country, who had persecuted him. He returned from Herát to Má-

wará-l nahr and was killed in the massacre of Sháh Ismá'yl in 918. In some Ghazals in which he imitates *Háfiz* he uses the takhalluṣ of *Hály*. Taqyy Káshy has seen about 6000 verses of Ghazals and 'Qaṣydaḥs of his. (Sámy, No. 213; Táqyy Káshy, No. 169.)

This copy of the Dywán contains only Ghazals. Bg.

زهی از لعل شیرین تو شور افتاده در سرها
زده نیشکر از رشک قدت بر خویش خنجرها

Móty Maḥall, 65 pp. 15 lines. This copy seems to contain but a very small portion of the Dywán, some of the verses quoted in the *Atishkadah* p. 201 are found in it.

(163) رموز الطاهرین تصنیف باقر علی (P.)

Hints of the Pure, a mystical poem, by Báqir 'alyy Khán, a son of Gholám 'alyy Khán Madany, he says that he was induced to write this poem by the study of the Mathnawý of Mawlawy Rúmy. From the introduction, it would appear that he wrote under Moḥammad Sháh (reigned from 1132 to 1161).

در زمان شاه عالم پادشاه آن محمد شاه غازی دین پناه

At the end he gives three chronograms apparently for 1139, one of them runs :—

جستم از دل سال اتمام کتاب داد از الهام غیبی این جواب
سال اتمامش درین مصراع یمن سر قرآن با رموز الطاهرین

The other equally gives $1135 + 4 = 1139$.

چو جستم سال اتمام از نیاز کفایت پیر عقل و آن دانای راز
ازید قدرت مدد جو و بخوان سال تاریخ است رازی خسروان

Beginning هزار آفرین باد بر جان جان

As. Soc. 612, 8vo. 232 pp. 17 bayts.

(164) گلشن اسرار تصنیف باقر علی (P.)

The *Rose Garden of Mysteries*, a mystical Mathnawý, by Báqir 'ályy. The title, name of author, and date, 1165 — 20 = 1145, are contained in the last lines :

این زمان باقر علی حد ادب پیش گیر و دل بنه بر فضل رب
از خرد جستم چو تاریخ کتاب داد از الهام غیبی این جواب
از سر گفتار بگذر نیکبین گلشن اسرار شد تاریخ این
وقف مدح الماد حین عن وصفه حار فکر العارفین فی صنعہ Bg.

As. Soc. 562, 154 pp. 14 lines.

(165) دیوان باقر کاشی خرد (P.)

The *Dywán* of Báqir Káshy, a younger brother of Mollá Maqṣúd Khordah-farúsh, he was a good poet, and exquisite calligraph; in the former art, he was a pupil of Mohtasham and in the latter of Myr Mo'izz aldyn Moḥammad of Káshán. Sháh 'abbás imprisoned him on the suspicion of some fault, but after he had suffered one year's incarceration, his innocence was proved and the Sháh heaped favours upon him. Subsequently he visited Karbalá and remained two years there in the society of learned men, then he proceeded to Káshán and finally he went to India and entered the service of Ibráhyim Pádsbáh. It is now twenty years, says the author of the *Máthir Rahymy*, that he holds an appointment in the library of the Khánkhánán. It appears from the *Átish-kadah* p. 324, that he subsequently again returned to his home. In his poems occur the names of Akbar, Ibráhyim 'ádil-sháh and Tzohúry.

Contents: Ghazals 142 pp. 15 bayts, alphabetically arranged. Beginning

یارب آن سوز فکن در دل دیوانه ما که کلیم آید و آتش بر د از خانه ما

Rubá'ys 32 pp. 6 Rubá'ys on a page, Tarjy'bands 53 pages and a Mathnawý called Maykhánah (the wine-shop) 22 pp 17 lines. It begins:

همیشه ائی فقیرانه ای شکسته شو آنکه همیشه ای

Another mystical Mathnawý, divided into *núzl* and treating on God and His attributes, unity and plurality, transfiguration of the prophet, solitude, poverty, fear, hope, &c. 50 pages. Beginning

بسم الله و به نستعین تنزیل من رب العالمین

Qaṣydahs chiefly in praise of the Imáms 50 pp. 16 lines.

Móty Maḥall, not very legible; As. Soc. No. 1283, 12mo. a splendid old copy, Ghazals and Rubá'ys 230 pp. of 14 or 15 bayts, the Maykhánah 23 pp. of 16 bayts, Tarkybbands, &c. 54 pp., Dywán of Qaṣydahs and some minor poems 95 pp. Beginning of Qaṣydahs ای مصحف جمال ترا زیور آفتاب

(166)

دیوان بیروم

(P.)

The Dywán of Moḥammad Bayram Khán, who died in 968, the chronogram on his death is *shahíd shod muḥammad bayram* (see pp. 56, 72.)

Contents: Qaṣydahs in praise of the prophet and the Imáms 22 pp. 12 lines. Beginning

شهی که بگذرد از نه سپهر افسراو اگر غلام علی نیست خالت بر سراو

Persian Ghazals, 22 pp. of 10 lines. They begin:

تا سرو دید نازی ان نهال را از سر نهاد دغدغه اعتدال را

Chagatay Ghazals, followed by *Qit'ahs* 36 pp.

Móty Mañall, a fair copy.

(167) *بدموت or رت پدم تصنیف بزمی* (P.)

The story of Rat Syn and Padam, a poem of 3,014 verses, by Bazmy of *Karj*. He resided for some time at Shyráz and came during the reign of Jahángyr to *Gujrát*, and composed this poem in the year 1028, as appears from the following verses :

در سال هزار بیست و هشت این سلک خیال منتظم گشت

شد با سه هزار چار ده در این درج ز موج طبع من پر

Bg. ای نام تو نقش لوح جانها در مانده بوصف تو زبانها

Móty Mañall, 8vo. 224 pp. of 12 lines, a beautifully written copy; As. Soc. No. 294, 8vo., the last verses which contain the date are wanting in this copy, but the name of the author occurs in it.

بزمی روش زمانه این است دریای و را کرانه این است

(168) *دیوان برهمن* (P.)

The Dywán of Chandra Bhán Brahman of Patyálah or Láhór. He was Myr Munshiy of Sháhjahán, and was employed by him as ambassador to Hindú kings. Besides this Dywán he left letter-forms called *چارچمن*.

Contents : Short Ghazals and 38 Rubá'ys. Bg.

ای برتزاز تصور و هم گمان ما ای در میان ما و برون از میان ما

Tópkhánah, 106 pp. 13 lines; Móty Mañall, this copy contains 97 pp. of 17 lines of Ghazals and 16 pp. of Tarjy'bands; As. Soc. No. 538, copied in 1171.

(169) دیوان برهان (P.)

The Dywān of Burhān, who is probably identical with the poet of this takhalluṣ mentioned in page 154.

Contents: Qaṣydahs in praise of the Imāms 53 pp. of 17 lines. Beginning

ای ذات تو از شائبهٔ شرک مبرا با آنکه شدی از دل هر ذره هویدا
Ghazals 70 pp. 16 l. and six Rubá'ys. Beginning

ز سر چون رشته قطع راه کن در وادی دلها
که تا آیند چون گوهر باسنتلال منزلها

Tópkhānah, 8vo. a fair copy.

(170) تاریخ سعادت تصنیف پیدار (P.)

The History of Happiness being an account of the progress of the dynasty which rules over Oudh from Shujá' aldawlah to Sa'adat 'alyy Khān (to whose name the title is an allusion), in verses by Imām-bakhsh *By-dár* of Ambālah (Umballa), composed in 1227.

Bg. بقام خدا کو جهان آفرید بحکمت زبان در دهان آفرید

Móty Mahall, 164 pp. of 9 lines, a splendid copy, written in 1227.

(171) گلشن سعادت تصنیف پیدار (P.)

The Rose Garden of Happiness, being a Mathnawý containing the praises of Nawáb Sa'adat 'alyy Khān, and descriptions of the Dilkushá (this is the name of a

palace built for the Nawáb by Sir Gore Ouseley) of *Faráh-baksh* and other palaces and gardens of the Nawáb by the same *By-dár*. Beginning

خدایا بده آتش عشق خیز و زان آتش آور شررهای تیز

Móty Mañall, 92 pp. of 9 lines, an autograph, written in 1227.

(172) (P.) دستورنامه تصنیف بیدار

The Book of Usage, being a Mathnawý in praise of Gháziy aldyn *Haydar* and Naçyr aldyn *Haydar*, by the same poetaster. Beginning

بغام آن خداوند جهاندار زبان را در دهانم داد گفتار

Móty Mañall 500 pp. of 8 lines, an autograph, written in 1232.

(173) (P.) گلزار نامه تصنیف بیدار

The Book of the Rose Garden, a Mathnawý in praise of the same, by the same. Beginning

بغام آنکه بخشیده بجانها زیاد خود بهر دلها تپشها

Faráh-baksh, 75 pp. of 7 lines, elegant writing.

(174) (P.) دیوان غزل میرزا بیدل

The *Dyván* of Ghazals of 'abd al-Qádir *By-díl*. He derived his origin from the Chaghatáy tribe called *Birlás* and *Olús*, but he was born at 'atzymábád (*Pañna*), and

died at Dilly on the 4th of Çafar 1133. Though he was not a learned man he had a profound and extensive knowledge of Çúfy literature, and his predilection for mysticism shows itself even in his satyres. (See pp. 119 and 213, see also *Arzú Majma'*, and *Azâd Khizánah*.)

This Dywán contains merely Ghazals. Beginning

باوج کبریا گریه‌لوی عجز است راه آنجا
سرموی گریانجا خم شوی بشکن کلاه اینجا

Móty Mañall, 2,310 pp. of 14 lines, a very fine copy.

(175) دیوان رباعیات میرزا بیدل (P.)

Collection of Tetrastichs of Myrzá By-dil, they are alphabetically arranged. Beginning of

اول ترکیب وضع و نسبت در یاب آنکه ربط معنی و صورت در یاب
عالم کاری به پشت ماهی است سوار آن ماهی بر هوا حقیقت در یاب

Private collection, about 500 pp. 8 Rubá'ys in a page, written in 1133, in the commencement a few pages are wanting.

(176) (Perhaps طلسم خیرت) (P.)

An allegorical story by Myrzá By-dil, if I understand the following chronogram correctly, it was composed in $1(1)5 + 1012 - 214 = 1125$.

کهن تاریخی عقل زمان یاب پی تاریخ نظمش بود بیدتاب
سراندریشه تا دزدید در جیب برون آورد گنج عالم ز غیب

In this allegory, mind is the king, the body is the kingdom, idiosyncrasis the bride, health a son (prince); the

liver is the castle; solicitude the army; the temperaments or humours are the commanders of the army, &c.

Bg. بنام آنکه دل کاشانه اوست نفس کرد متاع خانه اوست

Tópkhánah, about 300 pp. of 15 lines.

(177) گلگشت حقیقت تصنیف بیدل (P.)

The Walk of Truth, a Mathnawý by Myrzá By-dil, containing chiefly descriptions, as a description of a mountain, of a cloud, of the rainbow, of the dawn of morning, &c. also religious and philosophical reflections.

Beginning طپش فرسوده شوق ناله تمذل

Móty Makall, 26 pp. of 45 lines, incomplete.

(178) محیط اعظم تصنیف بیدل (P.)

The Great Ocean, a mystical Mathnawý, by Myrzá By-dil. The title is a chronogram for 1078, when the poem was completed. It begins after a short preface in prose and a few lines in a different metre.

خوش آندم که در بزمگاه قدم می بود بی نشا و کیف و کم
منزه ز اندیشه حادثات مبرا ز درد غبار صفات

As. Soc. No. 992, 71 pp. 35 bayts.

(279) دیوان صدیقی (P.)

Dywán of Çadafy. All what we know of this author we learn from the postscript: "Here ends the composition of Çadafy whose sobriquet is *Mohammad Sháh*.

This copy was written by *Mohammad Ghayúr*, the brother of the author, during the reign of 'álamgyr." In the beginning it is stated that the true title of the book is راز العارفین but that it is usually called *Dywáne Çadafy*. It contains only Ghazals. Beginning

ای زوصفت در زبانم گوهر خوش آبها وی ز نامت شد نشانه هردری ابوابها

Móty Mahall, 446 pp. of 11 lines.

(180) چهار باغ حیدری تصنیف صادق (P.)

The Four Gardens of *Haydar*, by Çádiq 'alyy Çádiq. The book is dedicated to, and named after, Gháziy aldyn *Haydar*, who died in 1242, and contains rather selections from ancient authors than original poetry. It is divided into four chapters باغ. 1, Sarápá or description of the beloved; 2, Selections from ancient poets; 3, Artificial poems صدائع; 4, Chronograms of old poets, anecdotes, witty sayings, &c. Beginning

حمد ببلعد و ثنای بیعد خالقى را كه او هام

Farah-baksh, about 200 pp. of 9 lines, a splendid copy.

(181) کلیات صهبایى (P.)

Complete poetical works of 'abd al-Báqiyy Çahbáy, who flourished in 1063, as appears from the following chronogram found in his *Dywán* (see also pp. 125, and 157):

خرد سال طلوعش را رقم کرد بهفت اقلیم زیب افزای اورنگ

Contents: Ghazals 400 pp. 10 lines. They begin

خواهم از بحر سخن قطره وجدانی را كه بنامت كنم آرایش دیوانی را

Tarjy'bands, Qačydahs in praise of 'álamgyr, Zéb alni-sá, &c. 150 pp.

Móty Mašall, an old carefully written copy.

(182) ناز و نیاز (P.)

Blandishment and Devotion, a Mathnawý. Towards the end, the words *Moḥammad Čáliḥ* are written in red ink on the margin, it is possible that this is the name of the author. The date of the composition 930, is contained in the poem and it is dedicated to Khán 'obayd Allah. Niyáz or Devotion, a native of the town of 'ishq, and Náz or Blandishment are personified in this allegorical story.

Beginning

ای وجود تو اصل هر اشیا گشته اشیا ز منع تو پیدا

As. Soc. 1240, 110 pp. 15 bayts, a fine copy written in 1069.

(183) دیوان صالح (P.)

Dywán of Čáliḥ. I have not been able to identify the author, he may be the same as the preceding. It contains merely Ghazals, and begins :

محببت از غم دنیا و دین رهاند مرا

As. Soc. 1408, 33 pp. 17 lines, it appears to contain merely selections.

(184) دیوان صرّفی (P.)

The Dywán of Čarfy. It is probable that the author of this Dywán is Čaláh aldyn Čarfy ; the identity however is not fully established. He was of Sávah and a

contemporary of Maqçady, 'ahdy and Tzaryfy Sâwajy. When he began to devote himself to poetry, he went to Kâshân, where in those days Mohtasham was the great master in this art, and stayed there ten years and made the acquaintance of several poets of note, as Wâhshy of Báfiq, Ghayraty of Shyrâz, and Hâtim, Fahmy, Shujâ' and Radhy'âiy natives of Kâshân and of Myr Haydar Mo'ammâiy Kâshy. The last named poet as well as Mohtasham revised his verses. As soon as he had attained celebrity, he went to India where he died. (*Mâthire Rahymy*, MS. As. Soc. No. 45, folio 596; see also pp. 31 and 60 *suprà*).

Contents: Ghazals, 396 pp. of 13 bayts; Rubá'ys 22 pp. 10 bayts.

Beginning

ای مہوای ترا بدل ماوا انت مہوای و انت من اہوی

Móty Mañall, 12mo., a splendid copy.

(185)

دیوان میدی

(P.)

The Dywân of Myr Çaydy of Teherân, he came under Shâh Solaymân to celebrity, and went in 1064 to India, where he died. Abú Tâlib says that his Dywân has 4000 verses, and that in one instance he received a present of 5000 Rupees from Jahân-âray Bégam, the daughter of Jahângyr, and in another, one lakh for his poems. (*Atishk* p. 287 and pp. 99, 125, 112 *suprà*).

Contents: Ghazals and Rubá'ys about 100 pp. 12 lines.

شد بسکه از خرام تو تغییر حالها از جا درآمدند بگلشن نهالها

Tópkhánah, a bad copy; Móty Mañall, 134 pp. 15 bayts, a good copy; As. Soc. 1406, 99 pp. of 13 bayts; *Ibidem* No. 1272, written in 1094, this copy contains besides the Ghazals also Qaçydahs, some

in praise of persons in Persia, but most of them in praise of Sháh-jahán, and a few Qit'ahs and two short Mathnawies, 55 pp. 12 bayts.

Beginning گردون نصیب دیده من کرد بیحساب

There are two other copies in the Society's Library, one No. 1181 is defective at the commencement, and the other No. 1408 contains merely selections.

(186)

خلاصه کبیر دیوان مائب

(P.)

Selecta majora from the Dywán of Myrzá Mohammad 'alyy Çáyib. His father, a merchant by profession, was one of the Tabryzians نبارزو whom Sháh 'abbás caused to settle at Ispahán in a quarter of the town called after him 'abbásábád, they were like the Kashmyries at Dilly, a clever and industrious race, and many of them were goldsmiths. Çáyib was first instructed in poetry by the Hakym Roknáyi Káshy, and subsequently his verses were revised by the Hakym Shifaiyi Ispahány. According to Shyr Khán Lody, p. 140, he came first as a merchant to India, his poetical talents introduced him at the Court of Sháh-jahán, and he remained at Dilly until Tzafar Khán (see p. 325 *suprà*) took charge of the Government of Kashmyr. Attracted by the liberality of this nobleman and the beauty of the climate, he accompanied him to that country. Azád says that when a young man, Çáyib made the pilgrimage to Makkah and returned to Persia, subsequently towards the end of the reign of Jahángyr he again left his native country with a view of going to India. When he had reached Kábul Tzafar Khán, who at that time acted as governor on the part of his father, Abú-l-Hasan Torbaty, induced him to take up his residence with him. On the death of Jahán-

gyr his successor Sháhjahán bestowed the Government of Kábul on Lashkar Khán, when Tzafar Khán hastened to the presence of his new sovereign accompanied by Çáyib, and found him making conquests in the Deccan, A. H. 1039. Here Çáyib remained some time till his father came from Ispahán with the hope of prevailing upon him to return to his native country. In furtherance of this object Çáyib composed a Qaçydah in praise of Khwájah Abú-l-Hasan and his son Tzafar Khán, in which he solicits their permission to depart. But the emperor having returned to Agra in 1041 and shortly after appointing Tzafar Khán governor of Kashmyr, Çáyib accompanied him to that country, and after a short stay there, returned to Persia, where Sháh 'abbás II. bestowed the title of king of poets upon him. He died in 1081 and is buried at Ispahán.

Sa'dy, says Abú Talib, may be considered as the originator of the Ghazals, Bábá Fighány gave it new life, and his manner was in vogue, until Çáyib wrote Ghazals in an entirely new style, and he may therefore be considered as the founder of the new school. (Ouseley, *Notes Pers. Poets*, p. 227, see also pp. 90, 125, 112, 151 *suprà*.)

Contents : Qaçydahs, 16 pp. of 48 bayts. Bg.

ای سواد عتبرین قامت سویدای زمین

Ghazals, 536 pp. of 46 lines ; Qit'ahs, Mafla's, Rubá'ys, &c. 119 pp. Beginning of Ghazals :

اگر ندمد بسم الله بودی تاج عنوانها نکشنی تا قیامت نوخط شرازه دیوانها

Móty Mañall, a good copy, written in 1081, the title کبیر کبیر is in the postscript ; there is a copy of a fragment of the complete Dywán in the Móty Mañall, 776 pp. of 19 bayts, it contains merely the Ghazals rhyming in d, which in the preceding copy fill 160 pages, it is probably the second out of three or four volumes, it begins :

آنها آئینه سرو خرامان تواند بارها مشاطه زلف پریشان تواند

A splendid copy of the *Dywán* of the Ghazals of Qáyib, is in the As. Soc. No. 54, small folio about 700 pp. of 38 bayts, it was written for Sháh 'abbás, and begins like the Selecta: اگر نه مد بسم الله بودی

There has been lithographed at Lucnow, Moçtafáy Press, 1264, 12mo. 168 pp. of 12 bayts, a book of selections from the *Dywán* of Qáyib under the title of انتخاب دیوان صائب. We are informed in a short preface which is in prose, that Darwysh 'ámiláiy Balkhy paid a visit to Qáyib at Ispahán, and having obtained his *Dywán*, he made selections from it which he called مرآة الجمال some authors however call them واجب السفظ, the latter I suspected is the correct title. The printed *Intikháb* is founded upon them and contains Ghazals and Rubá'ys and begins: غیر حق را میدهمی ره در حریم دل چرا

There is a splendid MS. in the *Móty Maħall*, 444 pp. of 19 lines entitled نگار آرایش containing verses of Qáyib, most of which are descriptions of various objects; as, a mirror, arrow, bow, peacock, &c. It begins:

خورد دانست آنکه جرم خویش را بپچاره شد آدم از جنت برای گندمی اواره شد

In the *Tópkhánah*, (250 pp. 40 bayts) a copy of the same work has the title of مرآة الجمال. It is totally different from the lithographed selections from the *Dywán* of Qáyib.

In the Asiatic Society, No. 666, 352 pp. 14 bayts is a MS. inscribed مرآة الجمال صائب. It is a *serápá* or description of the beauty of the human figure, and consists of verses taken from the *Dywán* of Qáyib, they are arranged under 21 chapters, containing the description of the eyebrows, eye, nose, &c. and the verses in each chapter are alphabetically arranged. This no doubt is the genuine *Mirát aljamál*, and like the preceding work it has nothing in common with the *Intikháb* printed at Lucnow. Beginning

ای روی چون بهشت ترا کوثر اینده

(187)

ساقی نامه تصنیف صوفی

(P.)

The Cup-bearer, a poem by Mollá Mohammad *Çúfy* of Ámol, or according to the *Atishkadah*, p. 243, of Ispahán.

He composed this poem in 1000 (see pp. 33 and 88 *suprà*). Beginning

الاى دل مانده از کار و بار بمسکي و ديوانگي سر بر آر

Moty Maḥall, 28 pp. of 11 bayts.

(188)

گلدسته عشق

(P.)

The Nosegay of Love, a Mathnawy containing the story of Kámrúp, by Tékchand Chand a son of Balrám. At the end was the date of the composition, but it has been torn away. From the introduction it appears that the poet flourished under 'álamgyr, and that he was a native of Búryah in Sahrand.

سپاس و حمد حق متعال بشچون نوز بر پا شد این گردنده گردون

Tópkhánah, 190 pp. of 16 bayts.

(189)

ديوان دامی

(P.)

The Dywán of Nitzám aldyn Maḥmúd b. al-*Hasan Hosayny* of Shyráz, who had the takhalluṣ of Dá'iy. He informs us in the preface that in 865, when fifty years of age, he collected the poems which he had made during the preceding forty years into a Dywán. Taqyy Káshy, No. 166, says that he was of the school سلسله of Ni'mat Allah, and he praises his Mathnawy called مشاهد. Iláhy says he was a disciple of Ni'mat Allah, and as this saint died in 827 he may have known him. Wálih, Nos. 4 and 16, distinguishes between Sháh Dá'iy and Dá'iy Shyrázy but apparently without sufficient grounds. The author divides his Dywán into three parts

Beginning of 1st part : ای مرا مونس جان بهم الله

Beginning of 2nd part : بلبل اگر ناله برآرد روا است

Beginning of 3rd part : لله الحمد که از فیض مجدد مارا

Móty Maḥall, 346 pp. of 17 bayts, a beautiful copy.

(190) رباعیات میر درد (P.)

Tetrastiches of the great Čúfy poet Myr *Dard* in alphabetical order. He was a son of 'andalyb and a disciple of Sháh Gulshan and died in 1199 (see p. 218 *suprà*.)

از داغ جنون گلست بر سر مارا از آتش عشق شعله در بر مارا

Tópkhánah, 80 pp. of 10 bayts, written in 1202 by Myr Fakhr aldyn Hosayny, whose takhalluṣ was Máhir, and who is mentioned in pp. 252 and 223 *suprà*.

(191) دیوان دردمند (P.)

The Dywán of Dardmand, who died in 1176 or 1179, (see pp. 219, 194, 155, 150). It contains merely Ghazals.

جز بومف نوظطان کی واشود لبها مرا

Tópkhánah, 18 pp. of 12 bayts, this copy contains probably merely extracts.

(192) دیوان درکی (P.)

The Dywán of Darky of Qomm, he was a contemporary of Sháh 'abbás and died in the Deccan (Wálih; Yúsof 'alyy Khán; and p. 92 *suprà*).

Contents: Ghazals, 400 pp. 15 bayts; Rubá'ys, 10 pp. 12 bayts.

Beginning

ای ثنایت زینت دیباچه عنوان ما نقطه نام تو خال چهره دیوان ما
 Tópkhánah, a very beautiful copy.

(193) دیوان ذره (P.)

The Dywán of Myrzá Bhuchchú *Dzarrah*, he gives us the date, 1188, when he completed this book in the following Rubá'y.

صد شکر بذات عالیت رب رحیم بخشید شفای کامل از لطف عمیم
 جمعی بودند در تلاش تاریخ ذره بدیده یافت از فضل کریم

It contains Ghazals, some Tarjy'bands, &c. Bg.

محبت ده حد جانا نه ام را اجابت (not legible) ام را

Móty Mahall, the first half wanting, 132 pp. 13 bayts.

(194) مدایح المشایخ تصنیف ذوقی (P.)

Qačydahs in praise of the principal Shaykhs of the Qádiry order of Darwyses, by Mohyy aldyn *Dzawqy*, a son of Abú-l-*Hasan* of *Pillawr* near Cawnpore.

The author says in a short preface which is in prose, that he wasted six days on this composition. Every Qačydah is in praise of a Shaykh or saint beginning with Mohámmad, and every verse in it ends with the name of the respective saint. Beginning

رحمة العالمین رسول الله هم امان هم امین رسول الله

As. Soc. No. 838 about 100 pp. of 15 bayts, written in 1189.

(195) شکرستان خیال انتخاب دیوان ذوقی (P.)

The Sugar Pot of Imagination, being selections from the Dywán of *Dzawqy* of Belgrám. Beginning

بعد از حمد و ثنای رازقی که ذائقه خلوت برستان را

Lithographed Lucnow, Moctafy Press, 1262, 8vo. 20 pp. on the margin is a Persian cookery book, called *خوان نعمت*.

(196)

دیوان قصیعی

(P.)

The Dywán of Myrzá *Faḡhyh* Anḡary of Herát. He was in the service of Mortadhà Quly Shámlú and a contemporary of *Hakym Shifáiyi*, and when this poet was on a visit to *Hosayn Khán Shámlú*, governor of Herát, they wrote satyres against each other. He intended several times to come to India, but was prevented by his countrymen who were proud of his fame, but in 1004, he sent his Dywán to Agra. Among his pupils are *Nátzim Herawy*, *Jalál Asyr* and *Darwysh Wálih*, he died in 1046 (*Ārzú*; *A'tishkadah* p. 204; and *suprà* pp. 151, 91, 127, 113).

Contents: Ghazals 109 pp. of 13 bayts; Rubá'ys 11 pp. Beginning of Ghazals:

خدا یا روزی مطالب برستان ساز راحت را
که جذت دوزخ است آتش برستان محبت را

Qaḡydahs about 100 pp. and again Rubá'ys 20 pp. Beginning of Qaḡydahs:

ساقیا می ده که در جوش است خون نوبهار

Tópkhánah, two copies, one without the Qaḡydahs; As. Soc. No. 1126, the Qaḡydahs begin in this copy *دلیم بگرفت زاین زبا پوشان مالانی* the text of this copy seems to differ widely from the Lucnow copies, at the end is a short Mathnawý. Beginning *سبحان الله چه بارگشت*

(197)

قصه عشق شاه و ماه تصنیف فضلی

(P.)

The Loves of Sháh and Máh, a Mathnawý by *Fadhly* (see p. 92 *suprà*). The title is a chronogram for 1051,

the year when it was composed. The number of verses 12,260, is stated somewhat figuratively at the end of the poem :

چون شد این کاخ مرتفع بنیان	استوار آمدش همه ارکان
خانهایش دو ازده آمد	منزل آفتاب و مه آمد
چون بیوت کواکب سیار	لیک هر خانه داشت خانه هزار
و آنچه بر جمله خانها افزود	دو صد و شصت بیت زاید بود
یا الهی غریق عصیانیم	از ره آفت خطا و نسیانیم

Tópkhánah, a fair copy.

(198)

دیوان فغفور

(P.)

The Dywán of *Hakym Faghfúr Láhiyy*. He also used the takhalluṣ of Qasmy and Myr. In Abū Ṭalib he has the name of *Hakym Mohammad Hosayn Faghfúr Yazdy*. He was of a Sayyid family of Láhy-ján in Gylán, and possessed almost every accomplishment: he knew Arabic well, composed beautiful melodies, wrote an elegant hand, was a clever chess-player and excelled as a physician, in this art he was a pupil of his uncle Táj aldyn *Hosayn* who was a pupil of the celebrated Çadr alshary'at Gylány. He seems also to have possessed some skill in arithmetic, and is the author of a useful treatise on counting with the fingers در حساب اصابع. After he had visited, partly on account of political disturbances, Mázanderán, Adzarbáyján and Armenia, he came to Ispahán which was then a great seat of learning, and made the acquaintance of *Hakym Shifayiy* and other men of note. Being a man of independent fortune, he was not under the necessity of gaining his subsistence by writing panegyrics on great men, yet he was received with

great distinction by 'alyy Quly Khán Shámlú, who held a high office at the court of Sháh 'abbás. In 1012, he went to India, on the road he made several poems in praise of the Khánkhánán, for which he received the most liberal presents, and he was introduced by him to Sháh Parwyz, a son of Jahángyr, who took him in 1025 into his service. He died at Iláhábád in 1028 or 1030. (*Máhthire Rah.* folio 627 and *suprà* pp. 151, 91.)

The Dywán contains Qačydahs, most of them in praise of Sháh Parwyz, and Ghazals. As the copy is defective in the beginning and end, I take a chronogram from it for 1024.

قلم بر لوح زد چون فال تاریخ بكوسي ايت الكوسي بر آمد

Móty Makall about 150 pp. of 23 lines, the margin covered with text, beautifully written.

(199)

ديوان فلکی

(P.)

The Dywán of Abú-l-nitzám Jalál aldyn Mohammad *Falaky* Shirwány. He was born in a place called Shamájy *شماجي* and he, as well as Anwary, was a pupil of Abú-l-'olà of Ganjah, some authors say that Anwary was a pupil of Falaky. His patrón was Manúshihr Shirwánsháh, the ruler of Shirwán. He was skilled in mathematics and astrology and left a book on the latter subject. It is the predilection for this science, which induced him to choose the takhalluç of Falaky (the man of the spheres of heaven) though according to Ulugh Bég it was an unhappy choice. He died in 577. Táqyy Káshy has seen about 7000 verses of his, and Abú Tálíb 3000. Beginning of the Qačydahs:

سپهر مجدد معالی محیط نقطه عالم جهان جود و صروت چراغ درده آدم

Móty Maḥall, two copies, one 12mo. 72 pp. of 14 or 15 bayts, written at Agra in an elegant hand in 1015, prefixed is a short biography of the author.

(200)

دیوان فانی

(P.)

The Dywán of Mollá Mohsin *Fāniy* of Kashmyr, he was in poetry a pupil of Mollá Čarfý Kashmyry, and in Čúfism a disciple of the Shaykh Mohibb Allah Iláhábády. For some time he held the office of the Čadarat of Iláhábád and was much respected, but when Sultán Murád-bakhsh conquered Balkh, a copy of the Dywán of Mohsin was found in the library of Nadzr Mohammad Khán, the fugitive sovereign of that kingdom, which contained panegyrics on him; Sháhjahán was so much enraged at his duplicity, that he removed him from his post, but he allowed him a pension. Fāniy returned to his native country Kashmyr, and spent his time in instructing young men. He was enamoured of a public woman of the name of Nájy, with whom unfortunately Tzafar Khán fell also in love, and their rivalry led to enmity between them. Fāniy died in 1081 and left a Dywán of 6000 or 7000 verses. (*Mirát alkhiyál*, p. 254; *Arzú*, and *suprà* pp. 113, 117, 116.)

This copy of the Dywán contains merely Ghazals.

Beginning بمیدان کمان سنجہ مردان زور بازو را

بدست آورد ام من هم ز ابروی ترازو را

Móty Maḥall, 48 pp.

(201)

قصاید خواجہ محمد دھدار فانی

(P.)

The Qačydahs of Khwājah Mohammad Mo'yn aldyn b. Mohammad b. Mahmúd Dihdár *Fāniy*. He came to

India and stood in high favour with 'abd al-Rahym the Khánkhánán. He died in 1016 and left several works on Qúfism as *حاشیه تفکات* , *حاشیه رشحات* , *شرح خطبة* , *البدیان* , *حاشیه برگلشن راز*.

The Dywán contains besides Qačydahs, which are in praise of God, and the prophet, and the Imáms, also a few Tarjy'bands.

Beginning

حریف بزم خدیام لب مقال کشود کجا دلی که در آید دمی بگفت و شنود

Móty Makáll, 8vo. 388 pp. of 17 lines, a beautiful copy, written in 1030.

(202) هفت دلبر تصنیف فانی (P.)

The seven Sweet-hearts, a Mathnawý by Fáníy who dedicated it to Akbar. It contains seven stories related in seven nights.

Beginning

حمد گویم خدای عالم را که شرف بخش داد آدم را

Tópkhánah, about 100 pp. 32 lines.

(203) دیوان فقیر (P.)

The Dywán of Myr Sham's aldyn *Faqyr*, he had also the takhalluç of Maftún. In 1179, he went from Dilly to Luenow, and he was still alive in 1180 when Yúsuf 'alyy Khán wrote. Abú Talib says in one place that he was drowned in 1180, and in other places he says, in 1181, he farther states that he left about 15,000 verses. (See pp. 158 and 223 *suprà*.)

Contents: Qačydahs, in praise of the prophet, the Imáms, &c. also logogriphs and chronograms, 44 pp.

Beginning ای غم عشق تو شوری در جهان انداخته

A Mathnawý which has the title *نصویر محبت* and contains the story of Rám Chand, the son of the Betel Vender, 82 pp. 11 lines composed in 1156, the title is a chronogram.

Bg. خداوند ادا دلی ده شعله سانم که از شورش فند آتش بجانم

Ghazals 104 pp.; Rubá'ys 12 pp. Beginning of Ghazals:

ای در طلب نام تو آواره نشانها گم کرده ره معنی وصف تو بیانها

Seal

Móty Mañall, the autograph written in 1157; Tópkhánah, a copy bearing the seal and signature of the author, the seal bears the date 1160; As. Soc. No. 1223, 128 pp. 13 bayts, a bad copy, it contains merely the Ghazals and Rubá'ys.

(204) *مثنوی والہ سلطان تصنیف فقیر* (P.)

The Loves of the Poet Wálih, who is the author of the Tadzkirah, see pp. 132 *suprà*, and of Khadyjah Bégam, the daughter of Hasan 'alyy Khán, by Faqyr who composed this poem in 1160, as stated in the following verses:

آمد چو بدل خیال تاریخ شد نظم مزیع سال تاریخ
تاریخ دیگر ز شخص معنی ظاھر شودت اگر بجوئی

It contains 3,230 bayts and begins:

ای والہ حسن دلکشت جان عشق تو بہر دو کون سلطان

Farañ-bakhsh copied in 1161; As. Soc. No. 464, 332 pp. 11 lines.

(205) *شمس الفحی* (P.)

The Noon-Sun, a Mathnawý by Faqyr, in praise of the Imáms, it is therefore also called *معصوم چہارہ*.

He composed it in 1249—76 = 1173 and it contains more than 8000 verses as stated in these words:

سایه از نام او چو دوز آمد سال تاریخ در ظهور آمد
 عدد بیتها ز هشت هزار آید افزون اگر کنند شمار
 ای بدامت زبان سحر طراز نطق را داده مایه اعجاز
 Faraâ-bakhsh, 280 pp. 31 lines.

(206) تحفة الشباب (P.)

The Present of Youth, a short Mathnawý composed by Faqyr in 1143 as stated in the conclusion:

سال این منظوم گرام دلست یکهزار و یکصد و سه با چل است
 مرحبا ای صبح ایام وصال مرحبا ای افتاب بی زوال
 Bg.

Tópkhárah, In a note which I have taken of a volume of the Móty Maálal containing this and the preceding Mathnawý, the name of the author is written ملا محسن میرشمس الدین دهلوی

(207) مولد امام مهدی (P.)

The Birth and Miracles of Imám Mahdiy, a Mathnawý by Faqyr. It begins:

خداوند را تو فرید بنمای بروی من در توحید بکشای
 Tópkhárah, 300 pp. 17 lines.

(208) کلیات فرد (P.)

Complete poetical works of Abú-l-Hasan Fard, who is called Ni'maty, because his father was the saint Sháh Ni'mat Allah, and he is also called Mojoyby, because Mojoyb a man of great learning and sanctity was his grandfather.

Fard followed the profession of his ancestors—that of a saint—and died in 1265.

Contents: two Dywáns of Ghazals 338 pp. and 465 pp. generally of 20 bayts; Rubá'ys, Qačydahs and Mathnawies, &c. from p. 466 to 586. Beginning

ای نعمت تو پیش ز حد قیاس ما کی درخور نوال تو باشد سپاس ما

Printed, Calcutta, 1268, 4to. in two volumes.

(209)

مثنوی فارغ

(P.)

A Poetical Story composed by Fárig in 1000. All we know regarding the author and his poem, we learn from the following verses:

جان محمد درست قول سلیم	خلف پاک میر ابراهیم
قصه نثر پیش من آورد	کین سخن نظم کن چو دانی کرد
سال تاریخ این خجسته کتاب	سنه الف است از طریق حساب
که درین سال شاه عالمگیر	کرد گیلان بعدل خرد تسخیر

It is dedicated to Sháh 'abbás and begins:

لله الملك انه مالك هو باقی وغیره هالك

Móty Maħall, 8vo. 90 pp. defective at the end.

(210)

دیوان فرید احو

(P.)

The Dywán of Faryd aldyn Aħwal (the squinting) whose takhalluċ is Faryd. He was a native of Isfaráyn in Khorásán, but he came first to celebrity at Ispahán, *Ādzor* p. 247 and *Khoshgú* I. No. 180 are therefore of opinion that he was a native of Ispahán. He was a clever poet and very good musician. As soon as his merits were acknowledged he went to Shyráz, and his talents were an introduction for him to the court of the *Ātábuk*s,

at which he spent the greater part of his life. He was a contemporary and rival of Imámy and by order of his patron Khwájah Nitzám aldyn Abú Bakr, the Wazyr of 'adhod aldyn Sa'd, several poetical contests took place between them. He died at Ispahán and left a Dywán, of which Táqyy Káshy has seen 5000 verses. (Dawlat-sháh 3; *Khol. alash'ár*, No. 44.)

This copy of his Dywán contains Qačydahs and a few Qif'ahs, most of his poems are in praise of 'adhod aldyn Abú Bakr b. Aby Naçr, one is on Spring and some on moral subjects. Beginning

یا واهب الحیوة ویا حی لم یزل علمت محیط کلي وجزیست درازل

Móty Mahall, 38 pp. 44 bayts; a splendid copy.

(211)

دیوان فوجي

(P.)

The Dywán of Myrzá Mohammad Moqym *Fawjy*. He was born at Shyráz and his takhalluç, which means campaigner, is derived from his early profession. He came to India and was attached to the service of Sháh Shujá', a son of Sháhjahán and resided in Bengal.* After a long residence in India he made the pilgrimage to Makkah, and returned to his fatherland but died a short time after his arrival (*Arzú*; Shyr Khán Lódy, p. 259 and *suprà* p. 96.) We find in his Dywán the following chronogram for 1059:

بدر خرد رشادي تاريخ سال ان خندید وگفت اب نشاط و رواق عیش

* Sarkhúsh of whose *Tadzkirah*, I consulted two copies, one belonging to me and one to Mr. Hall, says simply فوجي از شغرای بنگاله بود اما صاحب فکری بود (see p. 113 *suprà*). I fear this notice is incomplete, for in one of the Lucnow copies of Sarkhúsh, it is stated that Fawjy came under Sháhjahán to India.

Contents : Qačydaḥs and Tarjy'bands, 110 pp. 19 bayts.
ای جهان را از جمال خویش بیفتا ساخته خاک را آئینه رخسار زینا ساخته

Ghazals, 210 pp. 14 lines. Beginning

نهان از دیده ها (وقت) بخلوت خانه دلها

شدی در پرده پنهان از میان برخاست حایلها

Rubá'ys, Maṣla's, Chronograms, 40 pp.

Móty Maḥall, a good copy.

؟ (رفته)

(212) دیوان فیض (P.)

The Dywán of the distinguished mystical philosopher and theologist, Mollá Mohsin Kāshány, whose takhalluṣ as a poet was Faydh, and he was therefore commonly called Akhúnde Faydh. He was a nephew of Mawláná Dhiyá aldyn Núráy Káshy, and in tradition a pupil of Baháy (see p. 369 *suprà*), and of Sayyid Májid Bokháráy and he was by marriage connected with the philosopher Čadrá Shyrázy. Mohsin, says Ādzor, succeeded to bring reason and positive religion, and dialectics and Čufism into harmony. He flourished under Sháh 'abbás II. who treated him with great respect, and he has written a great number of works many of which will be described in their respective places. Ādzor mentions كُتَابِ اَصْفَى and كُتَابِ صَافِي which are two commentaries on the Qorán, حَقِيقَةُ الْبَيْضَا and كُتَابِ رَافِي on Hadyth and Law, and مَقَالِيمُ on ethics. He died at Kāshán under or after Sháh Solaymán, and his tomb is a place of pilgrimage (*Ā'tishkádah*, p. 330; Wálih, No. 122, for a further notice see the chapter on Čufism).

Contents : A preface in prose 21 pp. 18 lines, containing a vocabulary of Čúfy terms, which has the title of المشراق. He says that mystical poetry is of five kinds : either true love عشق حقیقی is poetically described or it

consists of dithyrambs, in which the poet describes his desire to meet the beloved, or he describes the beauty of the divinity which he beholds in the mirror of the perfection of the human figure, or he writes moral sentences, or he paints the love of the initiated (literally of the perfect saint). On the first four subjects Faydh wrote a book called "the desire of love" شوق عشق and on the fifth he wrote one which has the title of شوق المهدى. Subsequently he divided the Shawke 'ishq into its four constituent parts and gave to each part a separate name, viz; 1, Desire of Love شوق العشق; 2, Desire of Truth شوق الحق; 3, Desire of Beauty شوق الجمال; 4, Desire of Perfection شوق الكمال. He gives to expressions like the curl, the mole, the cheek, &c. the metaphorical meaning which is explained in the Gulshane Ráz. It appears this copy contains only the first part, viz. the شوق العشق for I find no such division in it as mentioned above. It consists of Qačydahs, alphabetically arranged, 24 pages of 18 bayts. They begin:

چه سان گویم نذای حق تعالی ندم چون من سزای حق تعالی

Ghazals, 186 pages and some Rubá'ys:

ای در هوای وصل تو گسترده جانها مالها

Móty Mahall, an elegantly written copy.

(213)

روضة الفيض

(P.)

The Garden of Grace or of Faydh, a Mathnawý by Faydh al-Hasan of Saháranpore, whose takhalluç is Faydh, composed in 1263.

Beginning

ای که من مرغ نذا خوان توام طوطی شاخ گلستان توام

Lithographed, Lucnow, Mortadhy press, s. a. 36 pp. the margin covered with text.

(214)

کلیات فیضی

(P.)

Complete poetical works of Faydhy (see pp. 127, and 62 *suprà*). According to Táqyy Awhady *apud* Ārzú, he left in all about 20,000 verses.

Contents: A preface in prose 6 pp.: Qačydahs, Tarjy'-bands and Marthiyahs 194 pp. of 17 bayts. Bg.

یا از لی الظهور یا ابدی الخفا نورک فوق النظر حسنک فوق الثنا

Ghazals in alphabetical order about 400 pp.

Beginning مستانه سخن میرسد از دل بلب ما

An Arabic poem without dots, Mo'ammás, chronograms, Mafla's, Rubá'ys, &c. about 200 pp.

As. Soc. No. 911, an elegant copy; Móty Mašall without the Qačydahs 406 pp. of 13 bayts, written in 1004; *Ibidem* another copy containing the Qačydahs and preface in prose, 584 pp. of 21 bayts. ✓

(215)

مرکز ادوار

(P.)

The Centre of Circles, a Mathnawý by Faydhy. This poem is also called مبداء فیض.

منكه چنين گنج نهان يافتم از نظر شاه جهان يافتم

شد چو ز فیض ازل انجام او مبداء فیض نهم نام او

In the Lucnow copy is a postscript to this poem, which contains very interesting details regarding the literary labours and plans of the author, and I therefore insert it here. سال سی ام الهی نهصد و نود و سه هجری ان فارس عرصه سخنوری را پیمچ ان شد که زمین خسته را جولانگاه طبع اسمان گرامی سازد • برابر مخزن اسرار مرکز ادوار سه هزار بیت گوهر افزای بینش گردد • مقابل خسرو شیرین سلیمان و بلقیس نو باوه از بستان سرای دانش سر برزند • بجای لیلی و مجنون دل دمن که از

this is by
Husn-i-Sakl

داستانهای باستانی هندوستان است از باطن فیاض توارش نماید
و هر يك بچهار هزار بیت پیرایه بلند نامی گیرد • و در وزن هفت بیکر
هفت کشور به پنج هزار بیت پذیرای آبادی شود • و در بحر سکندرنامه
اکبرنامه قرار گرفت که در همانقدر ابیات فهرسی از جراید شکوه
شاهنشاهی نگاشته آید • و در همان روزگار آغاز نخستین کتاب شد
بسم الله الرحمن الرحيم گنج ازل رامت طلسم قدیم Beginning

Tópkhánah, 180 pp. of 15 bayts; Mótý Makall, 122 pp. of 21 bayts; As. Soc., 32 pp. of 60 bayts.

(216) (P.) نل دامن

Nal Daman, a Mathnawý by Faydhy.

Beginning ای درنگ و بوی نوز آغاز

Lithographed at Lucnow, Mortadhy press, 1263, 144 pp. in three columns, one column covering the inner háshiyah, on the outer háshiyah is a short gloss. Lithographed, Calcutta, 1831, 8vo.

(217) (P.) دیوان فایز

The Dywán of Fáyiz (see pp. 127 and 158 *suprà*).

Contents: Ghazals 94 pp. of 15 bayts and a few Rubá'ys.

Beginning

الهي درغم اباد جنونم بادشاهي ده مرا از ترك دنيا دولت صاحب تلاهي ده

Mótý Makall, a fair copy.

(218) (P.) جارجنامه

"The George-námah of Mullá Feruz bin Káwus, chief priest of the Pársi Kadmis of Bombay, edited by his

nephew Mullá Rustam bin Kaykobád, Bombay, lithographed by R. Prera, 1837," 3 volumes 8vo. 400 pp. 702 pp. and 833 pp. of 21 bayts of text. The book contains a history of India from its discovery by the Portuguese to the conquest of Pناه by the English in 1817, the author says that he completed the first volume in 1814, and there is a portrait in it representing him at the age of seventy-three years. First verse :

خجسته در آغاز و در ابتدا بود بیگمان نام پاک خدا

(219)

دیوان فدوی

(P.)

The Dywán of Fidwy who flourished in the middle of the eleventh century of the Hijrah, as is shown by several chronograms contained among his poems for 1051, 1057, 1059, &c.

Contents: Ghazals, 160 pp. of 26 lines, Qačydahs, a Mathnawy, Rubá'ys, &c. 33 pp. 26 lines. Beginning

پاک ز جمله عنص است حضرت ذوالجلال ما
داده ز آب زندگی پرورش نهال ما

Tópkhánah, a good copy.

(220)

دیوان فغانی

(P.)

The Dywán of Bába Fighány of Shyráz. His father being an artizan, he was not brought up for the profession of letters, and it was his extraordinary talent for poetry which caused him to abandon his original vocation. Arzú says, as the poets of Khorásán did not appreciate his compositions, he left his home and went to Sulzán

Ya'qúb. This would imply that he first tried his luck at the court of Sultán Hosayn Myrzá and Myr'aly Shyr; for under "the poets of Khorásán" no doubt the poets which surrounded that court are meant. Sámy and Taqyy Kashy relate that he proceeded to Tabryz and was soon acknowledged by the literati of that part of the country, as the best poet of the age. His reputation recommended him to Sultán Ya'qúb who conferred the title of Bába or Bábaye Sho'ará upon him and appointed him his principal court poet. After the death of his patron he went to Khorásán and settled at Abyward. As he was a confirmed drunkard, the governor of that place allowed him two pounds of meat and two pints of wine a day. Finally he came so far in his vice that he allowed himself to be employed as a porter by the people of the wineshop. Towards the end of his life he went to Mashhad, and when Sháh Ismá'yl took that town he made a celebrated Qačydah on Imám Músà and in praise of the sháh. He died in 925.

He is one of the best Ghazal writers, and is therefore called the little *Háfiz*, Taqyy Káshy has seen a *Dywán* of 6000 verses of his. (Bland, *A Cent. of Pers. Ghazals*; Sámy, No. 215).

Contents: Qačydahs 9 pp. 16 bayts. Beginning

زبان خامه ندارند سر و قوم و رسوم بجز مذاقب ذات مقدس مخدوم

Ghazals in alphabetical order, 268 pp. 16 bayts. Bg.

ای سر نامه نام تو عقل گره کشای را ذکر تو مطلع نزل طبع سخن سرائی را

Móty Mašall, an old clear copy, at the end some pages are wanting. Another copy 402 pp. 15 lines; copies without the Qačydahs are very frequent; As. Soc. 1397, 222 pp. 14 bayts; two copies are in my collection.

(221) رباعیات فکری (P.)

The Rubá'ys of Sayyid Mohammad *Fikry* of Herát who was originally a weaver, and is therefore called Jámah-báf. He came in 969 to India and gained, through his great talents for making epigrams, the favour of Akbar. He died in India in 973. The chronogram on his death is سفر نمود میر رباعی (see pp. 52, 62, 44 *suprà*, the mistake of Taqyy Káshy in supposing that he was still alive in 985 is to be accounted for by the great distance). Specimen

دارد فکری سری که سامانش نیست
دیده ایست بدل نهان که درمانش نیست

Móty Mašall 74 pp. the commencement is wanting.

(222) شاهنامه (P.)

The Sháh-námah or book of kings by Firdawsy. Firdawsy means the Paradisian, and is the takhalluṣ of Abú-l-Qásim Hasan (or Manṣúr) b. Isháq. Some authors say that he chose this takhalluṣ because his father was gardener in a garden called Firdaws. He was born near Tús in A. H. 328. He came to Ghaznah to find redress against the oppression which his family suffered at the hands of the governor of Tús. Sultán Maḥmúd the conqueror of India who resided at Ghaznah had formed the plan of having the poetical records of the history of Persia put into a new garb, and he entrusted various poets of his court with episodes to put them into verse. Firdawsy in his place had at Tús, at the suggestion of his teacher Asady, been engaged in the same task. Not long after his arrival at Ghaznah, Maḥmúd having seen his per-

formance, gave him the preference over all his court poets, and entrusted him with the completion of the work. At first he was liberally rewarded by the king, but subsequently owing to the intrigues of the minister Maymandy he was obliged to leave the court of *Maḥmúd* and wrote satyres against him. He died at *Tús* in 411.

Mohammad 'awfy says that 20,000 verses of the *Sháh-námah* are by *Daqyqy*, and the other 60,000 by *Firdawsy*. *Táqyy Káshy* further informs us that the last 4000 verses are by *Asady* who completed the book at the request of *Firdawsy* during his last illness. According to this account the *Sháh-námah* would have 80,000 verses, but the copies now extant, contain from 46 to 56,000 verses. It appears from *Mohammad 'awfy's* account that in his time, 670 years ago, complete copies of the *Sháh-námah* were rare, the text usually read being "The Selection اختیارات from the *Sháh-námah*" made by *Khwájah Mas'úd*. This statement gives us a clue for explaining why the MSS. now extant differ so much in the number of verses: we may suppose that some copyists of the selections referred to the original, and enlarged them by making farther extracts from it.

The name of *Daqyqy* was, according to the *Ātishkádah*, *Mañúr b. Āḥmad*, he was a native of *Bokhárá* and flourished under the *Sámánide* dynasty, and it is said that he put the story of *Gustásp* into verse by order of *Núh b. Mañúr* who was deposed in A. H. 387.

Asady Túsy was the teacher of *Firdawsy*. He died during the reign of *Mas'úd* the son of *Maḥmúd*, his portion of the *Sháh-námah* begins with the inroad of the Arabs into Persia. He is also the author of a poem

called Gershásp-námah گرشاسب نامه and of some Qačydahs and of dialogues containing disputations.

I have given a full notice of Khwájah Mas'úd who made the Selections from the Sháh-námah in the Journal of the Asiatic Society of Bengal, Vol. 22 p. 442. He died in 525 and left three thick Dywáns, one in the Persian, one in the Arabic and one in the Hindústány language of that day. He is the earliest Musalman poet who wrote in Hindústány of whom we have any account.

Beginning بنام خداوند جان و خرد

Fine MS. copies are frequent. The first complete edition has been made by Major Macan with very great trouble and expense, Calcutta, 1829, 4 vols. 8vo.; lithographed at Bombay, 1266, with pictures; edited with a French translation and a very learned introduction, &c. by Mohl, Paris, 1838-43, this edition is very splendid but not yet complete. An abridged translation into Urdu has been lithographed at Dilly; on the abstract of the Sháh-námah in Persian prose, see the chapter on history.

(223)

یوسف و زلیخا

(P.)

Yúsof and Zalykhá, a romantic epose by the author of the Sháh-námah.

Beginning

به اخبار و گفتار پیغمبران سخن راند هرکس به قدر توان

Tópkhánah, about 400 pp. 19 lines; As. Soc. No. 605. Mr. Morley has promised an edition of this interesting but rare work.

(224)

دیوان فیریبی

(P.)

The Dywán of Firyby. According to the postscript the name of Firyby was Sháhpúr and he was of Tcherán.

The verses quoted of poets of this *takhalluṣ* in *Wálih* and in the *Nafá'is al-máthir* are not found in this *Dy-wán*.

Contents : Ghazals 54 pp. 22 lines, *Rubá'ys*, &c. 9 pp.

Bg. برد براه عدم هجر یار مرا نگه ندارد اگر ذوق انتظار مرا

Móty Mašall, a bad copy apparently containing merely selections, written in 1165.

(225) دیوان فطرت (P.)

The *Dywán* of Myr Mo'izz *Fitrát* who died in 1106 and not in 1101 as stated above (see pp. 109, 128, 151, 137 *suprà*).

Contents : A *Qaṣydah* in praise of 'alyy ; Ghazals 200 pp. 18 bayts. Beginning of Ghazals :

تمام از شور سردایت نمکدان کاسه سر

Tópkhánah, defective at the end ; As. Soc. No. 1297, in this copy and in one copy of the *Tópkhánah*, the Ghazals begin :

جنونم کوس شهرت زد بدامن چون کشم مارا

There is another copy in the As. Soc. No. 873, containing Ghazals and *Rubá'ys*, alphabetically arranged 88 pp. 16 bayts. Bg.

به پیروی شد فزون داغ محبت جسم زارم را

(226) دیوان فرصت (P.)

The *Dywán* of *Mohammad Bég Furṣat*. He was in the service of *Sháh 'abbás II.* and died under *Sháh Solaymán* (*Wálih* ; see also p. 127 *suprà*). It contains merely Ghazals. Beginning

خدایا تعبہ داغ محبت کن دل مارا زیارتخانه شور جنون اب و گل مارا

Tópkhánah, 170 pp. 15 bayts, probably merely extracts.

(227)

نسبت نامه شهریارى

(P.)

نسب ✓

The History of the Qotobsháhian dynasty of Golconda, in 18,600 verses, from its commencement to Mohammad Quly, composed by Hosayn 'alyy Sháh Fursy فرسى in 1016.

✓
 Beginning نخست اى خردمند دانش فزائى : با تارا بنام خدا بر كشاي
 Mótý Mañall, 480 pp. of 40 lines written in 1019 at Láhór; As. Soc. No. 50, it was like the other copy written at Láhór and has the same number of pages. In the As. Soc. No. 35, folio 272 pp. of 38 bayts defective. In the commencement is a poem which has the title of توارىخ قطبشاهى it is divided into four cantos مقاله and appears to be an abstract of the Nasab-námah; in page 5 line 6 occurs the takhalluq of Fursy, but in the postscript it is ascribed to Hirá Lál Khóahdil, Munshiy of Haydar Quly Khán, and his takhalluq also appears in the poem:

خدايا تو آن مديد كامگار بداري هميشه چو گل در بهار
 كه خوشدل بودى بخش نانا گسترست چو او نبض بخشي دگر كمترست

(P.) ديوان غالب مسمى بحدايق الاحداق لزمره العشاق (228)

Gardens for the Eyes of the Crowds of Lovers, being the Dywán of Mohammad Sa'd Ghálilí. He informs us in the preface that he devoted himself from childhood to poetry and read many poetical works, and that he was sixty years of age when he collected his productions into this Dywán, at the end he gives us the date, 1101, of its completion:

سال تمام او چو طلب كردم از خرد آمد ندا ز غيب كه ترتيب نيك داد

Contents: preface in prose.

Beginning سپاس لطافت اقتباس و شكر نزاهت لباس

Ghazals 170 pp. of 17 bayts; Tarjy'bands, short Mathnawies, Rubá'ys, &c. 96 pp.

Beginning of Ghazals الهي مهربان كن بر من آن شوخ جفاچو را

Mótý Mañall, a very fine copy.

- (229) قصاید فخر الدین غالب (P.)

The *Qaṣydahs* of *Myr Fakhr aldyn Mohammad Hosayny Ghálib*, he says at the end that he completed this collection in the 6th year of *Mohammad Sháh*—1136.

Beginning من و ابرو کمان شوخی که عالم گشته قربانش
Móty Makall, 226 pp. of 8 bayts, apparently an autograph.

- (230) دیوان مرزا اسد الله خان غالب (P.)

The *Dywán* of *Myrzá Asad Allah Khán Ghálib*, who is now, 1853, alive at *Dilly* (see p. 228). I am told that he is engaged at the request of the king of *Dilly* in compiling a history of the *Moghol Emperors* of *India* from *Tymur* to this day.

Beginning یگانه بزدان را بزبانیکه بخشیده اوست
Lithographed at *Dilly*, 1261, 8vo. 506 pp.

- (231) مثنوی غنیمت (P.)

The *Mathnawý* of *Mohammad Akram Ghanymat* (see pp. 127, 113). It has the title of *نیرنگ عشق* it was composed under *Awrangzéb*, and contains the story of *Sháhid* and 'azyz.

Beginning بنام شاهد نازک خیالان عزیز خاطر اشفته حالان

Lithographed, *Luenow*, *Mortadhawy* press s. a. (about 1263), 35 pp. of 46 bayts with glosses by *Mohammad Qálí* and others. In the *Tópkhánah* are two copies of the *Dywán* of *Ghanymat*, it consists of *Ghazals*, 150 pp. 11 lines.

Beginning ای سایه سحاب عطای تو گشتها کردی ز کوجه تو هوای بهشتها

- (232) دیوان غنی (P.)

The *Dywán* of *Mawláná Mohammad Táhir Ghanyy* of *Kashmyr*, who died in 1079. He was a pupil of *Mollá*

Mohsin Fáníy and his takhalluṣ is a chronogram for the year in which he chose it, viz. 1060; Wálih has seen about 2000 verses of his (see *suprà* pp. 113, 107, 151, 127).

Contents: a preface in prose by Myrzá Mohammad Máhir who collected the poems:

Beginning ای ذات تو سر دفتر افراہ وجود

Ghazals 126 pp.; appendix 11 pp. containing miscellaneous poems among them chronograms on the death of Kalym d. 1061, of Iláhy d. 1052, of the Amyr al-omará Islám Khán d. 1074.

Beginning جنونی کو کہ از قید خرد بیرون کشم ہارا

Lithographed, Lucnow, Moctafá press, 1261, 144 pp. with copious marginal notes and a short biography of the author.

(233) اثار شباب تصنیف غزالی مشہدی (P.)

Remnants of youth, this is the title of a Dywán of Ghazzály of Mashhad, which he dedicated to Akbar. He came early in life from Khorásán to Ardestán in the 'iráq and after a long stay in that city he proceeded to Káshán. His poetical talents were of the highest order and his fame spread all over Persia, but as he was a great free-thinker he found it advisable to expatriate himself from his native country, and to take refuge in India where he found a most favorable reception at the court of Akbar (see p. 61 *suprà*). His poems might throw much light upon the philosophy of the time of Akbar and it is therefore very desirable that they be collected and preserved. Taqyy Káshy has seen besides this Dywán another Dywán of Ghazals entitled انیمۃ الخیال and one of Qaṣydahs named بحر مذاقب and he believes that he has left a third Dywán of Ghazals

which he has not seen. Besides he composed three Mathnawies in imitation of the Makhzane Asrâr which are entitled *قدرت آثار* مشهد افوار *نقش بدیع* and a Mathnawiy entitled *عاشق و معشوق* in imitation of Khosraw wa Shyryn, and one entitled *محمود و ایاز* in imitation of Laylá wa Majnún, he also imitated Kátiby and wrote a poem of 500 verses, which can be read in two metres, has a double rhyme and abounds in puns *تجنیس*.

Contents : a preface partly in prose and partly in verse, Qačydahs, Tarjy'bands, 76 pp. 15 lines. Beginning.

بسم الله الرحمن الرحيم اینست شهاب از بی دیو رجیم

Ghazals alphabetically arranged 388 pp. 14 bayts.

Beginning ای ز کمال کبریا هر دو جهان را می تو

A Sâqiy-nâmah, Rubá'ys, Qif'ahs, &c. 66 pp.

As. Soc. No. 319, a bad copy, written in 1184.

(234)

دیوان گرامی

(P.)

The Dywán of Girámy. I have not been able to find in the Dywán the quotations which occur in Tadzkirahs from poets of this takhalluğ.

Contents : Ghazals about 800 pp. of 9 bayts.

Beginning شست و شوی ده بخون عاشقان مستخانه را

A few Qačydahs, Rubá'ys, Tarjy'bands, &c. 76 pp.

As. Soc. No. 590, a good copy. There is a fragment of a Dywán of Girámy in the Mótý Maħall, 52 pp. 13 bayts, in which mention is made of Nádír-sháh's return from India to Persia, but I do not know whether this fragment and the above Dywán are by the same poet.

(235)

دیوان غیاث

(P.)

The Dywán of Ghiyáth Halwáy, he was of Shyráz but settled at Ispahán, he lost his eyesight and is there-

fore called Ghiyáthe Kúr, the blind Ghiyáth, by Wálih. He died by a fall from the roof of a house under Sháh Čafyy (see p. 91 *suprà*; *A'tishkadah* p. 388).

Contents: Qačydahs 26 pp. of 12 bayts.

Beginning چه نور است ایمنه پیدا و نهان بینند اعیانش

Ghazals 180 pp. 11 lines. They begin:

ای گرم جوش از تودرون پیداله ها شوقت فنیله سوخته در مغز لاله ها
Móty Mañall, an old MS. without date.

(236) لمعات الطاهرین تصنیف غلام علی خان (P.)

Flashes of the Pure, by Gholám 'alyy Khán *Gholám*, who it appears from the preface flourished under 'álamgyr Awrangzéb, and was a contemporary of Sayyid Rahmat Allah *Káfiy*.

Contents: a preface partly in prose and partly in verse 64 pp. a mystical Mathnawý divided into 110 chapters 64 pp. upwards of 1000 pages of 12 bayts. Beginning of Mathnawý. بسم الله الرحمن نعم الرحيم حكيم قدیر علی عظیم

As Soc. No. 319, a good copy.

(237) محبوب نیرنگ تصنیف گلابی (P.)

The Fascinating Sweetheart, a love story in the form of poetical epistles, by Khwájah Mohammad Táhír *Guláby*, who composed it in India in 1133. The chronogram is ریاض الفواد. It begins after a short preface in prose: پس از حمد و ثنای ایزد پاک از نعت و درود شاه لولاک

As. Soc. No. 1206, 500 pp. 11 bayts, an autograph written in 1133.

(238) کلیات حاذق (P.)

Complete poetical works of *Hakym Hádziq*. He belonged to a family of distinguished physicians which was

originally of Lahyján in Gylán. His grandfather *Hakym* 'abd al-Razzâq enjoyed a great reputation in Persia and was in high favour with Khán *Ahmad* the ruler of Gylán and with Sháh *Tahmâsp*. He had three sons, *Abú-l-Fatâ* in whose praise 'orfy and others have written panegyrics, *Núr aldyn Mohammad Qarâry* and *Najyb aldyn Humâm*, who is the father of *Hâdziq*. After the death of their father, the three brothers went to Ardebyl to prosecute their studies. And subsequently they proceeded from Ardebyl, in the disguise of merchants, to India. They were introduced at court and *Abú-l-Fatâ* gained the entire confidence of Akbar and was one of the most influential men about him, but, says *Badâwny*, he was a great free-thinker. He died in 997. *Humâm* was less distinguished than his brother and died in 1004. *Hâdziq* was born at *Fatâpúr Sykry* as he informs us himself.

اگرچه مولد من است فتحپور ولیک روانی دلمن پر ز نور یونانی است

Though he was not a very good physician the reputation of his father and uncle was an introduction for him and under the patronage of the Khánkhánán he attained to rank and wealth. *Naçrâbâdy* says that he was extremely egotistical and considered himself equal as a poet to *Anwary*. (*Máthire Rahymy* fol. 619).

Contents: Ghazals, *Qaçyda*hs, *Qif'ah*s not alphabetically arranged and *Mathnawies*. Beginning wanting.

Móty Mahall, an autograph, written in 1033, 476 pp. of 11 lines.

At the end is the following postscript: روز چهارشنبه نوزدهم شهر ذي القعدة كه منظم است در سنت يکهزار و سي و سه در تصبه شود هرة على سبيل الاستعجال در عوصه پانزده روز مسوده نمود راقم وقابله الراجي الى عفوان ربه و مزيد كرمه عبد الحافظ بن حكيم همام گيلاني

(239) دیوان حافظ (P.)

The Dywân of Shams aldyn Mohammad Háfiz of Shyráz. He is the greatest Ghazal writer of the Persians, and died in 791. Sir Gore Ouseley *Not. of Pers. Poets* p. 23 has given a very full and elegant biography of this poet, which renders any farther account superfluous. The Dywân has been arranged by Mohammad Gulandám.

Beginning *إلا يا أيها الساقى ادر كاسا وناولها*

Beautiful copies of this Dywân are very frequent, yet it is not much read in upper India. It was printed in Calcutta 1791, this is the best edit. but rare; it has been reprinted, Calcutta 4to. but without improvement. Lithographed Calcutta, 1826, Cawnpore, 1831, 8vo.; Bombay, 1828, small 4to. carelessly done, the text is independent of that of the Calcutta editions; *ibidem*, 1267, 8vo. this again is an independent text, very elegant but not very correct; Teherán, Tabryz, Constantinople 1257, Bulak 1256.

(240) مخمسات غزلهای حافظ (P.)

The Ghazals of Háfiz converted into Mokhammas' by a poet of the takhalluṣ of 'alyy.

Contents: a short preface in prose. Mokhammas' alphabetically arranged.

Beninning *فنادم در ره عشقت بچست و جوی منزلها*

Tópkhánah 350 pp. 5 Mokham. in a page.

(241) كشف الاستار من وجوه مشكلات الاسفار (P.)

Removal of the Veils from the difficulties of Books, by Mohammad Afdhal (Sarkhush?) of Iláhábád. He informs us in the preface, that in this work the difficulties of Persian poets which are generally read in India are

explained with the exception of the Mathnawý of Jalál aldyn Rúmy and the *Hadyqah*, and that it consists of sixteen treatises رساله. He probably devoted to every poet a separate treatise, this however is not clearly stated. This is the seventh treatise and contains a commentary on *Háfiz*, and we gather from it that the preceding number contains a commentary on the *Sikandar-námah*. The Commentator flourished under Sháhjahán.

زبان میکشایم بشکر خدا که از کشف استعاران بیتها
Tópkhánah, 180 pp. 17 lines; Móty Ma'all, 136 pp. 23 lines.

(242) شرح دیوان حافظ (P.)

A commentary on the *Dyván* of *Háfiz*, erroneously ascribed to Mawlána Hilály. The anonymous author flourished under Awrangzéb and refers in one instance to a book in the Emperor's library. He explains difficult verses and tries to force a mystical meaning into them.

الایا ایها الساقی الخ الاحرف تنبيه يا حرف ندا ايها وصله و توسط Bg.

Major Anderson's collection, 8vo. about 50 pp. 24 lines copied in 1123 in a cramped hand: I had it copied and it fills about 800 pp. 8vo. of 13 lines. In the Móty Ma'all is a commentary without a preface, 8vo. 256 pp. of 21 lines, which begins: الایا الخ الاحرف تنبيه. I have a commentary by an anonymous author, without introduction which begins الایا الخ الاحرف تنبيه است و یا حرف ندا والیا کلمه یست که معرفت بالام الایا الخ الاحرف تنبيه است و یا حرف ندا فصل است در میان حرف ندا

(243) شرح بعض ایات دیوان حافظ (P.)

Commentary on some of the verses of *Háfiz*, by *Mohammad Ibráhým b. Mohammad Sa'yd*. He says in the preface that though only few verses are explained in this book, it may be considered as a commentary on the

whole Dywán because in explaining one verse he endeavoured to throw light on many others.

Beginning اندیشه حمد شایسته نعمای الهی تصویر بست

First verse explained درش از مسجد سوی میخانه آمد پدر ما

Móty Makall, 110 pp. 28 lines.

(244)

دیوان حالتي

(P.)

The Dywán of Qásim Bég *Hálaty*; though born and brought up at *Teherán*, he seems to have spent the greater part of his life at *Qazwyn*. The time when he flourished is fixed by a number of chronograms for 954, 963, 985, &c. which occur in his Dywán, thus the date of the accession of Sháh Ismà'yl, 983, is commemorated in the following verse:

بر تخت سلطنت چو نشست قضا نوشت تاریخ این جلوس که نوشیروان عصر

Contents: Ghazals 135 pp. of 15 bayts. Beginning.

می شنیدم ز بس پرده شب اواز ترا می توان یافت از آن حسن تو و ناز ترا

Mo'ammás, Rubá'ys, Qif'ahs and chronograms, about 100 pp., at the end are some Qacydahs, &c.

Móty Makall, a splendid copy, dated 1011.

(245)

دیوان حالي

(P.)

The Dywán of Sayyid 'abd Allah *Hály*, a pupil of Qáyib (see p. 138 *suprà*).

It contains merely Ghazals.

Beginning نظر باید ز خود پوشید جویای تجلی را

As. Soc. No. 704, 176 pp. of 13 bayts, a fair copy. In the As. Soc. No. 910, about 400 pp. of 15 bayts, is a Mathnawý by a poet of the takhalluq of *Hály*, a disciple of Khwájah Qo'f adyñ Mo'hammad Yakyà b. 'obayd Allah. It is entitled نهال باغ ارم and contains the story of Bihráz and Bahrám. Beginning wanting, last verse با جاذبه وائق ظنی یا سمیع الدعاء اجب منی

(246) عصمت نامه تصنیف حمید (P.)

The Book of Innocence, a poem celebrating the loves of Sâtin and Mynâ, composed by *Hamyd* in 1016, during the reign of Jahângyr. He is probably identical with Mollâ *Hamyd* who has written the history of the commencement of Shâhjahan's reign (see p. 109).

Bg. ای کنج نہاں و پردہ غیب اسم تو طلسم کنج لا ریب.

Móty Mañall, 56 pp. of 16 bayts, a splendid copy, dated 1097.

(247) دیوان حسن دہلوی (P.)

Sij30
The Dywân of Khwâjah, or Amyr Najm aldyn *Hasan Sinjary*, a son of 'alâ aldyn of Dilly. *Hasan* was his name as well as his takhalluç. He spent the greater part of his life in his native city, Dilly, and was a disciple of Nitzâm aldyn Awliyâ and an intimate friend of Amyr Khosraw and Dhiyâ Barany. The latter author says of him that he had never seen so quiet, abstemious and holy a man as *Hasan*. He died at Déógyr according to the *Mirât alkhiyâl*, p. 67, in 707 but this is the date with which his memoirs of Nitzâm aldyn which have the title فوائد الفوائد begin, they end with the year 720. Taqyy Káshy says he died twenty years after Amyr Khosraw, and Tâlib says he died in 738. He left besides a Dywân of about 10,000 verses, and the memoirs just mentioned, also another prose work entitled سیر الاولیاء and, according to Jâmy, *Nafahât*, several Mathnawies. Taqyy Káshy ascribes to him also a commentary on some Qaçydahs of Khâqâny ('abd al-Haqq Dihlawy, *Biogr. of Indian Saints*; Bland, *A Cent. of Pers. Ghaz.* Khoshgú; *Habyb alsiyar* III. folio 613).

Contents: Qačydahs 35 pp. of 14 bayts. Beginning
ای حاتم جهان و جهان داور حکیم محدث همه بدایع و نو مبدع قدیم

Ghazals 410 pp. 13 bayts; Rubá'ys 23 pp. 9 bayts.

Bg. ای برفراز سرو برآورده ماه را بر ماه کج نهاده بشوخی کلاه را.

Móty Maħall; Tópkhānah; As. Soc. No. 663, a splendid copy, which offers important variants; Ibidem 412. This copy begins:

رسید وقت صباح روزید باد صبا

(248)

دیوان حسن شاعلو

(P.)

The Dywán of Hosayn Shámlú, who had the takhalluġ of *Hasan*. He was governor of Herát under Sháh 'abbás II, and under Sháh Solaymán, who died in 1109, (*A'tish-kadah* p. 23).

Contents: a preface in prose, 3 pp.; Rubá'ys alphabetically arranged about 50 pp. of 10 bayts and a few Ghazals. Beginning of poetry:

یارب این مخمور غفلت را می اسرار ده همچو آهم بر در دلهای روشن بارده

Tópkhānah, apparently incomplete.

(249)

نصفه ميمونه شريفه

(P.)

A Mathnawý of Mohammad *Hasan* of Dilly, who flourished in 1013, as appears from a chronogram which he made on the death of a friend.

بود ثلاث و عشر سال فزون از هزار قطب حرم فوت شد حضرت عبدالوهاب

The Mathnawý is interspersed with Qačydahs and Qit'ahs and contains the praises of the prophet, of his chaste wives and of great saints.

Bg. بسم الله الرحمن الرحيم فرد خدا رحمت خود را عميم

Móty Maħall, 280 pp. of 14 lines.

(250)

دیوان هشتم

(P.)

The Dywān of Hāshim. We learn from his Dywān that he was a Naqshbandy Qúfy, and flourished at Burbānpúr in the Deccan in 1030, he was a disciple of Aḥmad Fāruqy, who died in 1034, and on whose death he made upwards of seventy chronograms. It appears that he was still alive in 1056.

Contents: a Qaḥḍah, a Shash-band, some Rubá'ys, a Tarjy'-band called خبرگاه لیلی 45 pp. of 16 bayts.

Beginning اگر برسی ز قدش سرو باغ راسخان آمد

A Sáqi-y-námah divided into seven cantos اختر 16 pp.; several short Mathnawies 74 pp.; Ghazals 144 pp.; Rubá'ys, chronograms, 112 pp.

Beginning of Ghazals: بسمله دلها بود بسم الله عنوان ما

As. Soc. No. 402, a splendid copy, written in 1066, probably for the author. I copy his spiritual genealogy to Naqshband as it bears on the history of Qúfism.

الف ثانی را مذکور کام جانها راز لال
پیر ایشان خواجه باقی در دریای شهود
مرشد او والد او خواجه درویش ولی
شیخ او خواجه عبد الله سر احرار دین
پیر او سلطان بهاء الحق والدین نقش بند
شیخ احمد مجمع البحرین علم حال و قال
شیخ ایشان خواجگی امکنه بدر الکمال
قدوره عالم محمد زاهد اورا پیر و خال
پیر ایشان شیخ یعقوب ان مع چرخ کمال
خواجه نوشید این می از خندان میر کلال

(251)

مظهر الآثار تصنیف هاشمی

(P.)

A mystical Mathnawy, by Hāshimy Kirmány, who died in 948 (see pp. 87, 55). The title of the book, name of the author, place where he composed it, viz. Tatah, and date of composition 940, are stated in the Khátimah.

After a very long introduction containing principally the praises of Mohammad and some saints, as Ni'mat

Allah Walyy, Mohammad Láhijy, &c. follow first three chapters called روضه and then twenty chapters inscribed مرعظه. Beginning

بسم الله الرحمن الرحيم فاتحه آرای كلام قدیم

As. Soc. No. 560, near 200 pp. 13 bayts, beautifully written in 1095.

(252)

لیلی مجنون هاتفی

(P.)

The Loves of Laylá and Majnún, a poem by 'abd Allah *Hátify* of Jám. He was the son of Jámý's sister, and spent his life in great ease in a garden near his native city. His fame was very great even during his lifetime, and in 927 when Sháh Isma'yl in his return from the conquest of Khorásán passed through Jám, he paid him a visit and prevailed upon him to describe his victorious career in an epos. The poet consented, but died in the same year before it was completed, he only composed one thousand verses of it. Having a particular talent for the Mathnawý, it was his ambition to imitate the five poems of Nitzámy, he wrote however only four. (Sám No. 211; Ouseley p. 143).

The poem begins with a verse of Jámý :

این نامه كه خامه كرد بنیاد توقيع قبول روزيش باد
طغراش بدام پادشاهی كافرشت چو عرش بارگاهی

Móty Mañall, a splendid copy, 60 pp. 31 bayts, transcribed by Mawláná 'abd Allah in 908, from the autograph; private collection 141 pp. 15 bayts; printed, Calcutta, 1788. A Laylá Majnún has also been published at Tabriz, but it is not stated whose.

(253) تیمور نامه هاتفی (P.)

The exploits of Týmúr, a romantic epos by Hátify in which he imitates the Sikandar-námah of Nitzámy. At the end he gives an account of his former productions.

Beginning بنام خدائی که نیکو خرد نیارد که با کنه او پی برد

Móty Maḥall, 156 pp. of 31 bayts, copied in 908 from the autograph; Farah-baksh 225 pp. 17 lines; As. Soc. Nos. 357, 762.

(254) شیرین و خسرو (P.)

The Loves of Shyryn and Khosraw, by Hátify. He informs us in the introduction that after the completion of Laylá Majnún, his uncle Jámy advised him to compose this poem. Bg.

خداوندا بعشقم زندگی ده بفرم تاج عز بزدگی نه

Móty Maḥall, 66 pp. 31 bayts, copied from the autograph in 908.

(255) هفت منظر هاتفی (P.)

The Seven Aspects, a Mathnawý by Hátify, in which he imitates the Haft Paykar of Nitzámy.

Beginning این نگارنده صحیفه غیب نام تو صدر صفه لایب

As. Soc. No. 599, 252 pp. 14 bayts, a good copy.

(256) دیوان حاتم (P.)

The Dywán of Hátim (see p. 235 *suprà*).

Contents: Ghazals 90 pp. 13 bayts; Rubá'ys and Fards 6 pp. Beginning

همچو نی از سوز دل آتش بجان داریم ما نالها در کوجهای استخوان داریم ما

Móty Maḥall, an autograph written in 1179, as we learn from the postscript *تصريح في التاريخ مئذهم شهر رجب سنة يكهنار و يكصد و هفتاد و نه* هجری قایله و کاتبه نفیر حاتم. It appears that he made subsequently additions, or some one else used the blank leaves as an album, for after this postscript we find chronograms for 1190 and 1194, it is, however, not clear whether they are written in the same hand or not. In the same copy is the Urdú Dywán of the same poet to be mentioned hereafter.

(257) دیوان حیدر کلوج (P.)

The Dywán of *Haydar* of Herát. As he was originally a baker he is called *Haydare Kalúj* or *Haydare Kalychah*, Sám No. 232 speaks of him in the present tense (see p. 74 *suprà* see also *Ātishk*. p. 202).

Contents: Ghazals, 84 pp. 14 bayts. Bg.

ای در دوجہان دولت وصلت موس ما وصل تو بصد کونہ موس ملتبس ما

Móty Maḥall, this copy probably contains merely selections.

(258) دیوان حیدر (P.)

Dywán of *Haydar*. It consists of Qaṣydahs in praise of Naṣyr aldyn *Haydar* who reigned from 1242 to 1252.

Beginning

مطلع دیوان حیدر مصدر حمد خدا مصرعش بال سا و مصرعش بال هما

Faraḥ-bakhsb, about 100 pp. of 9 bayts. In the Tópkhánáh is a Dywán of Ghazals and Rubá'ys of *Haydar*, but I have not ascertained which *Haydar*. It has 120 pp. of 12 bayts. Bg.

بیارب یاربم تا روز بے ماه رخت شبہا شب و روز از خدا وصل تو مستخراهم بیا رہا

Another Dywán of Ghazals of a poet of the takhalluṣ of *Haydar* in the same collection (about 100 pp. 11 bayts) begins:

ای هرید و نیک از تو شدہ نامزد ما از روز ازل بر تو عیان نیک و بد ما

(259) دیوان حیرتی (P.)

The Dywán of *Hayraty*. He was originally of Marw but he declared himself that he was of Tún. Wálih says that he was of Má-wará-l-nahr. He came early to Ray and spent several years in that city. Subsequently after a visit to Baghdád he went to Adzarbáyján; being much given to drinking he found it necessary to proceed to Mazándarán, where that vice was less punished, and he spent five years in the house of Áqá Rostam, the governor of that province. In reward for a Qaṣṣdah which he composed in praise of Sháh Tahmásp, he obtained the title of king of poets and was called to court, and after a short residence there he was requested to compose a Mathnawý under the title *بجته المباح*. In order to enjoy greater rest for his literary labours, and perhaps also to indulge more freely in his habitual vice, drunkenness, he went to Káshán, which he considered as his home, and he was murdered there in 961. He left besides the above mentioned epos another Mathnawý to which he gave the title of *گلزار* and which is an imitation of the Bostán. All his verses amount to about 40,000. (Taḡyy Káshy No. 234; *A'tishkadah* p. 95; *Khizánahí ámirah*; and p. 75 *suprà*).

Contents: Ghazals, about 400 pp. 15 lines. Bg.

ای بچان بنده ات سفید و سیا ما بر خداوندی تو خلق کراه ما
Móty Maḥall, a bad imperfect copy, ending with the letter mym.

(260) کلیات حزین (P.)

Complete poetical works of *Hazyn*, who died in 1180 (see page 135 *suprà*). He collected his works in 1155; up to that time his poems formed four Dywáns.

- Contents : a preface in prose 3 pp. Beginning
 افتتاح نامه نام آوران کیدمان خدیو سخن
 Forty-six Qaṣydahs 100 pp. of 20 bayts. Beginning
 غیرنقی غیرت یکنای بی همقاسمی نقش لاد چشم وحدت بین من الاستی
 Sixty-two Qif'ahs, 28 pp. Beginning
 باخاتم النبیین غمخوار عالمی تو پیش تو چون فغانم از جور اسمانی
 1,451 Ghazals, 700 pp. 18 bayts; 484 Rubá'ys, and
 792 verses of Fards, &c. Beginning
 درین دریای بی پایان درین طوفان شور افرا
 a Mathnawī, containing chiefly stories, 30 pp.
 18 bayts. Beginning after a short preface in prose :
 ثنایای شایسته دلداری سپاس فراوان زما یار را
 A Mathnawī in imitation of the *Hadyqah*, it has the
 title بدیعة البدیعة, 62 pp.
 فلما فی الوجود لیس سوا وحده لا اله الا الله Beginning
 آغاز است پیر خرابات را که شست از دم لوث طامات را
 a Mathnawī, 24 pp. Beginning
 بنام آنکه اذر را چمن ساخت دل دوزخ شر را انجمن ساخت
 a Mathnawī, 14 pp. Beginning
 ای دل افسرده خروشت کجا است خاموشی از مزمه جوش کجا است
 a Mathnawī, 6 pp. Beginning
 بنام نگارنده هست و بود فرازنده این رواق کبود
 a Mathnawī, 15 pp. Beginning
 ساقی زمینی موحدا نه ظلمت بر شرک از میانه
 a Mathnawī, 22 pp. Beginning
 Mótý Mahall, a splendid copy. Most of his works are in the
 As. Soc. Nos. 411 and 1034.

(261)

دیوان هجری

(P.)

The Dywán of Hijry. He was of Kúnbán کونبان but lived in Bengal, and in several of his poems he expresses

a lively desire to see his home again. The *Dywán* contains several chronograms for 1171, 1174, 1180, &c.

Contents: a *Qačydah* in praise of 'alyy. This is a most wonderful composition. If you read the first letter of every *Miçra'*, you have a *Qif'ah* in praise of Nawáb Sayyid Moḥammad Ridhá Khán Motzaffar-jang. Some letters in the *Qačydah* are written in red, if you read them by themselves you have a *Ghazal*, and certain letters in the *Ghazal* form a *Rubá'y*, and certain letters in the *Rubá'y* form a *Miçra'*. Beginning

منبع و سر چشمه احسان علیست حیدر صفدر جهان را جان علیست

Qačydahs, *Tarjy'*-bands; *Ghazals*, &c. 226 pp. 10 bayts; *Rubá'ys* 20 pp. Beginning of *Ghazals*.

بده حسن قبولی از کرم یارب بیانم را

Móty Maḥall, a splendid copy, written in 1194; As. Soc. No. 354, a fine copy, written in 1192.

(262)

دیوان هلالی

(P.)

The *Dywán* of Badr aldyn Hilály. He was by origin of Chaghatây, but was born at Astrábád. He received a good education and was skilled in science. It is on account of this combination of poetical talents with erudition that he is called the Little Jāmy. He went early in life to Herát, which was then under the patronage of Myr 'alyy Shyr, the great seat of learning, and made the acquaintance of many celebrated poets, among them Nargisy, with whom however he had several controversies. When he had attained to celebrity he visited 'iráq and Adzarbáyjān, and was every where well received by the great; he remained for some time with prince Abú-lnaçr Sám Myrzá, the author of the *Tadzkirah* mentioned in

page 12 *suprà*. Love for his native soil brought him back to Herát, which town had in the meanwhile been taken by 'abd Allah Khán U'zbek. He made a Qačydah in his praise, which was well received, but his enemies persuaded the Khán that he was a heretic, and he was put to death on this charge in 939. The author of the *Atishkadah* p. 34, ascribes to Hilály, besides the two Mathnawies to be mentioned below, a Laylá ó Majnún (Sám No. 210; Tačyy Káshy No. 207; Khoshgú II. No. 60). Beginning

ای نور خدا در نظر از روی تو ما را بگذار که در روی تو بینیم خدا را
Lithographed, Luenow, Mortadhwáy press, 1263, 35 pp. three columns in a page. This copy does not contain the Qačydahs; Tóp-khánah, MS. 176 pp. 12 bayts.

(263)

صفات العاشقين

(P.)

Qualities of Lovers, a Mathnawý by Hilály divided into ten chapters مقاله. Beginning

خداوندا دبی از غیب بکشی جمال شاعد از ریب بکشی

Tópkhánah, 80 pp. 13 bayts, written in A. H. 913; As. Soc. No. 1240, 84 pp. 15 bayts, a good copy, written in 1066. *Ibidem* No. 991, a good copy, written in 970.

(264)

شاه و گدا

(P.)

The King and the Beggar, a mystical Mathnawý, by Hilály in 1344 verses. Beginning

ای وجود تو اصل هر موجود هستی و بودی و خواهی بود

As. Soc. No. 1498, 12mo. 112 pp. 12 bayts.

(265) دیوان ناصر خسرو حجت (P.)

The *Dywán* of Náçire Khosraw *Hojjat*. It appears from more than one passage of his poems that he was of Khorásán (and not of Ispahán) and flourished under the Fátimite Khalyfah Ma'add b. 'alyy Mostançir, who succeeded in 427 and died in 487.

ترا باد از جهان ناصر امام حق مستنصر
مہمان افضل تو قصر ازین بندہ خراسانی

He was apparently a man of very brilliant talents and an original mind, and acquainted with all the sciences cultivated in his days. Being himself descended from 'alyy, he mixed himself up in the religious and political disputes which then divided the *Mohammadan* world, and was one of the great champions of the *Shy'ahs*. His turn for philosophical speculations moreover made him, even among his own party, suspected of free-thinking, nay of being an adept of the black art. It is said that he believed in metempsychosis. He was in consequence exposed to many persecutions. His biographers inform us that he was a school-fellow of the philosopher Faryáby. When he had obtained a name he went to Egypt and was appointed *Wazyr* by the Khalyfah Mostançir, subsequently he was compelled to take flight from Egypt to Baghdád, and obtained a high office, but after a short time he was obliged to yield to persecution and he fled to Khorásán, and finally he retired to Badakhshán and led the life of an ascetic taking a cave as his habitation. He died in 481, and is buried in the cave in which he lived. Some authors say that he died in 431. Among his poems is a *Qacydah* in praise of 'imad aldyn Abú-l-Ma'aliy ruler of Badakhshán. It is said that he left many works, among them are some

on the occult sciences, Taqyy Káshy has inserted a short memoir of his which has the title رسالة الغدامة في زاد القدامة in a Persian translation into his Tadzkirah. He composed it towards the end of his life. Dawlat-sháh mentions two works of *Hojjat*:—the كنز الحقائق which is in prose and the روشناي نامه which is a Mathnawý. Jámy in his Baháristán mentions a سفرنامه or Journal of *Hojjat* in which he gives an account of his travels to various countries (probably also to India) and of his disputations with learned men. His Dywán has, according to Dawlat-sháh, 30,000 verses, and according to Taqyy 20,000. It consists of Qačydahs most of which treat on philosophy and morals.

Bg.

آب خورش بی تشنه بمس ناخوش بود مرد سیرآب آب خوش را منگوست

Another copy commences :

پادشاه بر کامهای دل كه باشد یار ما یار ما شو تا شوی بروه و مرادی پادشاه

Móty Mahall, a splendid copy, written in 1037; private collection, a good copy 284 pp. 23 lines. A copy of the روشناي نامه is in the library of Leyden, see Dozy's *Catalogue*, it was composed in 843 (443 ?), it is divided into several Maqálahs and treats on philosophical subjects.

(266)

رياض الصالحين

(P.)

The Gardens of the Good, being a Tarkyb-band, with Qačydahs on the margin by Motzaffar Hosayn, who had the takhalluṣ of Hosayn, and who is called Shahyd, martyr, by the copyist, this means that he either fell in battle or was unjustly put to death.

Beginning دوستان اشفته حال و بیسرو سامان منم

Tópkhánah, 28 pp. copied by Mohammad 'aly b. Mohammad-baksh Ashúb b. Mohammad Ghiyáth Badakhshy.

(267) کلیات حسینی (P.)

Complete poetical works of *Hosayny*, collected in 1145. He may be identical with *Hosayn-dóst Hosayny* (see pp. 134 *suprà*).

Contents : a short preface.

Beginning دیباچه دیوان حسینی چو به بینی

Mathnawies, Qačydahs, chronograms, &c. 250 pp. ; Ghazals 200 pp. of 13 lines. Beginning of Ghazals :

کرده ام ورد زبان تا مد بسم الله را شمع بزم دل نمودم ذکر او الله را

Móty Makall, a very elegant copy in 16mo.

(268) زاد المسافرين تصنیف حسینی (P.)

Provision for Travellers by *Amyr Kabyr aldyn Hosayn* b. 'alim b. *Abú-l-Hosayn Hosayny* of a village in Ghór. He possessed considerable learning, and was a great Čúfy, and a disciple of *Bahá aldyn Zakariyá* of Multán, where he first devoted himself to Čúfism ; when he had attained to perfection in it, he went to Herát and found many disciples. He travelled much and was a friend of *Awlıady* and *Fakhr aldyn 'iráqy*, the author of the *لمعات*. *Jámy Nafahát*, No. 568, says, he died on the 16th Shawwál 718 ; this is wrong, for it appears that he composed this poem in 729.

در هفتصد و بیست و نه زهجرت کشت اخرايين كتاب ختمت

Dawlatsháh says he died in 719 and according to another copy in 729. He left besides the *Zád* and *Kanz alromúz* a *Dywán* and several prose works as the *روح* *نزهة الراح* and *مراط المستقيم* and *الراح* which will be described in the chapter on Čúfism.

The Zád almosáfiryn may be considered as an imitation of the *Hadyqah* of Sanáy. It is divided into eight chapters ^{مقاله} containing the rules of ascetic life, interspersed with apologues and legends of saints ^{حکایت}.

Beginning ^{ای برتر از آن همه که دندند} ^{آنانکه پدید پا نهفتند}

As. Soc. No. 1477, 12mo. 103 pp. 14 lines, much injured; Tóp-khánah, 45 pp. of 34 bayts, this copy begins: ^{ای اول تو درای اول}

(269)

كنز الرموز

(P.)

Treasury of Mysteries, a poem by Myr *Hosayny*.

After the praise of God and his prophet, and of Shiháb aldyn Sohrawardy, of Shiháb aldyn Zakariyá, of Shaykh Çadr aldyn Moḥammad Zakariyá and of the Amyr Kabyr *Núr Allah Modhaji'ah*, the poet proceeds to give a mystical explanation of the religious duties of the Islám, of mystical love, abstinence, &c. Bg.

^{باز طبعم را هوای دیگر است} ^{بلبل جانرا نوای دیگر است}

As. Soc. No. 1048, 12mo. 86 pp. 12 bayts. Tópkhánah, about 750 bayts.

(270)

مطلع العاشقين

(P.)

A collection of descriptive poems and verses from various poets, by *Hosayn Hosayny Tab̄sy*. It is divided into 47 chapters ^{باب} and contains descriptions of and bon-mots on the human form, flowers, night, fire, wine, sword, pigeons, shape, shadow, mirror, bow, arrow, warm bath, new moon, 'yd, autumn, &c.

Beginning ^{سپاس بی قیاس قادربرا که دل عاشقان}

Móty Maḥall, 164 pp. 14 lines.

(271) دیوان هما (P.)

The Dywán of Sayyid Imtiyáz Khán *Humá*, a son of Mo'tamid Khán and a brother of Sayyid Ahmad Khán *Dhamyr*. It contains merely Ghazals. Beginning

بدست غم چو جان امد بلب ساقی بد ما را
می کز دل برد بوبش غم دنیا و عقبی را

Tópkhánah, about 60 pp. 10 bayts, written by 'alyy Básiŷy.

(272) دیوان همایون (P.)

The Dywán of Amyr Humáyún of Isfaráyin. He went early in life to Tabryz, and was supported by the Qádhíy 'ysà and Sulţán Ya'qúb, who called him the second Khosraw خسرو کرجك, after the death of his patrons he came to a place in the neighbourhood of Káshán, where he had a powerful friend and he died there in 902 (Sám No. 23; Taqyy Káshy No. 153; *A'tishk*. p. 94).

Contents: Ghazals. Beginning

بی توجائی که شوه خاک دل آنجا نابد ناله برآید زدل چاک آنجا

Tópkhánah, 80 pp. 15 bayts; As. Soc. No. 238, 25 pp. 13 bayts, a splendid copy but containing mere extracts.

(273) خاور نامه تصنیف ابن حسام (P.)

The Book of the East, a Mathnawý by Mohámmad *Ibn Hosam* of Khwáf in Qohistán. He was a very pious man and possessed considerable learning, and was able to write Arabic as well as Persian poetry. His piety was so great that some consider him a saint. He was a disciple of Çadr aldyn Mohámmad Rawwásy 'okáshy and spent much of his time in solitude. He died in 875

and left a *Dywán* of *Qačydahs* containing about 4000 verses, and a collection of *Ghazals* (*Dawlat-sháh*, 7, 3; *Taqyy Káshy* No. 119).

This epic poem contains an account of the wars of 'alyy, of the wars of Bahman and Sháh Tahmásp, &c. *Taqyy Káshy* says, though it is not founded on history, it has considerable poetical merit. Beginning

نخستین مرأین نامه دلکشای سخن نقش بستم بنام خدای

Móty Maḥall, 540 pp. 31 bayts, a splendid copy; *As. Soc.* No. 1316, 828 pp. 19 bayts, a splendid copy: *Ibidem* Nos. 1311 (incomplete), and 1325, this copy begins بنام خداوند جان خرد.

(274)

کلیات ابن یمن

(P.)

The complete poetical works of the *Amyr Fakhr aldyn Maḥmúd b. Amyr Yamyn aldyn Mohammad Mostawfiy of Faryúmad*, which is three days journey from *Sabzwár*, he is generally known by his *takhalluḡ*, *Ibn Yamyn*, i. e. the son of *Yamyn aldyn*. He was of a wealthy Tatar family and exceedingly liberal and charitable, he was therefore generally respected, and it is said that repeatedly the governorship of some province of *Khorásán* was offered to him, but he refused to accept it. He died in his native town in 745, and left panegyrics on the *Sarabḏár* (or *Sarabḏál*) princes and some *Ghazals*, but it is particularly his *Qif'ahs* which are celebrated, many of his poems however were lost by him in 743 in war. *Qif'ah* or *Moqatta'ah* is defined to be a poem consisting of several verses of the same metre and rhyme, but without a *Maḥla'*. If it has a *Maḥla'* it is either a *Qačydah* or a *Ghazal*. It may be added that most *Qačydahs* are panegyrics and most *Ghazals* are erotic poems, whereas *Qif'ahs* contain

more frequently moral reflexions, yet many are panegyrics. (Iláhy; Taqyy Káshy No. 76; Dawlat-sháh 5, 7).

Contents: A preface by one of his friends, it is dated 753, 20pp. Bg. الحمد لله الذي خلق بقدرة العالمة من الماء

Qačydahs, all of which are panegyrics, about 200 pp.

Beginning اي ديده در شناختن حال كائذات

Rubá'ys and Qit'ahs about 250 pp. 15 bayts. Bg.

بنام خدای که هستی ازوست زیردستی وزیردستی ازوست

Tópkhánab, a splendid old copy; in the same collection there are three copies of the Dywán of Ibn Yamyn, the fullest copy has about 300 pp. of 14 bayts, containing Ghazals, Tarjy'bands, &c.

Beginning اي خداوند قادر یکتا مبدء كون خالق اشیا

In other shorter copies, the first 13 Ghazals are omitted, they begin: تعالی الله که بنمودان دلارا جمال خویش را بر ما هم از ما

Selections from Ibn Yamyn, As. Soc. No. 1134, written in 1055.

Beginning بیا از این بعین ای دوست بشنو

The Qit'ahs of Ibn Yamyn have been very elegantly translated into German, Ibn Jemin's Bruchstücke aus dem Persischen von Baron O. M. von Schlechta-Wssehrd, Vienna, 1852.

(275)

دیوان عصمت

(P.)

The Dywán of Khwájah Fakhr aldyn 'içmat Allah 'içmat of Bokhárá. He was descended from 'alyy, and his ancestors were settled at Bokhárá. His father Khwájah Mas'úd was one of the most distinguished men of that city and a good poet. 'içmat received a good education and was well informed even in history and mathematics. He stood in high favor with the prince Načyr aldyn Sulfán Khalyf, a son of Myrán-sháh, and he used in his honor in some of his Qačydahs the takhal-luç of Načyry. He died at an advanced age in 829. It

is said that he imitated chiefly Myr Khosraw. Khoshgú says that his Dywán comprises about 20,000 verses (Taqqy Káshy No. 106; Dawlat-sháh, 6, 5; *Habyb alsiyar*).

Contents: Qačydahs and Qif'ahs in praise of Sultán Khalyf, Sultán Ibráhym, Ulugh Bég, &c. about 400 pp. 15 bayts. تعالی الله زهی قیوم دانا تعالی الله زهی حی توانا

Ghazals about 200 pp.; Mo'ammās, Rubá'ys, &c. 13 pp. Beginning ای ز عشق اواره در کون و مکان انداخته

Móty Mašall, small 4to. beautifully written by Myrak Bokháry in 1030. //

(276)

قصاید اکسیر

(P.)

The Qačydahs of Myrzá 'atzymáy *Iksyr* of Ispahán. He was in the service of 'umdat almulk Ačaf-jáh and Čafdar-jang, and died under Nawáb Siráj aldawlah. In his Dywán are chronograms for 1140, 43, 47, 48, 51, 53, the latest which I observed is for 1157. (*Anyš alahib-bá*, and p. 162 *suprà*).

Contents: a short preface in prose, Qačydahs, and at the end a few Qif'ahs, &c.

Beginning of preface: سپاس بی‌قاس مزاور احدیست.

Beginning of Qačydahs: مرا ز زلزله درد دوری دلدار.

Móty Mašall 326 pp. of 17 lines, a splendid copy.

(277)

دیوان الهی

(P.)

The Dywán of Myr Iláhy, a son of Hojjat aldyn of Sa'dábád near Hamadán, he was a contemporary and friend of Taqqy Awhády (see p. 95) and of Mohámmad

Ján Qodsy. The *Dywán* contains a chronogram for 1052 and according to a chronogram on his death by Ghaunyy he died the same year, but Tálíb places his death in 1060 and Siráj in 1064. The author of the *Hamésháh Bahár* confounds him with the Hakym Masyh alzamán Iláhy, who came to India under Akbar (see p. 66 *suprà*).

Contents: Qačydahs and Ghazals are mixed, and they are not throughout alphabetically arranged, about 500 pp. of 15 bayts. Last verses rhyming in alif.

بدل خوشست الهی نگاهبانی راز زبان شغاس مکن حرف لب گذارینرا

A Mathnawyy in praise of Sháhjahán, 26 pp. and some Ruba'ys. Beginning بسم الله الرحمن الرحيم قافله سالار كلام حكيم

Private collection, the commencement and end are wanting, and the last pages much injured.

(278) دیوان الهام (P.)

The *Dywán* of Ilhám. He is probably identical with the poet Malúl, to be mentioned lower down.

Contents: Ghazals, 160 pp. 13 lines.

Beginning هست اعجاز مستحیا حرفی از دیوان ما

Qačydahs, 48 pp. 14 bayts.

Beginning نطق من راز نهان را در بیان انداخته

Faraš-bakhs, a very carefully written copy, 8vo.

(279) کلیات عمان فقیه (P.)

Complete poetical works of the Khwájah 'imád aldyn Faqyh, whose takhalluç is 'imád. He was a native of Kirmán, and when he had completed his studies at Shyráz

he proceeded after a visit to his home to Yazd, with a view of being initiated by 'izz aldyn Ma'múd Káshány, the translator of the 'awárif alma'arif into the mysteries of Çúfism. During the reign of Moḥammad Motzaffar who died in 741 and Sháh Shujá', he founded a Khánqáh in Kirmán, and the fame of his sanctity was so great, that instead of paying a fee to a physician, the inhabitants brought the sick to him that he might cure them by his breath and prayers. Among his numerous disciples was a cat, who used to say prayers with him. To this circumstance refers the verse of *Háfiz*.

ای بک خوشخرام کجا میروی بفاز غره مشو که گریه عابد نماز کرد

Most authors place his death in 773, but Taqyy Káshy and Sir G. Ouseley p. 195 have 793. The former of these two authors has seen a *Dyván* of about 8000 verses.

Contents: 1. مصباح الهداية. The Torch of Guidance, a mystical Mathnawý, 160 pp. 18 bayts, it is divided into ten chapters باب and each of them is subdivided into ten sections فصل composed in A. H. 716 + 34 = 750.

چو دل در شهریار از مهر بستم فتاد از غیب تاریخش بدستم

Bg. بنام آنکه جانوا دانش آموخت بنور عقل شمع مجلس افروخت

2. Ghazals, near 200 pp. and a few Rubá'ys.

Beginning هر دم از عطای تو کام دگر مرا

3. مؤنس الأبرار Companion of the Righteous, a Mathnawý, 66 pp. in two cantos مقاله, the first is mystical, and the second contains visions of the poet in which the prophet, Khidhr, &c. appeared to him, and episodes from his own life: he composed this poem in 766.

هفتصد و شصت و شش می سال بود کاخر این نظم نکو فال بود

Bg. حمد الهی نگار ای دبیر چون رقم از مشک بر هر سریر

4. مقطعات Occasional poems, 65 pp., most of them are panegyrics on Sultán Sháh Shujá', Wazyr Shams aldyn,

Rokn aldyn 'amyd almulk, Qâdhiy 'alyy Yazdy, Queen Radhyyat aldyn, Fâth Allah Yazdy, &c.

Beginning ای حکمت زبانرا فضل الخطاب داد

5. محبت نامه A poem on mystical love, 53 pp. divided into ten cantos مقاله, composed in 731.

هجرت شد هفتصد و سی و یک

Bg. بنام خدائی که توفیق ازوست دل زند را نور توفیق ازوست

6. محبت نامه صاحب دین The Book of Love, 48 pp. in eight chapters باب composed in 722, the name is a chronogram. It begins after a short preface in prose.

بنام آنکه در کاشانه دل محبت را معین کرد منزل

7. Mathnawy divided into ten Epistles نامه addressed to the king, &c. 40 pp. Beginning

بنام آنکه معجز نامه اوست حروف کائنات از خامه اوست

As. Soc. No. 337, a good copy, but some pages wanting; Môtý Mahall, written in 997, incomplete.

(280) گلدسته تصنیف عماد الدین محمد (P.)

The Nosegay, a Mathnawy composed in 1075, by imâd aldyn Mohammad, who as he informs us, was a native of India (see p. 116 *suprà*). Beginning

ای بنو شاهي و ملک جاردان از تو شد کون و مکان و لامکان

Tópkhánab, 18 pp. 34 bayts.

(281) بدایع الاخبار عماد (P.)

Strange Stories, a Mathnawy of 1,634 verses by 'imâd. The title is a chronogram for 1037.

Contents: a preface in prose, Mathnawy divided into eight chapters باب ۱ توحید ۲ صفت مسامانی ۳ صفت عشق باب

۴ مبرو شکر ۵ ترک دنیا ۶ دانستن قدر عمر ۷ مذمت دنیا ۸ قضا
و قدر

ای صفات تو صفای دل ما ز آب عشق نو مخمر گل ما

Móty Maḥall, copied in 1075.

(282)

دیوان عمادی

(P.)

Dywán of 'imad aldyn *'imády*, the panegyrist of 'imád aldyn Daylamy, who, if he is identical with the 'imád aldawlah mentioned in the Shyráz-namáh, died in 333. It is said that 'imády was born at Ghaznah, and therefore he is called Ghaznawwy, and he resided at Shahryár not far from Ráy, and he has therefore also the patronymic of Shahryáry. Some authors however maintain that 'imády Ghaznawwy and 'imady Shahryáry were two distinct poets, the former of whom flourished at the time of Maḥmúd, and the latter under the Seljúqians. If the distinction be founded, this Dywán must be ascribed to 'imády Ghaznawwy, because the verses quoted by 'awfy of that poet are found in it. This question has been discussed at some length by the author of the Haft Iqlym, Khoshgú and Taqyy Káshy; the latter places the death of 'imády Shahryáry in 573. This Dywán consists of Qačydahs or panegyrics.

سبحان خالقی که بیازاست از دو حرف

این هفت قبه را که به شش روز بر کشید

Móty Maḥall, 108 pp. 14 lines, another copy has 40 pp. of 44 bayts.

(283)

دیوان امامی

(P.)

The Dywán of Abú 'abd Allah Moḥammad (or Abú Moḥammad 'abd Allah) b. Abú Bakr 'othmán *Imámy*.

He was of Herát, but spent the greater part of his life in Kirmán and Ispahán. He possessed much learning, and was a contemporary of Sa'dy, whom in the opinion of some critics, he surpassed in the Qačydah. He died in 686 or 674.

The poems are not alphabetically arranged, in this Dywán. It contains Qačydahs, Ghazals, and at the end 15 pp. of Rubá'ys. Bg.

در جهان جان بعون مبدع اشیا

As. Soc. No. 413, 4to. about 200 pp. of 12 verses, a splendid copy.

(284)

دیوان عراقی

(P.)

The Dywán of the Čúfy poet Fakhr aldyn Ibráhyim b. Shahryár 'iráqy of Hamadán. In his early years he learned the whole Qorán by heart, and when he was seventeen years of age he became a pupil of the celebrated Čúfy Shiháb aldyn Sohrawardy. He repented so much a hasty answer, which he had given to his spiritual guide, that he turned a wandering qalandar and went to India. At Multán he met Bahá aldyn Zakariyá who gave him his daughter in marriage, and who on his death-bed declared him as his successor and as the spiritual guide of his flock. In India he composed some very beautiful elegies expressive of his love for his native country. After twenty-five years' residence in India, being obliged to give way to the jealousy of some of the followers of Bahá aldyn, he performed the pilgrimage to Makkah and went thence to Aleppo and Rúm (Iconium?) where he met Čadr aldyn Mohámmad Qunyawy, and he studied the Fočúč of Ibn 'araby with him. Whilst he read this book he composed a work called *Lam'át* لمعات (sparks or inspirations). He

was given, even more than other Persian poets, to the disgusting crimes of which they boast in their compositions. He died in 686 or 688 : Dawlat-sháh places his death in 709.

Contents : Qačydahs and Ghazals not alphabetically arranged, 230 pp. 14 bayts, and a few Rubá'ys and Fards.

Beginning عشق جانبازان اگر جوابی جانای

As. Soc. No. 1132, a fine old copy, also No. 820, this copy seems to be much fuller, but it is badly written.

Beginning راز باریکست و شب تاریک و مرکب لنگ و پیر

In the Tópkhánah is a MS. 80 pp. of 18 bayts, bearing the title of عشق نامه by "iráqy who is known by the name of Fakhr aldyn." It contains a Mathnawý and some Ghazals.

هر که جان دارد و روان دارد واجب است شکر آنکه جان دارد.

(285) کار نامه تصنیف عرفان (P.)

The Exploits of 'alyy Mardán Sháh, the Amyr al-omarâ of Sháhjahán, by Mohammad Ridhá b. Mohammad Ján 'irfán of Khorásán.

After a short preface in prose, the poem begins :

بنام خدای که شد نامها ز آغاز او ختم انجامها

Tópkhánah, 350 pp. of 30 bayts. In the Móty Mašall is a copy (possibly an autograph) of the Dywán of 'irfán, it is however, not certain whether he is identical with the author of the above Mathnawý, it is more likely that he is identical with 'abd Allah 'irfán see p. 113 *suprà*. The Dywán contains Qačydahs 42 pp. of 17 lines ; Ghazals 156 pp. 13 lines ; Rubá'ys 14 pp. Beninning of Qačydahs :

من ان نیم که دهم دل بجاوه زجا

(286) دیوان عشقی (P.)

The Dywán of Shaykh Mohammad Wajyh 'ishqy, a son of Gholám Hosayn Mojrim of Patna. He was for

ten years *Tahsyldár* under the English government at Kharwar, subsequently he came to Dacca: he was still alive in 1224, but his eye-sight was much impaired (*Nastare ishq* and *suprà* p. 183.)

Contents: Ghazals, Rubá'ys and a short Mathnawý.

دمی که بیکر خوب تو آفرید خدا چه آفرین که نه بر آفرین شنید خدا

Collection of Mawlawý Moḥammad Wajyh, 80 pp. of 13 bayts, this book contains merely extracts from the *Kullyyát* of this poet.

(287)

دیوان عشقی

(P.)

The *Dywán* of 'ishqy. It contains 216 pp. 9 bayts and 27 Rubá'ys.

Beginning

ای تازه گلزار جمالت چمن ما وز خندۀ شیرین تو شیرین دهن ما
As. Soc. No. 705, at the end, under the head *خانه* "conclusion" are five verses, from which we learn that the *Dywán* was completed in the 24th year of Moḥammad Sháh (A. H. 1154); this may be the year in which the author collected his poems, but in the last of these verses we are told that *Shaykh Burhán* is the copyist, and therefore it may also be the date of the copy. In the *Tópkhánah* is a *Dywán* of Sháh *Abú-l-Barakat* 'ishqy, containing Ghazals, 50 pp. 14 bayts, the initial verse of it is not found in the *Dywán* of the As. Soc. it runs: *ییا ای دل بکن در وصف ان مهر و سایه*

(288)

دیوان عشرت

(P.)

The *Dywán* of Myrzá 'alyy Ridhá 'ishrat, who collected his poems into a *Dywán*, under Moḥammad Sháh in 1160, and died shortly after.

Contents: Ghazals 266 pp. of 12 lines; *Qačydahs* in praise of Shujá' alda'wlah 37 pp.

Beginning

گل برگ کند رنگ ندای تو زبان را حمد تو بهار است گلستان بیتورا

A Sáqiý-námah.

Beginning

رحمت خدا تا شوم تردد ماغ کشایم لب خویشتن چون ایام

Móty Maḥall and Tópkhánah, the latter copy does not contain the Sáqi-y-námah.

(289) قصائد عبد الواسع جبلي (P.)

The Qačydahs of 'abd al-Wási' b. 'abd al-Hāmiy ('abd al-Jāmi'?) *Jabaly Sultāny*. He was born in the mountains of Ghurjastān; hence his takhalluṣ, which means mountaineer; and he was descended from a family of Sayyids. According to the general opinion his early education was much neglected. Some of his biographers however contend that he could not have attained to such excellency in poetry if this had been the case, and they are of opinion that he has received a good education. From his native mountains he came to Herát, where he applied himself to study and thence he proceeded to Ghaznah. He found a patron in Bahráṁ Sháh, who succeeded to the throne of Ghaznah in 512 and died 543. This is the same prince to whom Sanáiyi dedicated his *Hadyqah* and for whom *Hamyd aldyn Načyr Allah*, a pupil of Abú-l-Maḥāmid Ghaznawý translated the *Kalýlah wa Damnah* from Arabic into Persian. When Sultān Sinjar took Ghaznyn Jabaly composed poems in his praise and was fourteen years in his service. He died in 555 or 543. Taqyy Káshy has seen 6000 verses of Jabaly, Wálih says that he left about 8000 verses of which he had seen 1000. His poetry is difficult to understand, and therefore considered very beautiful ('awfy 10, 3; Dawlat-sháh 2, 2; Taqyy Káshy No. 17; Shyr Khán Lódy p. 37; Ouseley, *Biogr. Not. of Pers. poets* p. 108).

His Qačydahs are not alphabetically arranged, and begin—

که دارند چونندو معشوق نگار و چابک و دلبر
بنفشه زلف لاله روی نرگس چشم نسوین بر

As. Soc. No. 73, about 360 pp. of 15 bayts, copied in 1243.

(290) *مثنوی جعفر* (P.)

A Mathnawī by Ja'far, who was a soldier by profession, he composed it in 1065 and dedicated it to Shāhjahān.

Beginning بنام خدا ابتدا کرده ام خدا را بخود رهنما کرده ام

As. Soc. No. 929, 64 pp. of 13 bayts.

(291) *چار درویش تصنیف جافی* (P.)

The Story of the four Darwysheš by Myr Abū-l-Hasan Khān Jāfiy, (*Khāfiy* ?) Beginning

بنام یزدان که مورت کام است بر زبانم همیشه این نام است

Tópkhānah, 120 pp. of 10 bayts, a beautiful copy written in 1192, probably for the author. It has the following postscript: يك قصه: تصنیف میر صاحب میر ابوالحسن خان منخلص بجای ۱۳ ربیع الثانی سنه ۱۹ جلوس شاه عالم سنه ۱۱۹۲

(292) *قصائد جغت نوائین* (P.)

Qačydahs of Jagat Narāyan, in praise of Ačaf aldawlah, who died in 1212.

Beginning خالق جان و دل تن مر خدا مالک ملک و ملک انصر خدا

Móty Mašall, 150 pp. 15 bayts.

(293) دیوان جلالی امیر (P.)

The Dywán of Sayyide 'álam Mohammad *Jalál*, or *Jalály*. He informs us in a Qif'ah that he was a native of Ahmadábád and that his father and spiritual guide was Myr Sayyid Jalál b. *Hasan*, a descendant and follower of Sháhe 'álam *Habyb*, his entire spiritual genealogy is recorded in a Qaṣṣdah: he was a disciple of his father, who was a disciple of Sayyid Khán 'abd al-Ghafúr, Sayyid *Ahmad*, Sayyid Mohammad Rájú, Mohammad Sháhe 'álam, Sayyid Burhán who settled in Gujrát, Nācír aldyn Mohammady, Jalál aldyn *Ahmad*, Makhdúm *Ahrár*, Sayyid Kabyr aldyn *Ahmad*, 'alyy and Jalál who settled in India, Mohammad and Ja'far, Sayyid Mahmúd, *Ahmad*, Sayyid 'abd Allah, 'alyy, Ja'far, Naqyy, Taqyy, Imám Ridhá.

Contents: Qaṣṣdahs 7 pp. of 14 bayts; Ghazals 94 pp.; Rubá'ys 23 pp. Beginning of Ghazals—

الا اي مست ناز از حد مبربی اعتدالي را

As. Soc. No. 531, a fine copy.

(294) مدح محمد شاه تصنیف عبد الجلیل (P.)

A Mathnawý by 'abd al-Jalyl in praise of Mohammad Sháh—succeeded in 1131—in which he describes the fireworks and other festivities of the emperor.

Bg. بهاری کرد کل عالم چمن شد شگفتی عام در هر انجمن شد

Tópkhánah, 25 pp. 25 bayts.

(295) دیوان جمال الدین (P.)

The Dywán of Jamál aldyn Mohammad of Ispahán, a son of 'abd al-Razzáq and the father of the poet Kamál

aldyn. He flourished under the Čáyid dynasty and most of his Qačydahs are encomiums on them. He died at Ispahán in 588 (Taqyy Káshy No. 29; Dawlat-sháh, 3, 3).

It consists of Qačydahs alphabetically arranged.

Bg. دیگر باره چه صنعت کرد با ما سپهر سرکش و فرتوت رعنا.

Móty Mašall, 66 pp. 44 bayts.

(296) بیان حقایق احوال سید المرسلین (P.)

Explanation of the verities of the history of the prophet by Fadhl Allah *Jamály* of Dilly. He was a pupil of the Shaykh Samá Allah who, according to 'abd al-*Haqq*, died in 901, at an advanced age. *Jamály* was a great traveller, he made the acquaintance of Jámy (who died in 898) at Herát and wrote an account of his own travels *سفرنامه*. He was deeply versed in Čúfism and is considered as a saint. His tomb, a very elegant little building of white marble, is a short distance S. E. of the *Kotob minár*, eleven miles from Dilly. The *Jamály* mentioned in p. 48 *suprà* either is not identical with the author of this book or the date of his demise must be incorrect, as will appear by comparing the above dates. The author of the *A'thúr alčanádyd*, p. 165, places the death of the author of this work in 922, and says that *خسر و هند* is a chronogram for it but this gives 925.

The book is divided into several parts, and each part has a separate title. The first is entitled *مصباح الأرواح*, and the seventh and last part *شرح الواصلین و رسم الغافلین و شهد المرضیین و سیف الجاهلین*. The date of the composition of the first part, 868, is contained in the following line:

هشت سال و شصت سال و هشتصد رفته بد از هجرت شاه رعد

The work contains a mystical view of the life of Mohammad. The author usually gives one or two traditions with a Persian translation, and some explanations in prose, and then follow his illustrations which are chiefly legends in verses. The first part begins:

ای طالب انوار اسرار معانی و جویای تجلیات ظاهری

The *Sharh alwāṣilyn* begins—

نام بسم الله الرحمن الرحيم می سراید بر صراط مستقیم

As. Soc. first part, No. 632 about 400 pp. of 15 bayts, a splendid copy, at the end are Rubá'ys, &c. about 60 pp. *Sharh al-wāṣilyn*, As. Soc. No. 1285, written in the same hand, but in a different shape, about 400 pp. of 15 lines, it ends with the words *تم الكتاب المسمى بشرح الواصلين وبتمامه تم الاقسام السبعة الموعود من الكتاب الوارد في بيان حقائق احوال المصطفى صلعم*. After this follows a short Mathnawý, 27 pp. which has the title of *مهر القلوب* and probably belongs to the work. Beginning *هر روز نیغ آفتاب می کشد*.

(297)

کلیات جامی

(P.)

Complete minor poems of Núr aldyn 'abd al-Rahmán Jámý. He was born at Jám in 817, and died in 898. For a full account of his life I refer to Rosenzweig's *Biographische Notizen über Mewlana Abdurrahman Dschamí*, Vienna, 1840. Taqyy Káshy gives the following list of his works, many of which will be described in their places. The readings between parentheses are taken from Iláhy. شواهد النبوة • نفحات الإنس • نقد النصوص • رساله طریق صوفیان (بطریق خواجگان) • اشعة اللمعات • شرح فصوص الحکم • لوايح • شرح قصيدة ابن فارض • شرح رباعیات • شرح بیتین از مثنوی مولوی • لوايح • شرح بیت خسرو دهلوی • شرح حدیث ابی ذر عقیلی • سخنان خواجه پارسا • ترجمه چهل حدیث • مذاقب حضرت مولوی • مذاقب خواجه عبدالله انصاری • رساله تحقیق مذهب صوفی و مکمل و حکیم • رساله فی تحقیق الوجود • رساله سوال و جواب هندوستان •

رساله لا اله الا الله • رساله مفاسك الحج (رساله منظومه در حج) • مفت اورنگ مشتمل بر هفت كتاب اول سلسله الذهب ثاني سلمان و ايسال ثالث تحفة الاحرار رابع سبعة الابرار خامس يوسف و زليخا سادس ليلى و ميجنون سابع خرد نامه اسكندري • ديوان اول و ديوان ثاني و ديوان ثالث • بهارستان • رساله كبير در معما رساله متوسط رساله صغير • رساله منظومه واصغر در معما • رساله عروض • رساله قانیه • رساله موسيقي • رساله منشات • نواید الضیائیة فی شرح الكافية • شرح بعضی از مفتاح الغیب منظوم و منثور •

Hähy adds to this list : • رساله صرف و منطق • On the حلایة الحلال • حلایة عروه • رساله عروه • حلایة الحلال • شرح تصیده برده منظوم see Häjy Khal. No. 4,614, and Dorn's *Cat. des. MSS. de la Bibl. Imp. de St. Pétersb.* p. 372, it contains logogriphs extracted from the حلل المطرز of Sharaf aldyn 'alyy Yazdy who died in 850.

Von Rosenzweig and Dorn, *loco cit.* give us very valuable details regarding the above works, and the former author mentions in addition ارشادیه (see Häjy Khalyfah, No. 567,) تاريخ هرات and تجنیس اللغات.

Contents: the minor poems of Jāmy are divided into three Dywāns, each of which has a separate title:

1. Beginning of Youth; "فأحة الشباب" it contains Qačy-dahs 90 pp. of 19 bayts; Ghazals 276 pp.; and about 170 Rubá'ys and a few Tarjy'bands.

Beginning باسم الله الرحمن الرحيم اعظم اسما عليم حكيم
2. "The Centre of the Necklace." This Dywán contains 10,000 bayts, and the author collected it in 884, when he was going on for seventy.

Beginning درین صحیفه چو آغاز نمودم املا را
3. "Conclusion of Life." This Dywán fills 134 pp. of 19 lines; at the end are a few Rubá'ys. Jāmy made the fair copy of it in 896.

Beginning آنکه تسبیح حصا بر صدق او امد گواه

Two or three very beautiful copies of ~~these~~ Dywáns are in the Mótý Mañall: every Dywán has a short preface in prose.

(298) هفت اورنگ جامی (P.)

The Constellation of the two Bears. This is the name of seven Mathnawies of Jámy, each Mathnawý has a separate name: and the last five of them together have also the title of *خمسة جامي*, they are—

1. سلسلة الذهب *Catena aurea*, it is in the same measure as the *Hadyqah* of Sanáy, the *Haft Paykar* of Nitzámy, and the *Jáme Jam* of Awñady, viz. : فاعلاتن. This poem is divided into three books. The first book fills 106 pp. of 38 bayts, making upwards of 4000 lines, but the chapter-heads, which are long and numerous, must be deducted.

Beginning لله الحمد قبل كل كلام بصفات الجلال والاکرام

The second book has 28 pp. 38 bayts.

Bg. بشفو ای گوش بر فسانه عشق از صریح قلم نوانه عشق

Third book, 80 pp. of 38 lines.

Bg. حمد ایزد نه کار تست ایدل هرچه کار تو بار تست ایدل

2. سلامان و ابسال. The Adventures of Salámán and Absál 34 pp. 38 bayts, it is in the same measure as the *Mantiq al-tayr* of 'attár, and the Mathnawý of Jalál al-dyn Rúmy, viz. : فاعلاتن فاعلاتن فاعلات.

Bg. ای بیاد تو تاز جان عاشقان زاب لطف تو زبان عاشقان

Edited by F. Falconer, London, 1850. MS. copies are not frequent.

3. تحفة الاحرار. Present to the Free, 36 pp. of 50 bayts, It is in the measure of the *Makhzan al-asrár* of Nitzámy, viz. : مفعلن مفعلن مفعلن. It is divided into 12 cantos مقاله and it was composed in 886.

Beginning بسم الله الرحمن الرحيم هست علای سرخوان کریم

Published by F. Falconer, London, 1848; MS. As. Soc. No. 1412, a fine copy written in 981.

4. سبحة الابرار The Rosary of the Righteous, 63 pp. of 50 bayts. It is in the measure of the Noh Sipehr of Myr Khosraw, viz. فاعلاتن فاعلاتن فعلن and is divided into three cantos. In some copies is a short preface. Beginning

ابتداء بسم الله الرحمن الرحيم المتوالي الاحسان

Printed at Calcutta, 1811, 4to.; Lithographed at Calcutta 1818, 4to. Edited by F. Falconer, London, 1849.

5. يوسف و زليخا The Loves of Yúsof and Zalykhá, 86 pp. 50 bayts. It is in the measure of Nitzámy's Khosraw Shyryn, viz.: مفاعيلن مفاعيلن فعولن.

Bg. الهي غنچه امید بکشی گلی از روضه جاوید بنمای

Printed at Vienna, with a German translation by Von Rosenzweig, 1824; Calcutta, 1809, 1244, 1265; Lithographed Calcutta, 1818, 4to.; Lithographed Lucnow, edited by Qudrat Aġmad and Qabúl Aġmad with useful notes, 1262. I have a MS. copy which was written by Myr 'imád (on whom see p. 89 *suprà*) in 1007, it is one of the most correct and beautiful Persian MSS. in existence. It is a school-book in India and therefore MS. copies are innumerable.

A commentary on Yúsof ú Zalykhá has been written by 'abd al-Wási' of Hásy. Tópkhánah 220 pp. 13 lines. Beginning محبوبترین مقالات شرح قصه سنايش

Mohammad Sájid Qádiry a son of Faydh Mohammad of Jhan-jánah wrote in 1157, glosses on the margin of this poem, and they were subsequently at his request copied out by Mohammad Sháh, who added after his death a preface and made a separate work of it under the title of شرح عجيب which comprises the text and has been printed at Calcutta in 1240 and 1264, 4to. 241 pp.

Beginning زهي قادر مطلق بچگون كه از قدرتش محفه

6. ليلى مجنون The Story of the two Bedouin Lovers Laylà and Majnún; this story has first been handled by Arabic poets. It is in the metre of the Toġfat al'irá-

بر علای سرخوان

qayn, viz, مفعول مفاعله فعلون. The poet informs us that he completed the poem in 889, and that it has 3860 verses.

Beginning

کوتاهي این بلند بنیاد در هشتصد و نه فدا هشتاد
 ورتو بشماران بری دست باشد سه هزار و هشتصد و شست
 ای خاک تو تاج سر بلندی (سر بلندان) Beginning (or

Translated into French by Chézy, Paris, 1808, and into German by Hartmann, Leipz., 1808. (See Zenker's *Bibl. Orient.*)

7. خرد نامه سکندری The Wisdom Book of Alexander 55 pp. 50 bayts. It is in the measure of the Firāq-námah of Salmán, and of the Sikandar-námah, Sháh-námah and Bóstán, viz.: فعولن فعولن فعلون فعلون.

الهی کمال الهی تراست جمال جهان بادشاهی تراست Bg.

A beautiful copy of these seven poems is in the Mótý Mañall, it was written in 955, there is also a copy of the Khamsah in the same collection which was written in 921. In the As. Soc. Nos. 381 and 208, are two very fine copies of all the seven poems, the former was written by Jamál aldyn. In complete copies, each poem has a short preface in prose. Zenker in his *Bibliotheca Orient.* Leipz. 1846, p. 55, says that the کلیات جامی or "œuvres complètes de Djami" have been printed at Calcutta, 1811, in one 4to. volume. He quotes the postscript, from which it appears that the book which he alludes to is the Roq'áte Jámy to be mentioned hereafter.

(299) فتوح الحرمین محی الدری (P.)

Conquest of the two Holy Cities, Makkah and Mady-nah, a poem in which these two holy places and the ceremonies of the pilgrimage are described by Jámy. His name occurs in the following verse:

گربودت از سخن من ملال نوش کن از عارف جام این مقال
 ای همه کس را بدرت التجا کعبه دل راز تو نورو صفا Bg.

Mótý Mañall, 98 pp. of 15 bayts, beautifully written in 983; As. Soc. Nos. 463, 659, 788, 985. Some copies begin ای دو جهان غرقه آبی تو

(300) شرح رباعیات (P.)

Theosophistic Tetrastiches with a commentary thereon and a short preface in prose by Jámy. Beginning of preface حمد الله هو بالحمد حقیق Specimen :

واجب که وجود بخش نوو نهی است تصویر وجود بخشش قول کن است
گویم سخن نغز که مغز سخن است هسني است که هم هستي وهم هست کن است

Móty Ma'all, 62 pp. 17 lines, a fine copy, at the end are added some sayings of Jámy's *Pyr*, Sa'd aldyn Káshghary; As. Soc. No. 828, 44 pp. 9 lines.

(301) دستور عشق (P.)

Dastoor-i-ishk, or the Loves of Sussee and Panoon, a Persian poem by Lallah Jentperkass, Calcutta, 1812, 8vo. I have never had an opportunity of seeing this book.

(302) لطیفه شوق تصنیف جنونی (P.)

Desirable Amusement, by Jonúny, dedicated to Awrang-zéb. The names of the poet and of the emperor occur in this verse.

گر جنونی نکردی این تحریر که نوشنی ز مدح عالمگیر

In the conclusion he informs us that he composed the poem in 1100, and that it contains upwards of 6016 verses. It consists of anecdotes which are headed لطیفه

Beginning بابل بوستان دانای می صراید چنین :گو پای

As. Soc. No. 346, 392 pp. 17 bayts, copied in 1123.

(303) کلیات جویا (P.)

Complete poetical works of Myrzá Dáráb Bég *Júyá*. He was by origin a Persian but was born in Kashmyr. He died in 1118, the chronogram on his death is سخن پر نور *Arzú* says that most poets of Kashmyr who flourished in the commencement of the 12th century were pupils of *Júyá*, as for instance *Mollá Sáfi'y*.

Contents: a short preface in prose; *Qačydahs* in praise of God and the *Imáms*, &c. 180 pp. 11 bayts.

Beginning مراچه حد ثنا لا اله الا الله كجا من و نو كجا لا اله الا الله
Ghazals about 500 pp. 10 bayts. Bg.

الهي زهنا سوى خود اين گمراه غافل را

Rubá'ys 38 pp. 8 bayts; and short *Mathnawies*, one in praise of Kashmyr.

Beginning بسم الله الرحمن الرحيم راه نمائنده اميد و بيم

Móty Mašall, copied in 1128; *Tópkhánah*.

(304) دیوان کلیم (P.)

The *Dywán* of Abú *Talib Kalym* of Hamadán, the principal court poet ملك الشعراء and panegyrist of *Sháh-jahán*. He died in 1061, (see pp. 90, 128, 113, 151, 116 *suprà*).

Contents: *Qačydahs* in praise of God, *Sháh-jahán*, &c. 236 pp. 17 bayts.

Beginning شوق هر كس را كه در راه طلب سر ميدهد

Ghazals, 329 pp.; *Rubá'ys* 17 pp. Beginning

بدل كردم بمستي عاقبت زهد ریايي را

Móty Mašall, several copies, one written in 1093; *As. Soc. Nos.* 600 and 1079, containing merely the *Ghazals*; *ibidem* 1442, containing his *Qačydahs* as well as the *Ghazals*.

(305) شاهنشاه نامه کلیم (P.)

The Imperial Book, by *Kalym*, being an epic poem on the exploits of Sháh-jahán.

Bg. بنام خدائیکه از شوق جرد در عالم عطا کرد و سایل نبود
Móty Mañall, 710 pp. of 21 bayts.

(306) دیوان کمال اسمعیل اصبهانی (P.)

The Dywán of Kamál aldyn Ismá'yl of Ispahán, a son of Jamál (see p. 445 *suprà*) whom he surpassed. He was like his father a panegyrist of the Çá'id family and owing to the novelty of ideas he is called Khalláq alma'aniy. He also occupied himself with Çúfism, and Shiháb aldyn 'omar Sohrawardy was his spiritual guide. He was tortured to death by the Moghols who expected to find hidden property in his house on the 2d Jumádà I. 635 (some say 638) and left a Dywán of about 16,000 verses.

Contents: Panegyrics in praise of his patrons, Dhiyá aldyn Añmad Abú Bakr, Shiháb aldyn, Fakhr b. Nitzám aldyn, &c. and a few Rubá'ys.

Beginning ای جلال تو بیانها را زبان انداخته

Móty Mañall, 260 pp. 17 lines; my own collection 748 pp. 16 bayts, an old and correct copy.

(307) دیوان کمال خجندی (P.)

The Dywán of Kamál aldyn Khojandy. He devoted his whole life to ascetic exercises, and is therefore considered a saint. When a young man he made the pilgrimage to Makkah, and on his return he remained at

Tabryz. When that city was taken by Yuqtamish Khán he was carried away as a prisoner into the desert of Qipchák, but after four years he effected his escape and returned to Tabryz, Sultán Hosayn a son of Oways received him with great respect and built a Khánqáh for him. He died during the reign of Sultán Myrán-sháh who was a great admirer and patron of his, in A. H. 803: some say he died in 792 and others in 808. Kamál was a contemporary of Háfiz, and they possessed each other's esteem, but were not personally acquainted with each other. In reference to the elder Kamál he has the following rubá'y.

دو کمال اند در جهان مشهور یکی از اصفهان دگر ز خجند
این یکی در غزل عذیم مثال دآن دگر در قصیده بے مانند

The author of the Kholáqah has seen about 10,000 verses of Kamál Khojandy (Ouseley, *Pers. poets*, p. 192; Bland, *A Cent. of Ghazals*).

Contents: A Qačydah, then Ghazals, most of which consist like those of Salmán of eight verses, they are not alphabetically arranged, 404 pp. of 11 bayts; Rubá'ys, Qit'ahs, &c. 25 pp. 19 bayts.

Beginning of Qačydahs سخن آن به نه کند اهل کمال

Bg. of Ghazals از تو یکساعت جدای خوش نمی آید مرا

Faraš-baksh, a splendid copy; also several copies in the Mótý Mahall; As. Soc. Nos. 448, 573.

(308) چراغ نامه تصنیف کامل (P.)

The Lamp Book by Kámil. It consists of Ghazals all of which rhyme in chirágh, and the first letter of every verse of the first Ghazal is alif, of the second b &c.

Bg. از شب زلف او بهار چراغ وز گل روی او نگار چراغ

Lithographed at Lucnow, on the margin of the Qáf-námah, see p. 312 *suprà*.

- (309) *حربه حیدری تصنیف کرم* (P.)

The History of 'ally and his son *Hosayn*, in verses by Karam, who composed it in 1135 (see p. 128 *suprà*).

Bg. *نمای که مستان کفند ابتدا بنام خدائست جل و علا*

Faraḥ-bakhsh, about 300 pp. of 50 bayts; As. Soc. No. 680, 788 pp. 18 bayts.

- ✓ (310) *رباعیات کریم* (P.)

The Rubá'ys of Karym. After the Rubá'ys follow Qačydahs with a short introduction in prose, from which we learn that the name of the poet was Myr Mohammad Kátzim that he was a son of Fikr, and that he flourished under *Qotobsháh* of the Deccan.

Contents: a short preface; Rubá'ys alphabetically arranged 440 pp. of 14 bayts: Qačydahs 28 pp. Bg.

هر مصرعه دیباجه مستانه من رمزست ز راز دل دیوانه من
دیباجه کریم بر رباعیاتم کنجیست که باشد آن بویرانه من

Móty Maḥall, a good copy.

- h. 355, 356 (311) *مجموعه راز تصنیف کاشفی* (P.)

Collection of Mysteries, by *Mohammad Čálih Kashfy*, composed in 1030.

Beginning *ای دوست بعاشقان شیدا بنمای جمال عالم آرا*

Lithographed *Lucnow*, *Masyááy* press, s. a. 21 pp. on the margin of this edition is a Mathnawý by Akbar which has the title *نہید و* *بزم آنکه نے را ناله اموخت* and begins:

In the *Móty Maḥall* is a copy of the Qačydahs of *Kashfy*, 175 pp. 12 lines, they are chiefly in praise of the Imáms, I am not certain whether the Mathnawý and Qačydahs are by the same poet.

Beginning *ان کلین باغ وفا ان سروستان صفا*

(312) هفت بند ملا كاشي (P.)

A poem in praise of 'alyy, in seven stanzas, by Mollá Kamál aldyn Hasan (Wálih writes *Mohsin*) *Káshy*. He was born and brought up at Amol but his family was of Káshán, and he therefore adopted the takhalluṣ of Káshy. He was a man of considerable learning and very religious, and all his poems—Taqyy Káshy has seen 6000 verses—are in praise of 'alyy and the Imáms. He died young about the year 720 (Dawlat-sháh 5, 10; Taqyy Káshy No. 63). Beginning

السلام اى سايه ات خورشيد رب العالمين

Faraḥ-baksh, 80 pp. with a commentary which has the title of *كلامى كه مطلع و مقطعش بحليه مباني معدن الرضا* and begins *الحمد لله الذى خلق الانسان لعبادته واصطفاه على ما سواه*, there is only one line of text on each page. Another commentary has the title of *امجاز اسدي*, the author is Moḥammad 'alyy b. Moḥammad Ḡadiq Hosayny Nayshápúry, and it is dedicated to the Nawáb Shujá' aldawlah Moḥammad Khán Asad-jang (hence the title), it contains besides an explanation of the poem, the traditions to which allusion is made or supposed to be made in it, and fills 560 pp. of 19 lines. The date of the MS. is 1149. Beginning

الحمد لله الذى خلق الانسان لعبادته واصطفاه على ما سواه

Under Ghaziy aldyn Haydar d. 1242, a commentary on this poem was written (182 pp. 7 lines) of which there is a copy in the private collection A. It begins *الحمد لله العلى والصلوة والسلام على سيد الانبياء*

The poem has been lithographed, *Lucnow, Sultány press*, a. a. 21 pp. with copious glosses.

(313) ديوان كاتبي (P.)

The Dywán of Shams aldyn Moḥammad b. 'abd Allah *Kátiby*. He was born in a place not far from Tarshyz, but he proceeded early in life to Nayshápúr, and applied himself, under the tuition of Symy, to calligraphy—hence

his takhalluç. When he had attained to celebrity he proceeded to Herát and became a court poet of Baysanghor, but as a Qačyдах rhyming in نرکس which he made "to order" in imitation of one of Kamál Ismáýil did not meet with approbation, he went to Astrábád and eventually to Shirwán. He was favourably received by Amyr-záдах Ibráhým, who bestowed 1000 Dirhams upon him for the first poem which he made in his praise. It rhymes in گل. After having visited Adzarbáyján, Tabaristán and other provinces to earn his livelihood by composing panegyrics on great men, he turned a religious mendicant and took Čáyin aldyn as his spiritual guide. He diligently studied the Čúfy literature and wrote several mystical poems. He died at Astrábád in 838 or 839. According to Khoshgú he left 30,000 verses, but other authors mention only half of that number, Sir G. Ouseley's copy contains the following works, گلشن ابرار the Rose Garden of the Pure. مجمع البحرین Combination of two Metres (see on this Mathnawý p. 322 *suprà*). سی نامه Thirty Epistles. ده نامه Decalogue. Other authors add the names of the following works حسن و عشق ناصر و منصور, بهرام و گل اندام, محب و محبوب, تجنیسات.

Contents: Qačyдахs, 112 pp. 14 bayts, in praise of God and the Imáms, Čáyin aldyn, Amyr Tymúr, Myrzá Sháhrokh, Sul'án Baysanghor, Padsháh Sayf aldyn and Manuchihr b. Sul'án Ibráhým, Amyr Mo'hammad Mo'yn aldyn.

Beginning
ای دل آدم بخمر جان منمیر ساخته خاک ده را کیمیای مهرتوز ساخته

Ghazals, 192 pp. 13 bayts.

Beginning

آفتاب پر صدا است ز کوه کلاه ما کوه کلاه چند بود سنگ راه ما

Qif'ahs and Rubá'ys, among them is the following chronogram:

چو شد منوچهر را قتل واقع دلم کرد تاربخش از جان کدای
چو بشنود جان نالها کرد و گفتا منوچهر دارای دوران کجای

After the minor poems follow again Qačydašs, 60 pp. they are not in praise of princes but of other persons, and this may have been the reason for separating them from the first batch.

A Mathnawy of 58 pp. 15 lines.

Beginning باسم الله الرحمن الرحيم تاج حکومت و کلام قدیم

Another Mathnawy with a preface in prose, 56 pp.

Bg. ای شده از قدرت تو ماء و طین بود دیباجه دنیا و دین

Several smaller Mathnawies, Serápās, &c.

Móty Mašall, good copy, in all 750 pages. My notes do not contain the titles of the two larger Mathnawies. I have a beautiful old MS. containing the Ghazals and Tajnysát of Kátiby, 184 pp. 13 bayts, written in 888 by Mošammad Herawy.

(314) فرحنامه فاطمه تصنیف کاظم (P.)

The Book of Joy of Fašymah, an epic poem in which the life of the daughter of Mošammad is described by the physician Kátzim, who had the title of *Hádziq almulk*, and was a son of the Mojtašid (Šhy'ah divine) Haydar 'alyy Toštery Najafy. The date of the composition, 1150, is contained in the last verse.

هزار و صد و بار پنجاه بود ز هجرت نه این دولتم رخ نمود

The author informs us in the preface that when he was a young man he compiled a history of the prophets and the Imáms and gave it the title *احسن السیر*. One day some one mentioned to him the *Hamlahē Haydary* of Bádzil (see p. 368 *supra*) and the *صولت مفدری* by Mošibb 'alyy Khán, this induced him to imitate the example of these two poets, and to write a sacred epos

for which he chose Fátimah as his subject, and in four months he composed seven thousand verses, he placed at the head of his poem about 1400 verses which Mo'hibb 'alyy had written in praise of Fátimah, and which formed a separate poem.

Bg. of preface زیباترین حدیثی که بابل ناطقه بیان در گلستان

Beginning of the poem بدام خداوند عرش عظیم

Móty Ma'all, 394 pp. of 19 lines.

(315) قصهٔ کامرُپ تصنیف کورّا مل (P.)

The Story of Kámnrúp, a poem by Chawdhry Kawramal, who died on the 16th May, 1848.

Bg. ای خامه بشو زبان کُشای در حمد و ثنای کبریاى

Lithographed, Dilly, 1265, 136 pp. of 29 bayts, edited by Kály Ráy, Deputy Collector, a son of the author.

(316) دیوان خالص (P.)

The Dywán of Myrzá Sayyid Hōsayn Imtiyáz Khán *Khálic*, who was killed in India, in 1122 (see pp. 141, 111, 121, 150 *supra*).

Contents: After a short preface in prose, which is wanting in some copies, Ghazals, 308 pp. of 13 bayts; Rubá'ys, 16 pp. of 10 bayts.

Beginning

چنان دارند شوق وصل بسم الله عفوانها (see p. 345 *supra*).

A Mathnawý, 8 pp. 15 lines, and Qa'cydahs, 82 pp. 15 bayts.

Beginning

دم صبحی که موج از نور میزد نم خجلت بر روی طور میزد

Móty Ma'all, a splendid copy; my own collection, a good copy.

There is another Dywán of Kháliq in the Mótý Mañall which contains a chronogram for 1081, and which he seems to have written before he came to India. Chronogram:

تاریخ فقور استرآباد لعنت با نوشه لعین باد

It contains Ghazals and some Mathnawies, the longest of which has the title گلستان خیال. The Dywán has in all 242 pp. of 11 bayts. Beginning of Ghazals: ای زخم فیض تو تازه دل و جان ما

(317) دیوان خاموش *رای صاحب* (P.)

The Dywán of Ráy *Çáhib Rám Khámósh*, who died previous to 1229 (see p. 167 *supra*).

Bg. ای برتر از آنکه گوید ادراک وصف تو ز علم و عقل ما پاک

As. Soc. No. 553. Collection of Mawl. Moñammad Wajyh, Ghazala, 405 pp. Rubá'ys, &c. 65 pp. Beginning of this copy

اگر یاری نماید در راه ارهمت دلها باهی میتوان چون برق کردن قطع منزلها

(318) دیوان قصائد خاقانی (P.)

Dywán or collection of Qačydahs of Afdhal aldyn Ibráhym *Kháqány* (according to the commentator, his name was 'othmán and not Ibráhym). He was a son of 'alyy and a native of Shirwán. His verses were first corrected by Nitzám aldyn Abú-l'olà, who gave him his daughter in marriage, and introduced him at the court of Manúchihir the sovereign of Shirwán, whose title was Kháqán. In honor of this prince, he changed his former takhalluč *Haqáyqy* into *Kháqány*. He rose to high dignity and obtained the title of Amyr, noble; but he ill-requited the kindness of his benefactor; he and Abú-l'olà became jealous, and wrote biting satyres against each other. When *Kháqány* was tired of the life of a courtier he

solicited permission to retire, and when it was refused he fled to Baylaqán, but was arrested by the agents of the Kháqán, brought back to Shirwán and cast into prison. After some months, he was released and went on a pilgrimage to Makkah, on the road he composed his most celebrated poem the *Tólfat al'iráqayn*. He died at Tabryz in 582 or in 595, and is buried at Surkháb, and at his side rest the poets Tzahyr Faryáby and Sháhfur Ashhary Nayshápúry, (Ouseley, *Pers. poets*, p. 157; Hammer *Schöne Redek. Pers.* p. 125; Jámy *Nafah*. No. 569; Mohammad 'awfy, fol. 124; Taqyy Káshy, No. 23; Dawlat-sháh 2, 14; *Mirát alkhíyál*, p. 38; *A'tishkadah*, p. 53; *Khizánah 'ámirah*).

His *Dywán* consists of *Qačydahs*, and *Qit'ahs*, some are mystical, but most of them are panegyrics on the Kháqán, the Atábuk Nuçrat aldyn Qizilarslán, Sultán Ghiyáth aldyn Mohammad b. Mas'úd b. Malik-sháh, king Sayf aldyn Daráy of Darband, &c. at the end are about 120 *Rubá'ys*.

Beginning *دل من پیر تعلیمست و من طفل زبان دانش*

Móty Mahall, five or six good copies, the fullest has 706 pp. of 17 lines; *As. Soc.* No. 75, this copy contains *Ghazals* as well as *Qačydahs*; *As. Soc.* Nos. 386, 578, good copies; *Ibidem*, No. 75, containing also *Ghazals*, *Rubá'ys*, &c. the poems are alphabetically arranged, which is not the case in other copies.

Beginning *عبوس عافیت آنکه قبول کرد مرا*

(319)

شرح قصاید خاقانی

(P.)

A commentary on the *Qačydahs* of Kháqány, in which only difficult verses are explained, by Mohammad b. Dáwúd b. Mohammad b. Mahmúd Shádyábády.

جواهر زواہر سپاس ہے قیاس نثار حضرت صدیت

Móty Mañall, 592 pp. 17 lines, written in 1062; As. Soc. No. 1282, 996 pp. 9 lines; *Ibidem*, No. 1348.

(320) فرح افزا (P.)

Increase of Delight, by Qabúl Mohámmad, the author of the Haft Qulzum. This book is divided into ten chapters خزانه each of which contains a commentary on a Qacydah of Khâqâny. It is the first of seven volumes of a similar nature which the author has composed, or intended to compose, and to which he gave the title of عفت گنج رفعت.

Farah-bakhsh, 550 pp. 17 lines.

(321) تحفة العراقین (P.)

Present to the two 'iraqs, or a description of these two countries, a Mathnawî by Khâqâny of about 3000 verses.

Beginning بسم الله ابتدا زکلم من الیقین

Some copies have a preface which begins:

خیر ما اعتصم المرء بحباله فلمة التحیر بقصور باله

Copies are frequent. There are several in the Tópkhánah and Móty Mañall, and I have no less than three, the best was written in 1090, 194 pp. 16 bayts; As. Soc. No. 467, Bg. مایم نظارگان عمک.

(322) شرح تحفة العراقین (P.)

A commentary on the *Tóhfât al-'irâqayn* by Shaykh 'abd alsalâm.

Beginning

بعد حمد و نعت و بعد گوی شیخ عبد السلام غفر الله له میفرماید

The first verse commented upon is :

ماییم نظارگان غمداک این حقه سبز و مهره خاک

(323) دیوان خاشع (P.)

The Dywán of Kháshiy. It consists of Ghazals, at the end are a few Qačydahs in praise of the Imáms and several chronograms, I copy one of the latter as it fixes the date, 1092, of the poet.

کرد خاشع سال تاریخش رقم منزل مجنون و جای عیش اوست

Móty Mašall, about 300 pp. 15 bayts, beginning and end wanting.

(324) ربا عیات همرخام (P.)

The Rubá'ys of 'omar Khayyám of Nayshápúr. He was originally a tent-maker and hence his takhalluç. Among his school fellows were Hasan Çabbágh, and a youth who subsequently filled the post of Wazyr to Malik-sháh under the title of Nitzám almulk Túsy. After he had risen to his high office he invited 'omar to come to court, and when he declined, he allowed him annually the handsome income of 2,022 mithqáls from the Nayshápúr treasury. Baron Hammer-Purgstall *Gesch. d. Schönen Redek. Pers.* p. 80 in his valuable remarks on this poet says, that he was a free-thinker and a great opponent of Çúfism. He died in 517 (Khoshgú I. No. 38; *A'tishkadah*, p. 185).

After a short introduction in prose by a later author the Rubá'ys begin :

ای سوخته سوخته سوختنی دی که آتش دوزخ از تو امروختنی
نای گوئی که بر عمر رحمت کن حق را تو کجای رحمت امروختنی

Tópkhánah, 34 pp. of 24 bayts; As. Soc. No. 1548.

(325) دیوان خیالی بخاری (P.)

The Dywán of Khíyály of Bokhárá. He was a pupil of Khwájah 'içmat Allah, and though he spent the greater part of his life in his native country, he was two years at Herát in the service of Ulugh Béğ, during whose reign, 850—853, he died. Taqyy Káshy has seen about 2000 verses of his; most of his poems are mystical.

Contents: Qaçydahs in praise of God, 10 pp. Bg.

ای حرم عزت مامت ہے انتہا نقش دو عالم زدہ بر عالم کبریا
Ghazals, 110 pp. 13 bayts.

Beginning چون نے اترچہ عمری خوش می نواخت مارا
Móty Mañall, an old copy.

(326) دیوان امیر خسرو (P.)

The Dywán of Yamyn aldyn Abú-l-*Hasan*, who is known by the name of Myr Khosraw. He is the greatest poet among the Musalmans of India. His father Sayf aldyn Ma'amúd was one of the chiefs of the tribe of Láchyn, which lives in the Hazárah near Balkh. He came to India, and became one of the nobles (military leaders) of the empire. He settled at Patyálah (Müminábád), where Khosraw was born in 651. He was only nine years of age when he lost his father, who fell in a fight against the idolators. His brother 'izz aldyn 'allysháh succeeded to the post of his father, and the young Myr Khosraw was educated by his maternal grandfather 'imád almulk, who was a man of great importance, and attained the age of one hundred and thirteen years.

When he was grown up he entered with his friend *Hasan* the service of prince Mohammad Sultán Khán, a

son of Ghiyáth aldyn Balban, who was then governor of Multán, he was the keeper of the *Qorân* مصحفدار and *Hasan* keeper of the inkstand دانداد. After the death of his patron he came to Dilly, and entered the service of Amyr 'alyy, and subsequently he was admitted to the court of the emperor Jalál aldyn Khiljy. He rose to great importance particularly under Ghiyáth aldyn Toghlaq-sháh whom he accompanied in his march to Bengal, and to whom he dedicated his *Toghlaq námah*. Whilst the king was staying at Lokhnawty, the news of the demise of Nitzám aldyn reached the royal camp. Khosraw had been introduced to this saint by his father when only eight years of age, and he became one of his most distinguished disciples and warmest admirers, on hearing of his death he hastened back to Dilly, dressed in deep mourning, gave up the royal service, gave all he had to the poor and took up his abode at the tomb of the saint. He died six months after him in the night, from Thursday to Friday, the 29th of Dzú-lqa'dah, 725. His tomb is close to that of Nitzám aldyn, in one of the most beautiful and interesting spots near Dilly. Dawlat sháh places his death in 715, as his authority has misled many learned men as Hammer, Garcin de Tassy, Dozy, &c. I give here the chronogram on his death which is engraved over his tomb طوطی شکر مقال; another chronogram is عديم المثل زمانه چون شمار بیست داد پنج مقتصدرا. The Qúfies celebrate his wedding (death) on the 18th Raby' II. this date is commemorated in the following verse of the *Adáb alfalibyn*:

ربیع دوم هزده در ابر رقت آن مه
زمانه چون شمار بیست داد پنج مقتصدرا

It is said by Adzory *apud* Dawlat-sháh, that Sa'dy, for whom Khosraw entertained the highest respect, came in his

old age to India and thus an opportunity was afforded Khosraw of making his personal acquaintance. He left between four and five hundred thousand verses, in some of them he has the takhalluṣ of Sultāny (Firishtah II. p. 754 ; *Safynat alawliyá* No. 117 ; Ouseley, Pers. Poets, p. 146).

Khoshgú gives the following details regarding his works : مشهور است که نود و نه کتاب تصنیف کرده اما آنچه از مثنویات متداول است این تفصیل دارد خمسه که مطلع انوار و لیلی میچنون و خسرو شیرین و هشت بهشت و ائینه سکندری هزده هزار بیت و عشقیه چهار هزار بیت و قران السعدین پنجاه هزار بیت و نه سیه چهار هزار بیت و تغلق نامه فاتمام سه هزار بیت و تعداد دیوان غزل و غیره مشخص نیست و در نثر اعجاز خسروی و تاریخ دهلی و خزائن الفتوح و مناقب هند و چند رساله دیگر در علم اسبقا (؟) و موسیقی و رساله خالق باری را هم بدو منسوب دارند که اطفال هندوستانیان بعد شناخت حروف تهجی آنرا میخوانند * و آن بتقریب گفته و آنچه در هندی زبان کارستانی کرده هیچ شاعر بر او دست نداده چنانکه اشعار مطایبه در میان شادها بهندوستان رایج است و لطایف و ظرایف آن غزه قبول و شهرت بر او دارد

Contents: the minor poems are divided into four Dywāns, each of which has a separate title and preface in prose, and contains Qaṣydahs, Ghazals, Rubá'ys, &c.

1. 144 pp. of 27 lines. Beginning of preface, of which in this copy only the first page is left, حمدیکه ز او زادن تابان زاد زاد وجود بود

2. 290 pp. of 27 lines. He says in the preface دیباچه تحفه الصغر ذکر کرده شده است که بر سر هر شعری در صف آن یک بیت ثبت افتاده است از آن جمله ابیات شعری تمام میخیزد و این خاص وضع منست که در آن کتاب مکتوبست و بعد ازین در جمله ابیات سلسله هم از آن باب خواهد بود . . . مقصود اینست که چنانکه در تحفه الصغر وضع صفت او رفته است درین دیوان نیز طریقه غریب و اینکه آمده است که پیش ازین هیچ مدصری را در نظر نیامده . . . مگر افضل الدین خاقانی که در ترجیعات نگاه داشت یک

قافیه در هر خانه وضعی است اما استاد خاقانی نامه شعر را در شارع ابیات راه نداده است و هم در سر شعران نام را عنوان گردانید و لیکن بنده این قدر تصرف زیاده دارد که نامه شعر را در آخر همان شعر در بدیتی درج کرده است تا آن شعر را بدان نام خوانند

Beginning of preface بفضل الله قد سطرت هذه الصفحات

Beginning of poetry حمد رانم بر زبان لله رب العالمین

3. I have unfortunately lost my notes regarding this part of the Kulyyát. It is in the preface to it that Myr Khosraw states that Khwájah Mas'úd has written a Dywán in the language of India.

4. 176 pp. Beginning of the preface:

حمدیکه نقیه بقیه ان تحریر بر جرابد

Beginning of poetry بقیه ایست نقیه ز فیض طبع من این

Móty Mahall, a very fine copy.

(327)

خمسه امیر خسرو

(P.)

The five Mathnawies of Amyr Khosraw. It is asserted by Khóshgú, in the life of Khwájú, that Khosraw was the first poet who imitated the Khamsah of Nitzámy.

Contents: 1. مطلع الانوار The Rising of the Lights, an allegorical and mystical poem. It was composed in 698 and consists of 3,310 verses and is divided into twenty cantos مقالة.

در همه بیت آوری اندر شمار سیصد و ده بر شمر و سه هزار
سال که از چرخ کهن گشته بود از پس ششصد نود و هشت بود
صدیم که خورشید جندابش نبشت مطلع انوار خطابش نوشت

Beginning خطبه قدس است بملک قدیم بسم الله الرحمن الرحیم

2. The Loves of Shyryn and Khosraw, a romantic epos. It was composed in 698, and consists of 4,124 verses:

پس از کاکم چکیده شربت نو که زامش کرده ام شیری و خسرو

در آغاز رجب فرخ شد این فال ز هجرت ششصد و هشت و نود سال
و گریب سی نه بیتش را عدد چیدست چهار الف و چهار است و صد و بیست
خداوند ادم را چشم بکشای بمعراج یقینم راه بنده ای : Bg.
3. The Loves of Laylā and Majnūn. It was composed in 698, and consists of 2,360 verses.

نامش که زغیب شد مسجل لیلی مجنون بعکس اول
تاریخ ز هجرت آنچه بگذشت سالش نود است و ششصد و هشت
بیتش بشمار راستی هست جمله دو هزار سیصد و شصت
ای داده بدل خزینه راز عقل از تو شده خزینه پرداز : Begins
4. Regulations of Alexander, 124 pp. of 38 bayts. Beginning

جهان بادشاه خداي ترا است ازل تا ابد بادشاهي ترا است
5. The Eight Paradises, or one week's adventures of Bahrām. It was composed in 701, and consists of 3,350 bayts.

همه بیتش بعرض گاه شمار سیصد و پنجه و دو سه هزار
سال هجرت یکی و هفتصد بود کین بها برد سر بچرخ کبود

The poet gives the plan of the Khamsah in these verses.

داده ای اول بگنبد دواز	روشنائی ز مطاع الانوار
کردی انگاه با نشاط تمام	شهد شیرین و خسرو اندر جام
پژ در عالم خردمندی	شور مجنون و لیلی افکندی
پس زبان پر در دری کردی	شرح راز سکندری کردی
وین زمان کز جواهر انجم	می نگاری صقیفه پنجم
کوش کز خط چنان نویسی جست	که فزون آید از چهار نخست
دل نهادم بهمت والا	کارم از سینه لولوی لا
کنم اول بصدفهای غریب	نکتهای کذاب را ترتیب
گویم افسانههای طبع فزایی	از لب لعبت فسانه سرایی
هر یکی را بهشت نام کنم	حور و کوثر درو تمام کنم
هفت باشد بهشت و کوثر هفت	هشتم آن کاندل و بود هر هفت
پس نویسم بکلمت مشک سرشت	نام این هشت خانه هشت بهشت
ای کشایند، خزانه جود	نقش پیوند کار گاه و جود Bg.

Móty Makall, several good copies; As. Soc. Nos. 379, 1385; Laylâ Majnún has been printed, Calcutta, 1811, lithogr. Cal. 1818.

(328) قصهٔ خضرخان و دلول رانی (P.)

The Story of Khidhr Khán and Dawal Rány, a poem by Myr Khosraw, he composed it in 715, and it consists of 4,200 verses. The plot of the poem is taken from the history of India.

و گرداننده پرسد بیت چند است در این نامه که از عشق ارجمند است
 بصد خوبی نشانند در دل و جان غم خوبی دلول رانی خضرخان
 چو بر بالا کشد این پرده را کس چهارالف است و در بست این قدیس
 سر نامه بنام آن خداوند که دلها را بخوبان داد پیوند Bg.

Móty Makall, 310 pp. of 15 lines, an old copy; another copy of the same collection is most beautifully written and illustrated with pictures and belonged once to the library of Sháhjahán, it is dated 1010; As. Soc. No. 990, lettered عشيقهٔ امير خسرو, Khosbghú, see p. 467 *suprà*, calls this poem عشيقه

(329) قران السعدین تصنیف امیر خسرو (P.)

The Conjunction of the two lucky Planets (Venus and Jupiter) by Amyr Khosraw. It is a historical poem, the heroes are Náçir aldyn and Mo'izz aldyn, but the facts are so much clad in allegories, that the only historical value of the book is, that it offers us a specimen of the singular taste of the age in which it was composed.

Beginning شكر گویم که بتوفیق خداوند جهان

Lithographed at Lucnow, Hasany press, 1261, 8vo. 194 pp. of 21 bayts, with glosses edited by Mawl. Qudrat Allah. In the As. Soc. No. 541, is a beautiful old copy, in which the first two bayts are omitted, it begins حمد خداوند سرایم نخست.

(330) نور العين شرح قران السعدين (P.)

Light of the Eyes, being a commentary on the Qirân alsa'dayn by Núr al-*Haqq*, a son of the celebrated 'abd al-*Haqq* Dihlawy Bokháry. The preface is written by some one else. The date of the book is 1084—70=1014.

چشم عیب از میان برون آرید میشوید شرح قران السعدين

Bg. of Introduct. شكر هزاران هزار بر حضرت پروردگار خالق الاليل

Bg. of Comm. خطبه كبريا و جلال مر بادشاهي را كه بادشاهي

Tópkhánah, 156 pp. 17 lines, much injured. In the same collection is another commentary on the Qirân alsa'dayn by 'abd al-Rasúl Qásim of *Garah*, which is about forty miles east of Lucnow, it has 146 pp. of 11 lines and begins:

بعد حمد وثناي ب انتهاي صانعي را كه چندین هزار مصنوعات

In the As. Soc. No. 598, 82 pp. of 19 lines, is a short commentary which begins شكر گريم بتوفيق خداوند جهان منتخب شرح قران السعدين

(331) کلیات خواجو کرمانی (P.)

Complete (minor) works of Khwájú Kirmány. He was born on the 20th of Dzú-l-hajj, 689. His name was Abú l'afá Kamál aldyn Maḥmúd b. 'alyy Murshidy. He was of a distinguished family, and spent much of his time in travelling. In one of his journeys he made the acquaintance of the distinguished Čúfy 'alâ aldawlah Samnány, the author of the *مفتاح* and several other works on mysticism (see p. 81 *suprà*) and became his disciple. He remained with him six years in Čúfyábád at Samnán, and devoted himself diligently to the study of mysticism. After that he returned to Kirmán and being unable to find a livelihood, he proceeded first to Ispahán and then to Shyráz where he found a liberal supporter in Abú

Iskâq the ruler of that town. In 744 he collected his poems, but continued his literary activity till 745, he says :

شد بنارین مفت و دل و چار کامد این نقش آذری چونگار

He died at Shyrâz in 745, or according to *Azâd* in 753, and according to *Khoshgû* (who probably copied incorrectly the blunder of *Dawlat-shâh*, who places his death in 742) in 762.

Taqyy Kâshy says that all his poetical works which he had seen, contained 20,000 verses ; *Dawlat-shâh* says, his *Dywân* alone comprises 20,000 verses, whereas *Khoshgû* thinks it contains half of that number. He left five *Mathnawies* in imitation of the *Khamsah* of *Nitzâmy*. (*Habyb alsiyar* III. p. 580 ; *Dawlat-shâh* 4, 19 ; *Taqyy Kâshy* 73, see also *Erdmann* in the *Ztschft für d. K. d. Morgl.* II. 205).

Contents: *Qačydahs* in praise of the *Imâms*, *Sayf aldyn Bâkharzy*, *Amyn aldyn Kâzorûny*, *Sultân Motzaffar Mas'ûd Shâh*, &c. 42 pp. of 56 bayts ; *Ghazals* not alphabetically arranged, 60 pp. Beginning of *Qačydahs* :

ای نهاده خشت زر بر وزن سیمین بام

وی نگنده چین شب در گیسوی مشکین شام

Móty Makall, a splendid old copy, there is the date 945 at the end, which is probably the year when it was written.

(332) مثنویات خواجو کرمانی (P.)

Mathnawies of *Khawájú Kirmány*. 1. روضة الانوار. The Garden of Light, 34 pp. of 58 bayts, it is divided into twenty cantos مقالة and is in the metre of the *Makhzan alasarâr*.

Beginning ریزت الرضة فی الاول بسم الله صمد مفضل

2. هما و همایون The Loves of Humá and Humáyún, 142 pp. of 44 bayts. Beginning

بنام خداوند بالا و پست که از عسایش هست شد هرچه هست

3. کمالنامه The book of Perfection, 44 pp. of 44 bayts, it is an ethical poem, composed in 744.

Beginning بسم من لا اله الا هو

4. گهر نامه بهائی The Precious Book of Jewels, a Mathnawý of 1,032 verses, mostly in praise of great men. The date 745 when this poem was completed, is twice stated at the end :

چو کردم گوهر افشان نوک خامه گهر نامه نهادم نام نامه
شب آدینه بود و روز برجیس سعدن آسمان ناظر بتسدیس
ز تیروز مه یک نیم رفته ز هجرت ذال و او و میم رفته

Beginning بنام بخش نامداران گدای درگاه او شهریاران

5. مفاتیح القلوب و مصابیح الغیوب Keys of the Hearts and Torches of Mysteries, 140 pp. of 54 bayts. This Mathnawý is divided into twenty-eight chapters باب. The following are some of the headings : توحید و نعت و حقیقه و نصیحة • القسم و ما یقسم به • مدایح اوصاف و تشبیهات • الصباح و الرواح • محاربه و مصالحة • معاشرت • مكاتبات و مراسلات • المحبة و الوفا •

The poem is preceded by a short preface in Arabic prose which begins :

الحمد لله الذي انزل على عبده الكتاب المبين

6. The Rose and New Year's-Day, a poetical story, 86 pp. of 56 bayts. Beginning

بنام نقش بزدی صفه خاک عذار افروز مه رویان افلاک

Móty Makall; As. Soc. 288, a fine copy written in 901, it contains only three poems, Nos. 2, 3 and 4.

(333)

دیوان کهتری

(P.)

The Dywán of Kihtary.

Contents: Ghazals, 188 pp. 15 bayts, and four Rubá'ys. Beginning

در هر دلی نهان خبر دلستان ما بر هر رخ عیان اثر بی نشان ما

As. Soc. No. 1418. This copy has the following postscript: تمام شد دیوان کهتری تصنیف شیخ اسد الله منشی وزیر خان فوجدار چکله سهرند روز شنبه بناریخ بیست و هفتم شهر صفر سن هجری یکم هزار یکصد و نه تحریر یافت. "Here ends the Dywán of Kihtary which was composed by Shaykh Asad Allah, writer of Wazyr Khán, the police officer of the district of Sahrand; it was copied on the 29th of Qafar, 1100." If the person who wrote this sentence understood the meaning of the word تصنیف Shaykh Asad Allah is the name of the poet, but Arabic words are used so loosely in India that it is likely that it is the name of the copyist.

✓ (334)

دیوان کنور

(P.)

The Dywán of Rájah Apurv Kishen Dev *Kunwar*. He lives now, 1853, in *Sobha Bázár* at Calcutta.

Contents: three Qačydahs in praise of Amjad 'alyy Sháh, king of Oudh; Ghazals 160 pp. 12 bayts; Fards, &c. 15 pp. Beginning of Ghazals:

رحیق العشق هب لي ايها الساقى بعجلتها

Farak-bakhsh, written in 1845, at the end is the seal of the author, it has the date, 1250.

(335)

دستور محبت

(P.)

Usages of Love, being the story of Bismil, by Munshiy Lachmy Naráyan, a Khatry. His ancestors were of *Kanjawah* near Láhór, and his grandfather settled

انجام

under 'álamgyr at Dilly. He was a pupil of Ārzú and resided first at Awrangábád and subsequently at Bareilly, and flourished under Ākmad Sháh and Āṣaf aldawlah who died in 1212. I have been told that Lachmy Naráyan died at Dilly about twenty-five years ago.

Beginning بنام آنکه حسن و عشق هر دو

Lithographed at Lucnow, Moṣṭafáy press, 1259, 22 pp.

(336)

دستور همت

(P.)

The Story of Kám-rúp, in Persian verses by Himmat Khán *Láyiḳ*, a son of Islám Khán. Moḥammad Yúsof says that he was the father of Islám Khán and the son of the Khánejahán *Láyiḳ*. According to another statement the poet's name was Moḥammad 'áshiq and his takhalluṣ Himmat. The former account is borne out by several verses in the Dywán.

بیا لایق سخن را مختصر کن ز دل اندیشه دیگر بدر کن

Towards the end he says :

بحمد الله كه این نظم دلارام گرفت از فکر لایق رنگ انجام
خطابش مطلع دیوان همت فروغ شمع دیوان همت
دل و چشم طمع از خوان او پر جهان خود همت خان بهادر

بود

Yet it is probable that the Mathnawý is the production of Moḥammad 'áshiq, and that he had besides the takhalluṣ of Himmat also that of *Láyiḳ*, for this poet was in the service of Himmat Khán (see Yúsof Khán's Tadzkirah and p. 113 *suprà*) to whom the poem is dedicated.

The date 1096 and name of the composition are mentioned in the following verses :

چو سال ختم کردم انقیادش بهمت خان موافق شد حسابش
دران ساعت که میگردم تمامش خود دستور همت گفت نامش

Beginning خداوندا بفكرم تازه جان كن

Tópkhánah, 302 pp. 15 bayts; other copies are smaller: Tópkhánah 172 pp. 24 bayts; Mótý Makall, 294 pp. 11 bayts.

(337) دیوان لسانی شیرازی (P.)

The Dywán of Wajyh aldyn 'abd Allah *Lisámy* of Shyráz, a son of Myr Mohámmad *Mushk-farúsh*. He spent the greater part of his life at Tabryz, but for some time he resided at Baghdád and after that city had been taken by Sháh Ismá'yl, he proceeded to Hamadán where he was supported by Najm aldyn II. After his death he had to endure great hardship in the fortress of Shádmán, at length however he went to Herát and subsequently to Káshán, and after an absence of fourteen years he came back to Tabryz where he died. Khoshgú places his death in 991, but it probably took place several years earlier. He left about 40,000 bayts.

This copy contains only Ghazals.

Beginning زهي عشقت بباد بی نیازی داد خرمنها
خم فتراک شوق سرکشانرا طوق گردنها

As. Soc. No. 1231, 80 pp. of 12 bayts, an old copy.

(338) دیوان مغربی (P.)

The Dywán of Mohámmad Shyryn *Maghriby*. He was a native of Náyyn and a disciple of Shaykh Ismá'yl Sysy who belonged to the flock of Shaykh Núr aldyn 'abd al-Rahmán Isfaráyiny. The reason why he chose the takhalluṣ of Maghriby, the man of the west, is that on a journey to the Maghrib (Northern Africa) he received the garb of a Darwysh from a disciple of Mohyy aldyn

Hisar-i-Shadman

'araby. He was a friend of Kamál Khojandy, and like him a profound Čúfy. It is said that jealousy for royal favour dissolved the friendship of these two holy men (see Ouseley *Pers. Poets*, p. 106). He is the author of Arabic glosses حاشیه on the Fotúhát and of the جام جهانیا. He died at Tabryz, where he had spent the greater part of his life, in 809, and is buried in Surkháb. Having been given to the most disgusting vices during his lifetime, he is considered as a saint, and his tomb is a place of pilgrimage. (Jámy, *Nafah*. No. 574; *Habyb alsiyar* III. fol. 695; *Khoshgú* II. No. 277; *Taqyy Káshy*, No. 100).

Contents: an introduction in prose, 6 pp. 19 lines; Arabic poems, 12 pp. 16 bayts; Ghazals, 94 pp. 17 bayts; Tarjy'bands and Rubá'ys 29 pp. Beginning of Ghazals.

خورشید رخت چو گشت پیدا ذرات در کون شد هریدا

Móty Maḥall, a carefully written old copy; As. Soc. Nos. 1436, 722; my collection, a good copy, it contains merely the Ghazals and Rubá'ys. Baron Hammer-Purgstall, *Gesch. d. schönen Redek. Pers.* p. 78, translates three poems of Maghriby, in them occurs the following verse in which the metre would suffer, were we to read Mo'izzy.

چو خویان مظهر روی نگارند در ایشان مغربی حیران ز آنروست

In the Tópkhánah, 16 pp. 18 bayts, is a Mathnawý of Maghriby which he dedicated to Sháhbrokh it begins:

بس از بدنی درین دیوان اشعار خرابات و خراباتی و خمار

(P.) گلشن راز تصنیف محمود شبستری (339)

The Rose Garden of Mysteries, by Najm aldyn (this is the honorific name of the poet according to the preface of the commentary, but in the postscript he is called Sa'd aldyn, and in one copy Sa'd b. Maḥmúd) Maḥmúd Jabish-tary or Shabishtary Tabryzy. He died in his native town in 720 and left among other prose works رساله شاهد

which treats on love, and which he dedicated to Shaykh Ibráhym a relation of Ismá'yl Sysy for whom he entertained an admiration bordering on madness (Khoshgú II. No. 223). He wrote this poem in 717. It is an answer in 976 verses to seventeen metaphysical questions which were proposed by Amyr Sayyid Hosayny (see p. 430 *suprà*) and contains a very useful outline of the speculations of the Čáfíes.

Beginning بنام آنکه جانرا فکرت اموخت

Tópkhánah, 80 pp. 24 bayts; printed with a German translation by Baron von Hammer-Purgstall, Pest, 1838.

(340) مفاتیح الاعجاز في شرح گلشن راز (P.)

A commentary on the preceding work by Moḥammad b. Yahyà b. 'alyy Jylány Láhijy Núr-bakhshy *Asyry* who compiled it in 877 (see p. 70 *suprà*; Dozy, *Catal. Leyd.* II. p. 117, says that this commentary was compiled in 879).

Beginning باسمك الاعظم الشامل فيضه المقدس لكل موجود

Móty Maḥall, 868 pp. 17 lines; As. Soc. No. 1281, 600 pp. of 15 lines, a very bad copy; private collection very correct. In the Móty Maḥall (9 pp. 18 lines), is a copy of a commentary on the verse بعد الحمد لله كما يستحق والصلوة. It begins تفكر رقتن از باطن سوي حق الخ

(341) ديوان مجد همكار (P.)

The Dywán of Majd aldyn Hibat Allah, who had the takhalluṣ of Majd, and is usually called Majde Hamkar, i. e. the weaver. He was of Shyráz in Fárs and has therefore the patronymic of Fársy and he derived his

g/

descent from Anushyrván; his wit and refined manners introduced him at court, and he was in high favor with the Ātábuk Sa'd b. Abū Bakr b. Zangy. After the death of his patron he went to Yazd and thence he proceeded to Ispahán, where he found a warm reception from Bahá aldyn the son of Khwájah Shams aldyn, and when he came the second time to power under Ābáqá Khán he appointed him governor of Shyráz. He died in that city, upwards of ninety years of age, in 686, the same year died also Imámy Herawy and Badr aldyn Jáarmy. Taqyy Káshy, No. 47, has seen about 6,000 verses of his.

Contents: Qačydahs in praise of 'adhod aldyn, Tzahyr aldyn, &c. 375 pp. 15 bayts; some Qit'ahs and Rubá'ys, 116 pp.

Beginning کجاست در همه ملک جهان سلیمانی
که ملک دل نسیپارد بدست شیطانی

Móty Mašall, a splendid old copy.

(342)

دیوان مجذوب

(P.)

The Dywán of Myrzá Moḥammad Majdzúb of Tabryz. He was a great scholar and profound Čúfy. According to a chronogram, he collected this Dywán in 1063.

بی تاریخ این دیوان محشر نه خوانی باشد از لعل و گهر
سروش عالم غیبی بگویم ندا در داد و گفتا خوان پر در

Tāhir Načrābādy speaks of him in the present tense, and it would therefore appear that he was still alive in 1083, on the other hand he quotes the following chronogram of his for 1006.

بهر تاریخش آنکه درها سفت شاعران نجات دلها گفت

Besides this Dywán and the Mathnawý شاهراة نجات he composed two other Mathnawies, one in the measure of

the Sháh-námah and one in the measure of the Mathnawý of Jalál aldyn Rúmy.

Contents : Ghazals, 248 pp. 14 bayts ; Rubá'ys, &c. 18 pp.

Beginning الهی عبدك العامی اتاكا مقرا بالذنب قد دعا

Móty Maḥall, a good copy ; Tópkhánah, about 200 pp. of 18 bayts ; As. Soc. No. 1366. This copy contains also a few Qačydahs.

(343) دیوان مخفی (P.)

The Dywán of Zéb alnisá Bégam, a daughter of 'álam-gyr ; her takhalluç was Makhfiy and she died in 1114. The chronogram on her death is رادخلي جنتي.

Contents : Qačydahs, 28 pp.

Beginning دل من بلبل عشق است و باغ غم گلستانش

Ghazals, 480 pp. 12 bayts ; Wásókht, Tarjy'bands, &c. 46 pp. Beginning : ای زابر رحمت خرم گل بستان ما

Faraḥ-bakhsh, a splendid copy ; Móty Maḥall, five copies ; As. Soc. No. 297.

(344) لیلی و مجنون تصنیف مکتبی شیرازی (P.)

Laylà and Majnún a Mathnawý of 2,160 verses by Maktaby who was a schoolmaster of Shyráz and composed it in 895 (see Sámy, No. 359, *A'tishkadah*, p. 392 and Dozy *Catal. Bibl. Lugd. Bat.* II. p. 121.)

چون مکتبی این کتاب بکشد تاریخ کتاب مکتبی بود
ابیات که در حساب پیوست آمد دو هزار و یکصد و شصت
ای بر احدیقت ز آغاز خلق ازل و ابد هم آواز

As. Soc. No. 796, about 200 pp. of 15 bayts.

(345) دیوان مکین (P.)

The Dywán of Mohámmad Fákhír *Makyn*, who was born in 1173 and died in 1221 (see p. 162). Chronogram on his death by Mohámmad Mohsin,

بی سال تاریخ ان نغز شاعر رقم کرد محسن مکین رفت هیبت

Contents: *Qacydahs*, 38 pp. 17 bayts; *Ghazals*, 308 pp. 11 bayts; *Mokhammas*, 7 pp. Beginning of *Ghazals*:

مگردان جز بکرف حق خداوند زبانه را

Móty Malál, two copies, one was written during the author's lifetime and contains his autograph; in one copy the *Ghazals* begin:

اگر پروای عقبی داری و اندیشه مولی

(346) کلیات ملک قمی (P.)

Works of Malik Qommy. He was born and brought up at Qomm, and was in great favor with the Qizilbáshes and other great men of Persia. Yet for some unexplained reason, he left his native country and came to *Azamadnagar* in India where he met the Khán Khánán. This great patron of poets gave him the most kind reception and supported him. After some time Malik determined to go to Makkah. At Byjápúr he fell in with Tzohúry, who married his daughter and introduced him to Ibráhyim 'ádilsháh. He composed a poem of 9000 verses for his patron and called it گلزار ابراهیم. According to Azád the name of the book is نورس. The king made him a present for it of 90,000 Láries. At present, 1024, says the author of the *Máthire Rah*, from whom the above details are derived, he lives in retirement and indigence. He died in the Deccan in 1025, the chronogram on his death made by Kalym is او سر اهل سخن بود

Contents: a preface in prose of 9 pp.; Qačydahs and some Tarjy'bands, 180 pp. 22 bayts: Ghazals, 150 pp.; about 400 Rubá'ys. Beginning of the Qačydahs:

دل استاد رموز و خاموشي آیات برهانش

نهر 9, a Mathnawý divided into 17 chapters منبع الانهار
pp. 23 bayts. Beginning

بسم الله الرحمن الرحيم اهدنا الصراط المستقيم

Another mystical Mathnawý in the style of the *Hady-qah*, 84 pp. 23 bayts, incomplete.

ای طرب ساز غم نگارند هم نگاری وهم نگارند Beginning

Móty Mašall. In the same collection, and in the As. Soc. No. 840, there is a Dywán of Malik Qommy, which contains some of the Qačydahs, the Ghazals and minor poems, but not the Mathnawies; ای زبانت تاج گوهر بر سر دیوان ما از نشانت بی نشانی سر خط عرفان ما Bg.

(347) دیوان ملول (P.)

The Dywán of Sháh Malúl of Morádábád, who had also the takhalluċ of Ilhám (see pp. 239, 254, 436 *suprà*.)

Contents: Ghazals, 438 pp. 14 bayts, Bg.

شد عشق رهنمون من حیرت دلیل را در خلوت دگر ره نبود جبرئیل را
هفت میخانه a Mathnawý composed in 1191, the name is a chronogram, 34 pp. 15 bayts and a Tarjy'band.

Bg. بمن چشمکی چشم جانان نه زد که باید بمیخانه پیمانه زد

Tópkhánah, a fair copy.

(348) دیوان منصور (P.)

The Dywán of Mančúr, he is probably identical with the poet of this takhalluċ mentioned by Tâhir, see p. 103

Contents: Ghazals, 432 pp. 15 bayts.

Beginning پیامی می فرستد شوق بر شورنهایان ما

Qačydahs, 144 pp. some are in praise of Sháh 'abbás II. who died in 1078 and of 'abbás Quly Beg.

Beginning ای بملک صنع صیت دار و گیر انداخته

Móty Mašall, a good copy.

(349) دیوان منوچهری شصت گله (P.)

The Dywán of Manúchihry, who had the sobriquet of Shačt-gallah. His name was *Hakym Najm aldyn Ahmad b. Ya'qúb b. Ahmad Manúchihry*. He informs us in his poems that he is a native of Damághán, and not of Balkh as Dawlat-sháh erroneously states. He was a pupil of Abú-lfaraj Sinjary, and lived at the court of Mahmúd of Ghaznah, and of his two sons Mas'úd and Moḥammad. The latter prince raised him to the rank of a Tarkhán. He acquired much wealth, and hence his sobriquet of Shačt-gallah, i. e. sixty flocks of sheep. Towards the end of his life he devoted himself to ascetic exercises under the guidance of Abú-lma'áliy 'abd almalik b. Moḥammad Jowayny. He died in 483.

The Dywán consists almost exclusively of short Qačydahs in praise of the three princes at whose court he lived.

Beginning ای ترک من امروز نکوئی که کجائی تا کس نفرستیم و نخوانیم نیائی

Móty Mašall, small 8vo. 188 pages of 14 lines, possibly a mere extract copied in 1010.

(350) دیوان مانی کاسه گر مازندرانی (P.)

The Dywán of Mány. According to the copyist he was of Mázandarán and according to Sámy of Mashhad.

His father was a porcelain manufacturer, and he followed in his youth the same profession, but subsequently his talents introduced him to Moḥammad Moḥsin Myrzá, a son of Sultán Hosayn Myrzá, and he was killed in his service by the Uzbeks in 913.

Contents: after four Ghazals in praise of God, the Dywán begins as follows:

ای ز تو شاخ گل اموخته رعنائی را آب و رنگ از تو بود گلشن زیبائی را
Móty Maḥall, 82 pp. 17 bayts.

(P.) نون نامه و قافنامه تصنیف مقبول (351)

The Nún-námah and Qáf-námah by Maqbúl Aḥmad whose takhalluṣ is Maqbúl. I believe the poet is alive and resides at Lucnow. All the verses of the Nún-námah end in n, and the first letter of every verse of the first Ghazal is alif, of the second b, &c.

ای دیده مددش غمت عشرت جلیسون Beginning

In the Qáf-námah, the first letter of every verse is q and the first Ghazal rhymes in alif, the second in b, &c.

Bg. قادرا کارسازی همتا خالق بی نمون ارض و سما

Lithographed, Lucnow, 1263, 16 pp.: the Qáf-námah is written on the margin.

(P.) دیوان مروری (352)

The Dywán of Khwájah Hosayn Marwí (see p. 63).

Contents: Qaṣydahs, 31 pp. of 12 bayts in praise of Akbar; Ghazals, 100 pp. and a few Rubá'ys among them, is a chronogram for 953, on the composition of a work of Humáyún which has the title of نکتہای حکمت

and of which in fact the title itself is a chronogram.

Beginning of Ghazals : ای بادشاه عرصه شطرنج کائنات

As. Soc. No. 842.

(353)

دیوان مسعود

(P.)

The Dywán of Khwájah Mas'úd b. Sa'd b. Salmán who died in 525, according to a Biyádh of the As. Soc. No. 931, his death happened in 420 (for 520 ?) (see p. 407 *suprà*). He usually writes "Bandah" instead of his name or takhalluṣ, but in one instance he gives us his whole name :

شکر منظور مرا نخواهی یافت تو چو مسعود سعد سلمان

I have not succeeded in finding the verses quoted by Dawlat-sháh in this Dywán, but the Rubá'y which according to Khóshgú, he sent from his prison to the Sultán is in it, it runs :

در بند تو ای شاه ملک شه باید تا بند تو پائی تاجداري شاید
آنکس که زیشت سعد سلمان زاید گر زهر بود ملّک تو نگزاید

Khóshgú has in addition to this another Mas'úd, whom he calls Mas'úd Rázy and of whom he says that he was at the court of Sultán Mas'úd.

Contents : Qaṣydahs about 500 pp. of 21 bayts mostly in praise of Sultán Mas'úd, Ibráhyim and Bahrám Sháh, at the end are a few Ghazals and Rubá'ys and Mokhammas.

Bg. درش در روی گنبد خضرا مانده بود این دو چشم من عمیا

As. Soc. No. 1245.

(354) ✓ دیوان مسعود بک (P.)

The *Dywán* of Mas'úd Bakk. He uses both Mas'úd and Mas'úd Bakk as his takhalluṣ, and in the concluding verse of the last Ghazal, he gives us his full name.

مخصوص بهر خامه نبشست این کتاب
مسعود بک احمد محمود نخشبى

From *Ilāhy* (see p. 84 *suprà*) it would appear that he was of Má-wará-l-nahr but 'abd al-Haqq Diblawy *Akhbár alakh'yár*, p. 375 gives us a different statement. He was according to this author a relation of Sultán Fyrúz of Dilly and had originally the name of Shyr Khán; disgusted with the vanities of this world, he became a disciple of Shaykh Rokn aldyn b. Shiháb aldyn Imám (Khóshgú alters *Shiháb* aldyn into *Báhâ* aldyn) one of the most profound Qáfies of the school of Chishty. He wrote several works on Mysticism, one is entitled تمهیدات and is on the plan of the تمهیدات عین القضاة همدانی and another one has the title of امرأة العارفين. After his death he was buried in the tomb of his spiritual guide in the Ládú Saráy near Nitzám aldyn's mausoleum, five miles south of Dilly. The date of his demise is not known, but he probably flourished towards the end of the eighth century. Wálih says that he was a disciple of Chirágh Dilly.

Contents: Qaṣydahs, 25 pp. 15 bayts. Bg.

برای افتاب جان ز شرق چرخ روحانی منور کن همه عالم از ان رخسار نورانی

Ghazals, 150 pp. 13 bayts and 70 Rubá'ys. Bg.

سپاس و شکر بگوئیم و حمد بزدان را که داد خلعت توحید روح انجان را

Móty Ma'all, a good copy written in 1012; As. Soc. 1371, this copy has a short preface in prose, in which the author states that he wrote this book for his brother Naṣyr aldyn. This copy begins
ان سوداست نه در دیده دهد نور یقین

فروغ
نخشبى
برای نورانی

(355) قصه منوچهر تصنیف مسیح (P.)

The Story of Manúchihr, a Mathnawý by *Hátim Masyh* composed in 1070 and dedicated to Sháhjahán.

Bg. *زبسم الله اغار سازم سخن كه او آفرید این سرای سخن*
Tópkhánah, about 600 pp. of 15 bayts, a good copy.

(356) دیوان متین (P.)

The Dywán of Shaykh 'abd al-Ridhá b. 'abd Allah *Matyn*. He was a native of Ispahán, but of Arabic origin. He came under Bahádur Sháh to India (*Arzú* says that he came in the commencement of the reign of *Mohammad Sháh*,—succeeded in 1132,—to Dilly) and subsequently he went to Lucnow where he assumed the garb of a Darwys, and received a pension from *Burhán almulk Sa'ádat Khán*. Having lost his pension owing to the change of rulers, he proceeded to Bengal and died about 1175, and left a Dywán of about 5000 verses (see *Arzú* and *Tálib*).

Contents: a preface in prose, 68 pp. 13 lines.

Beginning هو المتكلم بكل لسان ومبدع المعاني والبدان

Qačydahs in praise of the Imáms and chronograms, &c. 35 pp.; logogriphs with solution, 24 pp. Beginning of Qačydahs:

حمد الواعب خلق النطق والبدان شكر له من النعم الحمد باللسان

A story in verse 30 pp. Bg. دبیر خامه با لفظ خدا داد

Ghazals 200 pp. of 12 bayts and 150 Rubá'ys.

Beginning جز حدیث عشق حرفی نیست در دیوان ما

Móty Mahall, probably an autograph.

(357)

دیوان مظهر

(P.)

The *Dywán of Jánjánán Matzhar*. *Arzú* confirms the statement of Shórish (see p. 256 *suprà*) that the name of this poet was originally Jáneján, but that he was subsequently called Jánjánán, and he says that he heard it from his own lips.

Contents: preface in prose which contains an autobiography; Ghazals, 80 pp. of 13 bayts. Bg.

ابی نزد بروی گرانخواب بخت ما با آنکه گریه داد بسیلاب رخت ما
 Móty Mañall; As. Soc. No. 1165. I insert here his autobiography: بعد حمد و ملوة فقیر جانچانان متخلص بمظهر پسر مرزا جان جانی: تخلص علوی نسب هندی مولد حقیقی مذهب نقشبندی مشرب است احوال خود را بعرض احباب میرساند که سال شانزده از عمر بر روی این خاکسار غبار یزیدی نشست و در بست مشت خاک خود را بدامن درویشان بست مدت می مال بر در مدرسه و خانقاه جاروب کشید و ایام گزیده عمر درین اشغال شریف گذرانید بحول الله و قوته در طول مدت زندگی دست طلب به لوث دنیای دون نیالود و پای معی نفرمود امروز که هزار و صد و پانجاه هجریست و عمر به شصت رسیده از بست سال کنج عزلت ارمیده است و به امر حضرات مشایخ بتصحیح نسخه وجود بنی نوع خود مشغول است با آنکه فرد باطل شخص او هنوز هزاران غلط دارد و هذمات جوانی به تحریک شور عشقی که نمک خمیرش بود ناله‌های با مزه و موزون میکرد به این تقریب نام خود را به شاعری برآورده و از والا همتی سر جمع سودات و سواد کلیات نداشت بیشتر سرمایه سخیش بباد رفت و در باقی ارباب نقل و روایت تصرفهای نمایان کرده نسخه‌های غلط را رواج دادند و کور سوادان چشمی که نداشتند از انصاف پوشیده نقصان عاید به شان قابل کردند و به مغز سخن نارسیده در پوست این ناتوان افتادند و درین کم فرصت‌ها که اندیشه مردن پیش از پیش و تدبیر سفر غریبی در پیش است به اختیار خود به خسران نقصان پرداختن معلوم نوجوانی سراپا جانی جمع و تصحیح این کلمات را تکلیفم کرد بعد از تفحص از سفینه‌های بسیار از هشت هزار قریب یکهزار بیت انهم بی ترتیب ردیف بدست آمد و از نظر گذشت هرچه خارج ازین جمع است طرح دانند مگر از واردات تازه که بسیار کم اتفاق می افتد یا از مسودات کهن آنچه میسر آمد و از نظر می گذرد درج نموده می شود مسلم است و پیش ازین بست سال مزیزی مثنوی از اشعار فقیر فراهم آورده بعرض رسانیده تمناي تحریش کرده بود چند سطرى از قلم ریخته حالا انرا معتبر نشناسند که ان مطلب در ضمن این عبارات داخل است *

(358) *مثنوي مظهر* (P.)

The Story of Chander Badan, by Matzhar (he is probably identical with the poet mentioned in p. 129 *suprà*) dedicated to Awrangzéb. Beginning

الهي مست جام بدهوشم كن : صهيلى محبت سر خوشم كن
Tòpkhánah, 130 pp. 15 bayts.

(359) *مخبر الواصلين* (P.)

Information for Aspirants by Abú 'abd Allah Mohamad Fádhl b. Sayyid Ahmad b. Sayyid Hosayn Hosayny Tirmidzy Akbarábády who is usually called *Matzhar alhaqq*. He flourished under Sháhjahán and composed this book as the title indicates which is a chronogram, in 1060 and died in 1101.

This book contains chronograms in verse on the principal dates in Mohammadan history, particularly on the death of great men—of the prophet, of the Khalifs, of poets, &c. Bg. برترين نلميكه عارفان معارف سخن ساري و واقفان

Lithographed at Lucnow, Moçtfáiy press, 1265, 12mo. 130 pp.

(360) *مثنوي مولوي رومي* (P.)

The celebrated mystical poem of Jalál aldyn Mohammad who is generally known by the name of Mawlawy Rúm or Rúmy in India, and by the name of Jalál aldyn Rúmy in Europe. Çúfy authors call him usually Mawlawy Ma'nawy. It is said that he used Mawlawy, Mawláná, Khámúsh and Shams as his takhalluç. He was born at Balkh on the 6th of Raby' I. 604, or 592. His father Bahá aldyn was a man of good family, and of great

learning and piety, and he had a very numerous circle of disciples. It is said that the ruler of Balkh, jealous of his influence with the public did everything to annoy him. At length Bahâ aldyn thought it best to leave Balkh, he proceeded with his family on a pilgrimage to Makkah, and remained on his return at Iconium the capital of that branch of the Seljûq dynasty which ruled over Rúm and hence our poet is called Rúmy. The Seljûq princes were great patrons of learning, and both Bahâ aldyn and his promising son rose soon to importance and celebrity at Iconium. After the death of his father which happened in 631, Jalâl aldyn succeeded him as the spiritual guide of his flock which soon increased by the accession of four hundred new disciples. Among the friends of Jalâl aldyn were men like Çalâh aldyn Zarkúb, and Cheleby Hosâm aldyn, who have immortalized themselves by their attainments in mystical philosophy. But the friend to whom he was most attached, and to whom almost all his Ghazals are addressed, was Shams Tabriz, a most disgusting cynic. Jalâl aldyn, according to Jámy, died at sunset on the 5th Jumádâ II. 672 or 671, at the age of sixty-nine years. A chronogram on his death is نور الله مرقدہ (Ouseley *Pers. poets*, p. 112).

This poem is called emphatically "the Mathnawý" or Mathnawý ma'nawý; it is divided into six cantos دفتر. The second canto was composed two years after the first in 662.

Beginning

بشوا زنی چون حکایت میکند کز جدائیها شکایت میکند

Good copies are frequent but they differ from each other. Lithographed at Bombay, 1263, 4to.; *Ibidem*, 1266, 8vo. in the Naskhy character; *Ibidem*, 1267 in Naskhta'lyq 117 + 113 + 136 + 115 + 120 + 136 pp. of 42 bayts, this is considered the most correct of the three editions; Turkish translation with commentary, Boulak, 1261,

3 vols. see Hammer-Purgstall's notice of this edition in the *Sitzungsbericht d. W. Akad.* 1851. Valuable MS. copies are in the *As. Soc.* Nos. 40, 138 (this copy contains also the glossary) and 604.

(361)

لب اللباب

(P.)

Extracts from the Selections of the Mathnawý of Jalál aldyn Rúmy, by Hosayn b. 'alyy Wá'itz Bayhaqy Káshify (see p. 71 *suprà*). The author made, at the request of Bahá aldyn Mohammad b. Mohammad b. al-Hosayn Balkhy Rúmy, selections from the Mathnawý and gave them the title of لباب المعنوي في انتخاب المثنوي. Subsequently at the request of some of his Qáfy friends, he made an abstract of these selections and arranged it into three chapters عين which respectively contain the verses on revealed religion مخزن ; جامع اطوار شريعت asceticism and theosophy اسرار طريقت. Bg.

ای کمینه بخششت ملكت جهان من چه گویم چونقودانائي نهان
بعد تقديم وظائف ثنائي حضرت واجب الوجود

Móty Mañall, 426 pp. 19 bayts, a very fine copy is in my possession and there are two copies in the *As. Soc.* Nos. 421, 989. There is a copy of the لباب المعنوي in the Tópkhánah about 100 pp. 45 bayts, the text begins بشنوازي اليه. The preface begins:

هذا الكتاب المثنوي المعنوي اصول الدين في كشف الاسرار الوصول والفعيدين

(362)

نهر بحر مشنوي

(P.)

Stream from the Ocean of the Mathnawý, or selections from Mawlawý Rúmy made by 'alyy Akbar Kháfiy in 1081. The title is a chronogram.

Beginning الصلا متيقينان معنوي

Móty Mañall, 146 pp. 15 bayts, written in 1137.

(363) جواهر اللالی (P.)

Extracts from the Mathnawý, systematically arranged into sixty-three chapters by Abú Bakr Sháshy. Beginning of the short preface in prose الحمد لله رب العالمین حمد الشاکرین و صلوة.

As. Soc. No. 1164, 112 pp. of 15 bayts, written in 1065.

(364) در مکنون (P.)

The concealed Pearl, being selections from the Mathnawý systematically arranged with explanations by a disciple of Sayyid 'abd al-Fattáh Hosayny 'askary, or rather by himself.

Every chapter is headed by the words در مکنون and a few observations in prose.

Beginning الحمد لله الذي هدانا الى صراط المستقيم الذي هو مرصع

Móty Mañall, 8vo. about 300 pp.; As. Soc. No. 1270.

(365) مفتاح المعانی (P.)

A commentary on the Mathnawý of Mawlawý Jalál aldyn, by Sayyid 'abd al-Fattáh Hosayny 'askary, collected by his pupil Hidáyat Allah in 1049.

Bg. حمد و ستایش ذاتی را كه بمقتضای احببت ان اعرف

Bg. of 2d. d. الدفتر الثاني ... اگر حکمت الهی بنده را معلوم

Bg. of 3d. d. الحكم ... حکم بکسر اول حکمتها درست گفتن

Bg. of 4th daftar الدفتر الرابع ... از آنچه مرا در اندر آورد

Bg. of 5th daftar مگر ... چونکه سامع مستحجب است و با کذات

Bg. of 6th daftar الدفتر ... قوله تعالى انا كل ... یعنی آفریدم

As. Soc. No. 581, in all about 1500 pp. of 19 lines.

(366) جواهر الاسرار وزواهر الانوار (P.)

A commentary on the Mathnawy by *Hosayn b. Hasan* who died according to *Hājy Khal.* No. 11,370, in 840. The author informs us that he had from childhood a predilection for this poem, and that at the request of his friends he wrote a work *كنز الحقائق في رموز الدقائق* which it seems contains discourses on the Mathnawy, and, on their continued solicitations, he at length proceeded to write this commentary, of which he commenced the second book in 834. It is preceded by a preliminary-discourse divided into ten chapters *مقاله*, the first of which contains biographies of celebrated Qūfies beginning with 'alyy, and the second an explanation of some of their technical terms, in this chapter he follows *Qoshayry*. This is rather an analysis of the Mathnawy than a commentary. The text is introduced by the word *متن* or *م*. Beginning

حمد بیکد و غایت و ثنای بیعد و نهایت بادشاهیرا که سرادق

As. Soc. No. 57, fol. 400 pp. of 26 lines, written with great care in 1084, it contains only the first three *daftars*. The account which *Hājy Khalyfah* gives of this book, is confused and erroneous.

(367) کشف اسرار معنوی در شرح ایات مثنوی (P.)

Explanation of the theosophistic mysteries, being a commentary on the Mathnawy by 'abd al-*Hamyd b. Mo'yn aldyn Mohammad b. Mohammad Hāshim Hosayny Qāny Rifa'y* of *Tabryz*, with introductory remarks on *Jalāl aldyn Rūmy's* system of theosophy, illustrated by his own verses.

حمد بیکد و ثنای بیعد ذات احدیت سبات

Móty Makall, 658 pp. of 21 lines. This volume contains merely the first part.

(368) حاشیه داعی (P.)

A commentary on the Mathnawý, by Nitzám aldyn Dá'iy (see p. 387 *suprà*). Beginning

الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله وصحبه
اجمعين يدانكه اين ذاكزير يست معنوي بر موارن مثنوي كه از قلم داعي
رقم مى يابد بانصاف تلقى بايد نمود قوله من الخطبه وهو اصول اصول
اصول الدين يعنى مشتمل است بر علم حقايق الخ

First verse explained بشنو ازني الخ ترغيب باستماع اواز ني

Móty Makall, 222 pp. 22 lines, written in a clear hand; As. Soc. No. 830, there is also a copy in my collection.

✓ (369) لطائف المعنوي من حقايق المثنوي (P.)

A commentary on the Mathnawý, by 'abd al-Latýf b. 'abd Allah 'abbásy dedicated to Sháhjahán. The author translates and explains Arabic sentences, traditions and Qorán verses, and illustrates difficult Persian verses.

Beginning شرح بعضى ابیات مشكله فارسي و ترجمه

Bg. of 2d d. مدت الخ در صفحات الانس مذکور است كه بعد ازان

Bg. of 3d. daftar حكمتها يعنى دانشهای استوار

Bg. of 4th daftar قوله الحمد ... حمد ستایش و سپاس

Bg. of 5th daftar وعندہ مفاتیح .. این مجلد پنجم است

Bg. of 6th daftar گر مني .. مني اول بمعني انانیت

As. Soc. No. 846, 240 pp. of 19 lines; in the Tópkhánah is a commentary on the Mathnawý by 'abd al-Latýf, which has the title of لَطَائِفُ مَرَقَةِ الْمَعْنَوِي I do not know whether it is identical with the لَطَائِفُ الْمَعْنَوِي. In that collection are also the fourth and fifth parts, (about 300 pp. of 28 lines) of a commentary by Myrzá Faqr Allah (*Afryn*.) composed in 1130.

Beginning ای ضیاء الحق حاتم الدین تولی ... جفان افقاب نور افقاده

(370) مکاشفات رضوی (P.)

A commentary on the Mathnawý, by Mohámmad Ridhá, compiled in 1084, after the author had retired from the service of his sovereign. The text is introduced by the word *متمن*.

Beginning نه هر حمدی سزاوار آفریدگار جهان و جهانیان است

Bg. of 2d daftar مدنی الخ اشارتی میفرماید بآنکه هر

Bg. of 3d daftar ای ضیا الخ یعنی روی ارادت بیار که

Bg. of 4th daftar نور الخ کما قال الله تعالى و هو الذي

Bg. of 5th daftar چاره الخ ای آنچه نه مدح تست

Bg. of 6th daftar راز الخ یعنی کفایت دقیق را که صریح

Aa. Soc. No. 549 about 600 pp. of 13 lines, written in 1167; *Ibidem*, No. 623, the first daftar only.

(371) مخزن الاسرار (P.)

The Treasures of Mysteries, being a commentary on the Mathnawý, by Walyy Mohámmad of Agra, compiled in 1140. The text is introduced by *قوله*.

Beginning سپاس و ستایش مر حضرت و جود مطلق را

As. Soc. Nos. 383 and 606, 882 pp. of 19 lines containing only the first book, No. 389 is the second volume, 352 pp. of 20 lines.

Beginning حمد می گویم خدای پاک را کوفرت خواجۀ لولاک را

Another volume, No. 389, contains the sixth part, about 400 pp. of 20 lines. The author completed this part in 1151.

Bg. حمد حق گویم که حمد اورا . . قوله کی بطرف حوله من لم یطف

(372) شرح مشنوی تصنیف نورالله احراری (P.)

A commentary on the Mathnawý, by Sháh Myr Mohámmad Núr Allah Ahráry, who according to a note in

the fly-page resided at Arcot اركوته. The text is introduced by the words قوله قدس الله سره.

Beginning الحمد لله العلى الاعلى الوهاب الذى انزل على

Bg. of 2d daftar تا ترا الخ لفظ بخت اگرچه بفتح مشهور است

Bg. of 3d daftar اى ضيا الخ سنت خود مطلق مراعات عدد طاقست

Bg. of 4th daftar گريزان الخ يعنى اگر از وي نميگريختم مرا

Bg. of 5th daftar سر حسام . . . سفر بکسر الاول کتاب

Bg. of 6th d. قصه دعوت نوح . . . خجل بفتحين مصدر است

As. Soc. No. 484, 384 pp. of 21 lines.

(373) اسرار مثنوي و انوار معنوي (P.)

Mysteries of the Mathnawý, or Spiritual Lights, being a commentary on the above poem by Mo'yn aldyn 'abd Allah called Khalyfah Khwyshaky خوشيكي Chisty of Qoçúr in the Punjáb who, it appears from the preface lived some years in the Deccan. He gives us the following list of his other writings : شرح متعدده ديوان خواجه : حافظ كه موسوم به بحر الفراسده و خلاصة البحر و جامع البكرين اند و شرح نزهة الارواح كه مصمى بر لحة الاشباح است و مخزن الحقايق و شرح كنز الدقايق و شرح حرف عاليات و معارج الولايت كه در بيان مشائخ هندوستانست •

Beginning سپاس كبريا اساس خداوندى را كه كلام

Móty Mañall, 408 pp. of 24 lines, containing only the first daftar.

(374) شرح مثنوي تصنيف عبد العزيز (P)

A commentary on the first Daftar of the Mathnawý, by 'abd al'azyz b. Shaykh 'alyy Moñammad b. Mollá Khodádád of Mathrá.

Beginning

احمد الحق حمد الحق كما هو الحق و اعلی على من جاء بالحق و به ظهر الحق

Tóphkánab, 110 pp. of 15 lines.

(375) کلیات شمس تبریز (P.)

Complete works of Shams Tabryz. This is the name by which in India the collection of minor poems of Jalál aldyn Rúmy is generally known, because instead of inserting his own takhalluṣ in the concluding verses of each Ghazal, the poet uses the name of this eccentric saint. Shams Tabryz died according to Jámy, *Nafahát*, in 645, some authors place his death more correctly in 660.

Contents: Ghazals, 1200 pp. of 34 bayts; Tarjý'bands, 46 pp. and about 4000 Rubá'ys. Beginning

الحمد لله الذي خلق الثريا والثري الفاطر الفرد الذي رفع السموات العلي

Móty Mañall, a splendid copy with occasional marginal notes. The copies usually met with of the Dywán of Shams Tabryz, contain selections from the Kullyat, some of them begin آمد بت میخانه ما آمد بت میخانه ما other copies begin الحمد لله الذي قوته نعت الازل. Rosenzweig has published selections from the Dywán with a German translation, Vienna, 1888, 4to.

(376) دیوان میلی (P.)

The Dywán of Myrzá Quly *Mayly* of Herát (see *suprà* pp. 54, 64, 43).

Contents: Qaṣydahs, 60 pp. 24 bayts.

Beginning چنان حرارت خورشید بار شد جانکاه

Ghazals, 54 pp. 25 verses. Beginning

کوفریب وعده جان بلا اندوز را تا بشغل انتظارش بگذرانم روز را

Tópkhásh and several copies in the Móty Mañall, As. Soc. No. 912; my collection about 300 pp. of 15 or 16 bayts, the Ghazals begin in this copy دلا رسیده بجائی کمند ناله ما.

(377) دیوان منت (P.)

The Dywán of Qamar aldyn *Minnat* (see pp. 258 and 171 *suprà*).

Contents : Ghazals about 250 pp. Mokhammas', Qita'hs and Rubá'ys, 15 pp. Beginning

ای کثرت شیون بجمالت نقابها کو برق جذبه نه بسوزد حجابها

The Loves of Hyr and Ranjhá, a Mathnawý in 1120 verses dedicated to Mr. Jones. Beginning

خداوندا طلسم راز بکشای بمن سر نیاز و نار بزمای

Collection of Mawl. Mohámmad Wajyh, written in 1214.

(378) دیوان مسکین (P.)

The Dywán of Miskyn. It consists of prayers and invocations of saints, and it would therefore appear that the author was a Darwysh; he may be identical with the Qúfy of that name mentioned in the *Rasha'át* (see chapter on Qúfism).

Contents : Ghazals about 1200 pp. of 14 bayts, and a few pages of miscellaneous poems, at the end is a short prose composition.

Beginning چو حمد تو بگویم یا الهی ثنای تو بگویم یا الهی

As. Soc. No. 387, a good copy.

(379) دیوان مبتلا (P.)

The Dywán of Shaykh Gholám Mohyy aldyn Mobtalá (see p. 187 *suprà*):

Contents : Ghazals, 110 pp. 12 bayts; Fards, Rubá'ys, Satyres, &c. 32 pp. Beginning

الهی برگ و بار آرزو ده شاخسارم را بهار شاخسار آرزو کن برگ و بارم را

Móty Ma'áall, this copy contains also the چار چمن which he composed in 1187; my private collection.

(380)

دیوان مصاحب

(P.)

The Dywán of Myrzá Moçálib, he flourished after Cáyib whom he imitates, and was probably alive in 1158.

Contents: Qaçydahs, 11 pp.; Ghazals, 200 pp. of 17 bayts; Mokhammas' &c. 16 pp. Beginning of Ghazals:

از هجر دل فگارم بشنو زمنی الها غیر از تو کس ندارم بشنو زمنی الها

Móty Mañall, a splendid copy written in 1158, and as would appear from the postscript during the author's lifetime دیوان تمام
تصنیف بسالت وشهامت مرتبت مرزا مصاحب سنه ۱۱۵۸. In another copy the Ghazals begin یارب رسان به لعل لب او ابلاغ ما about 300 pp. of 14 bayts.

(381)

دیوان مفید

(P.)

The Dywán of Mollá Mofyá of Balkh (see pp. 114, 151, 107, 129 *suprà*). From a chronogram in Wálíh it appears that he died in 1091—6 = 1085.

برکشید آه و سال تاریخش گفت ملا مفید بلخی مرد

Contents: Ghazals 164 pp. of 15 bayts; about 50 Rubá'ys, among them are some chronograms, one is for 1062.

Beginning

ای خون گرفته از لب لعلت پیداله ها منسوخ در قلمرو خطت رساله ها

Móty Mañall, written in 1149; As. Soc. No. 1177, imperfect.

(382)

دیوان محمد

(P.)

The Dywán of Mollá Moñammad Çúfy. His Sáqiynámah has been mentioned p. 386 *suprà* under Çúfy, it appears however from his Dywán, of which I have but a few days ago obtained the sight of a copy, that his takhalluç is Moñammad and not Çúfy.

Contents: Qaçydahs, 18 pp. of 14 bayts.

Beginning آه ازین آسمان آتش بار داد ازین روزگار مردم خوار
 Ghazals, 44 pp.; Rubá'ys, 16 pp. and then the Sáqi-
 námah. Beginning

بزلّف و چهره بیا راستی غم مارا بر آفتاب به بستی شیان یلدا را
 Collection of Mawl. Moḥammad Wajyh, a fine copy.

(383) دیوان محتشم (P.)

The Dywán of Mohtashim Káshy (see page 23 *suprà*).

Contents: Ghazals and on the margin a marthyyah and Qačydahs in praise of the Imáms. Bg.

ای گوهر نام تو ناچ سردیوانها ذکر تو بصد عدوان آرایش عنوانها
 Móty Mašall, 106 pp. of 20 lines in the text, and 14 lines in the margin. This MS. contains apparently merely selections from the three Dywáns of Mohtashim. As. Soc. 1361, a fine old copy containing merely Ghazals, 186 pp. of 14 bayts.

(384) رساله جلالیه تصنیف ملا محتشم (P.)

A Dywán of 64 Ghazals by Mohtashim, which has the name Jalályyah became the letters of "Jalál" contain the number 64. The Ghazals are mostly expressions of friendship called forth by events in the poet's intercourse with his friends. At the request of his friend Hisáby, who commenced in 980 to compile a Tadzkirah (see p. 23 *suprà*) he put at the head of every Ghazal a few lines in prose, in which the occasion is mentioned on which it was written together with æsthetical remarks. The author compiled the Dywán in 997. The preface begins:

بر ضمیر مندر اینینه

The first Ghazal begins: نیست لوزان از هوا پر بر سر شاطر جلال

Móty Mašall, correct copy written in 1040.

(385) دیوان محیی (P.)

The Dywán of *Mohyy*. According to the copyist the author of these poems is Shaykh 'abd al-Qádir Gylány, whose takhalluṣ was *Mohyy* and who was born in 471 and died in 561 (see chapter on Çúfism). I much doubt the correctness of this statement.

Contents: Ghazals, 46 pp. of 30 bayts, another copy 45 pp. 38 bayts. Beginning

بی حجابانه درآ از در ناهشانه ما که کسی نیست بجز درد تو در خانه ما

Tópkhánah, two copies. As. Soc. No. 1123, about 200 pp. of 10 bayts, is another Dywán ascribed to 'abd al-Qádir in which he has the takhalluṣ of Qádiry.

Beginning زبهرت قطره عالم زجا نیست جرعه دریا

(386) دیوان محیی (P.)

The Dywán of *Mohyy* who, as it appears from a chronogram contained in the Dywán, flourished in 1001.

اگر پرسیدی از سال فوتش زمنی رقم زد زمانه قلیماق گشت
تا داده است ذات تو نوین را ضیا روح القدس بخاک درت کرد المجا

Contents: Ghazals, 198 pp. of 12 bayts; Rubá'ys and Qit'ahs, 9 pp.

Móty Makall, a fine copy in 12mo.

(387) کلیات معزی (P.)

Complete works of Abú Bakr Mohammad Mo'izzy of Samarqand; according to Dawlat-sháh he derived his origin from Nasá, and according to Khóshgú from Nay-shápúr, this however is probably a clerical error for Nasá. His father 'abd al-Malik *Burhání* was a poet and flourished under Alparslán, but did not come to celebrity. After his death Mo'izzy, who it would appear made himself first known as a poet under the successors of

Maḥmúd of *Ghaznah*, chose the military profession, and he rose under *Sulṭán Jalál aldyn Maliksháh* to a command which gave him a position at court. One evening the king with his courtiers was looking out for the new moon, the appearance of which was to terminate the fast of *Ramadhán*. The king observed it first, and *Mo'izzy* made on the spot so elegant a *Rubá'y* that he conferred the title of king of poets upon him. In this capacity he had to pay the stipends and rewards of merit to four hundred poets who adorned the court of this monarch. Subsequently he was sent on an embassy to *Rúm* (*Iconium*) and he brought back forty camels' loads of precious goods to *Ispahán*. His end was tragical, "it is said," relates *Mohammad 'awfy*, "that one day *Sinjar*, the successor of *Malik-sháh*, was practising archery in his camp, and a missing arrow pierced the body of *Mo'izzy*, who was sitting in his tent." This happened in 480 according to a note in an old album (*As. Soc. No. 931*). *Saná'y* wrote an elegy on his death. *Taqyy Káshy* however thinks that he lived to the time of the *Khwárezmsháhians*, and places his death in 542. This author has seen more than 15,000 verses of his.

Contents : *Qaṣydahs* most of them in praise of *Abú-l-Fatḥ Mohammad Maliksháh*, *Sinjar*, the *Atábuk Nitzám almulk Abú 'alyy Hasan b. 'alyy b. Isháq*, and his son *Fakhr almulk Mohammad Qiwán aldyn*, &c. about 120 *Rubá'ys*.

Beginning

زمشرق تاحد مغرب شفاصد هر كه دين دارد
كه دين رونق بتائيد امير المومنين دارد

Móty Maḥall, 650 pp. 19 bayts, a splendid copy. A very beautiful copy of *Mo'izzy* is in the *As. Soc. No. 1368*, *Qaṣydahs* about 100 pp. of 15 bayts and *Rubá'ys*, 30 pp.

Beginning

باز آمد واورد خزان لشكر سرما بشكست وهزيمت شد ازو لشكر گرما

(388) دیوان مجبر (P.)

The Dywán of Abú-l-Makárim Mojyr aldyn of Baylaqán, a town of Árán in A'dzarbáyjân. He was a pupil of Kháqány, he lived for some time in his house at Shirwán and wrote several poems in his praise. Subsequently he proceeded to Tabryz and became a court poet of the A'tábuks. At the instigation of his enemies who wished to remove him from the court, he was sent to Ispahán to collect the revenue. The learned men of that city did first homage to his talents but subsequently they induced Jamál aldyn 'abd al-Razzáq and Sharaf aldyn Shufurdah to compose satyres against him, to which he wrote smart replies. He died in 594 or according to Wálih in 568 (Dawlat-sháh, 2, 16; Taqyy Káshy, No. 28; *A'tishkadah*, p. 41; Khoshgú, No. 123).

Contents: Qáçydahs chiefly in praise of the Sultán A'tábuk Qizil Arslán, at the end are some Qif'ahs, elegies on the death of great persons, Rubá'ys, &c.

Beginning مسار حیره وحدت دوزین مضیق خراب

که روزی صبح سلامت بماند زیر نقاب

Móty Makall, 158 pp. of 20 bayts, a splendid copy.

(389) دیوان ملهم (P.)

The Dywán of Molham. The verses quoted in Tadzkirahs of Çáliñ Bég Molham (see p. 114 *suprà*) are not found in the Dywán, yet it is probable that he is the author of it. From the following chronogram which, as the commencement is wanting, I insert as a specimen, it appears that he flourished in 1118.

بعید نکر تمنای سال تاربخش نقار خانه عالی کشیده ام تعمیر

Contents: Ghazals, 116 pp. 12 bayts and 20 Rubá'ys.

Móty Makall, imperfect.

(390) *مثنوی تصنیف ممتاز* (P.)

A Mathnawý by Momtáz in praise of 'abd al Qádir Gylány. It is divided into eleven chapters باب and has about 7000 verses. In the postscript occurs the author's name *چهارخان (sic) ولد فتح خان متخلص ممتاز* Bg.

بود قطب ملوی کشف حاجات ثنای صانع سبع السموات
Tópkhánah, a bad copy.

(391) *بحر موج تصنیف ممتاز* (P.)

The Tempestuous Sea, a Mathnawý by Mawlawy Ihsán Allah Momtáz (see p. 262 *suprà*) in various metres, containing legends of the prophets.

Beginning *شكر حق كاین نامی نامه زیب نو بگرفت از خامه*

Lithographed at Lucnow, Mohammady press, 1262, 152 pp. on the margin is *ممتاز انشا* Letter-forms by the same author. This edition has been made by Báqir 'ally a son of Thábit 'ally Khán.

(392) *دیوان مشتاق* (P.)

The Dywán of Moshtáq. It contains merely Ghazals.

Beginning

الهی بلبل گلزار حمدت کن زبانم را چو گل لبریز بوی خویش می گردان دعایم را

Móty Makall, 160 pp. 23 bayts, margin covered with text.

(393) *دیوان موبد* (P.)

The Dywán of Zindah Rám Múbed of Kashmyr. He was a pupil of Myrzá 'abd al-Ghanyy Bég Qabúl and died in 1172. Chronogram on his death:

سحر از دل مهر گفت هاتقی نه موبد بملک سخن شاه بود

Contents: a preface written by Tyká Rám *Tzafar* containing a short biographical notice of the author; Qačydahs, 15 pp. of 15 bayts. Beginning

ای نه فلك از دست ظلسمات تو برپا بر نور زمهرت مه و خورشید و ثریا

Chronograms 21 pp. (one on the accession of Sháh 'Álam); a Mathnawý 34 pp. it begins:

ناگهان پیدا شده طوفان نوح تنگ آمد خلق را در جسم روح

Mokhammas', 40 pp.; Ghazals, 200 pp. and about 200 Rubá'ys. Beginning of Ghazals:

کرد تا تعلیم بسم الله بپر دل مرا شد یک تعلیم اسان نقطه مشکل مرا

Faraš-bakhsh; Móty Mašall, 642 pp. of 11 lines.

(394)

دیوان موجد

(P.)

The Dywán of Mújid. At the end is the following postscript راقمه مرزا فخر الدین احمد سنة ١١٧٨ "Written by Myrzá Fakhr aldyn Aḥmad in 1178" The copy is so full of erasures and corrections that I am led to think that it is an autograph, and that Mújid is the takhalluṣ of Fakhr aldyn Aḥmad; I find however no poet of this name mentioned in any Tadzkirah.

Contents: Qačydahs in praise of the Imáms, and the Marthyyah of Mohtashim which was originally a Haft-band rendered in Mokhammas', 33 pp. Bg.

بهر شهود حق که درین معشر آمدیم چون نام از نکیس بحر محضر آمدیم

Ghazals, 144 pp. 14 bayts and about 220 Rubá'ys, at the end is a Mathnawý.

Beginning روانها همه تن روح روانها

Tópkhánah.

(395) کلیات معجز (P.)

Complete works of Mohammad Nitzám Khán *Mu'jiz*. He was an Afghán. When 'abd al-Latíf Khán *Tanhá* was treasurer of the Çúbah of Kábul he made his acquaintance, and had his verses corrected by him, subsequently he came to Dilly and supported himself by teaching Persian literature, being particularly skilled in unravelling the sense of obscure passages of poets. He died at Dilly in 1162. (*Ārzú*; see also *suprà* pp. 159, 129).

Contents: Qačydahs, chronograms (one for 1152), Rubá'ys and short Mathnawies, 198 pp. of 19 bayts.

Bg. ای در طلب تو کوه و دریا در شیشه ساعت از تو صحرا

Ghazals, 900 pp. 17 bayts; Mokhammas', Rubá'ys 50 pp. Beginning of Ghazals:

ای گفتگوی عشق تو خون کرد سینها

Móty Maḥall, copied by Sorúry a pupil of the author; another copy equally written by Sorúry in 1205, is in my possession.

(396) دیوان مومن (P.)

The Dywán of Myr Mohammad Mūmin (see p. 42).

Contents: a Rubá'y and three Ghazals, 360 pp. of 13 bayts. Beginning

بسمك الابداء يا منك بدا بسم الله ای بيد تو رسد درد دوا بسم الله

Marthyyahs, Rubá'ys and Qačydahs in praise of the Imáms, Sháh 'abbás, Sháh Mohammad Quly and Mohammad Qotobsháh about 100 pp.

Beginning کردگارا بحق ذات شریف نبوی

آن پناهی که ازو پشت امید است قوی

Móty Maḥall, two beautiful copies, one written in 1120.

(397) دیوان منصف (P.)

The Dywán of Fádhl Khán *Munçif*. In 1116 he built a new house as we learn from this tetrastich :

سال اتمام و طرح این تازه مکان چشتم زخرد که بود معمار جهان
گفت باشد مضاف ناربخش باد اباد خانه فاضل خان

Contents : Qačydahs, 40 pp. of 14 bayts. Bg.

گشت زيار گنده قامتم از بس دوتا شد خط پيشانيم همچو نگين نقشها

Ghazals, 120 pp. and some Rubá'ys. Bg

يارب زنگ هستي تن باز كن مرا تاراج عشق خانه برانداز كن مرا

Tópkhánah; Mótý Maḥall, three imperfect copies; As. Soc. No. 923. I have a beautiful copy of the Ghazals and Rubá'ys written in 1193.

(398) دیوان مونس (P.)

The Dywán of *Hájý Münis*. He informs us at the end, that he collected his poems in India in 1135.

ز هجرت سنه احمد يگانه هزار و صد و سي پنجي زمانه

Contents : Ghazals, 116 pp. of 10 bayts.

Beginning ای مونس غمخوار ما الله اكبر باشد

Mathnawy, 11 pp. Beginning

بیا ای عشق ای دمساز همراز که بی تو مشکست بدن بی راز

Mótý Maḥall, a very clear copy; Tópkhánah, 110 pp. 12 bayts.

(399) دیوان منشي (P.)

The Dywán of Jeswant Ráy Munshiy. He is probably identical with the author of Sassy and Panú. He made a fair copy of his Dywán in 1124.

Contents : Ghazals, 150 pp. and a short prose composition. Beginning

ای پرشكر ز نام تو دهانما طوطي سبق گرفته ز نطق زبانما

As. Soc. No. 1413, an autograph.

(400)

منشی
اندرجیت
سسی پنو

(P.)

Sassy and Panú, a story in verse composed in 1140 by Munshiy, who was familiarly called Anderjyt, and is probably identical with the preceding poet. The author gives us the following account of himself.

مرا در عرف اندرجیت نام است مرا منشی تخلص در کلام است
 وطن گاهم بود در ملک پنجاب نکر در قصبه سرسبز و شاداب
 مرا چون از وطن قسمت جدا کرد به بزم شیخ عالم آشنا کرد
 بجان شاد و طبع فارغ البال نمودم خدمتش تا نوزده سال
 چو شیخ از دار فانی رخت برداشت مرا مید شهابنجان نگه داشت
 کنونم منشی عبد الصمد خان خدا را صد هزاران فضل و احسان
 سن عشر از جلوس ظل یزدان محمد شاه غازي شاه شاهان
 الهی بر دم نور صفا بخش بچشم از خاک راهت تو نیا بخش

Bg. Tópkhánah, 170 pp. of 13 bayts.

(401)

دیوان مرشد

(P.)

The Dywán of Murshid Khán of Yazdajard. He was a contemporary of Jahángyr and an encomiast of the Khánkhánán (see *Máthire Rah*).

Contents: Ghazals, 72 pp. of 16 bayts; about 70 Rubá'ys; on the margin Qacydahs, some in praise of Jahángyr, 59 pp. of 26 bayts.

Beginning

یارب بحرمت نفس شعله بار ما کز نور دل فروغ چراغ مزار ما

Móty Mahall, a fine old copy.

(402)

دیوان مشفقی بخاری

(P.)

The Dywán of Mushfiqy who was born at Bokhárá in 945 (see p. 64 *suprà*). We learn from a chronogram that he collected this, his second Dywán, in 983.

Contents: Ghazals, 176 pp. of 13 bayts; Qit'ahs, &c. 15 pp. Beginning

هر چند کعبه شد پی محو گناه ما شد باز فرش دیرمغان دام راه ما

As. Soc. No. 631, a fine old copy. In the Tópkhánah, (about 100 pp. of 15 bayts,) is a Dywán of Qačydahs of Mushfiqy. They are not alphabetically arranged, and contain the praises of the Imáms and mystical reflexions. Beginning حمد روزی علم مطلع دیوان گردد

(403)

دیوان میر

(P.)

The Dywán of Myr. It contains a chronogram for 1204. He is probably identical with Myr Taqyy (see p. 175 *suprà*).

Contents: Ghazals, 210 pp. of 10 bayts; Rubá'ys and Fards, 40 pp.

ای زانعام تو باشد غنچه امکان ما آب در جود دارد از لطف تو باغ جان ما

Móty Mašall. There is another Dywán of Myr in the same collection, which was copied in 1179. It contains Ghazals 280 pp. of 13 bayts. Beginning

الهی جوش طوفان بخش چشم اشکبارم را محراب دجله افشان کن رگ ابر بهارم را

Qačydahs in praise of Sháh 'ináyat Allah; Mokhammas', Rubá'ys and poetical stories 80 pp. I have not been able to ascertain by which Myr it is. In the same collection is a Mathnawý lettered Ráz of 36 pp. 11 bayts by Myr, whom I have equally been unable to identify. Beginning رئیس پیرسید از برهن که ای واقف حادثات کهن

(404)

دیوان ناصر

(P.)

The Dywán of Moḥammad Načyr Khán Náčir, a pupil of Myrzá Qatyl (see p. 172 *suprà*).

Contents: Ghazals and a few Rubá'ys and chronograms for 1214, 1222, &c. Beginning

خدایا دور دار از ناتوانان بار محنت را

Móty Ma'all, 104 pp. of 14 bayts.

(405)

دیوان نصیبی

(P.)

The Dywán of Bába Na'cyby of Gylán. He came to Tabryz as a Sugar-baker, and showed his poems to Bába Fighány, who was much pleased with them and mentioned him to Sultán Ya'qúb. In a poetical assembly which took place at court, a Ghazal of Myr Khosraw was given as the text, and the poets were expected to imitate it. Na'cyby did it to the entire satisfaction of the king, and was appointed a court poet. Subsequently Amyr Najm aldyn appointed him Wakyl on a salary of thirty-six Túmáns, but he soon lost his patron and after his death he proceeded to Káshán where he lived for some time, then he returned to Tabryz where he married, and he remained there to his death, which happened in 944. He left from 4000 to 5000 verses.

Contents: only Ghazals, 121 pp. of 15 bayts.

Beginning از خطت آغاز شد سordای بی پایان ما

Móty Ma'all, two copies, one very beautiful.

(406)

مثنویات نصیبی

(P.)

Mathnawies of Myrzá Mohammad Khán b. Músà Khán Na'cyby of Kirmánsháh. He came from Persia to Lucnow during the reign of Na'cyr aldyn Haydar, and died under Amjad 'alyy.

1. این نامه بنام یار زیبا کز اوست مرا بن توانا Laylâ Majnûn, 180 pp. 14 bayts composed in 1227.

Beginning این نامه بنام یار زیبا کز اوست مرا بن توانا

2. بحر وصال, the Sea of Union, containing the story of Chandâ and king Khorshyd, 220 pp. 16 bayts, another copy 80 pp. 22 bayts, composed in 1237.

Bg. بنام آنکه اشیا زنده اوست علی با آن مراتب بنده اوست

3. سليمان و بلقيس, Solomon and the queen of Sheba, 135 pp. 12 bayts, dedicated to Naçyr aldyn Haydar.

Bg. ابتدا نامی که این برخیا خواند و تخت آورد از شهر صبا

4. آب و آتش, Water and Fire, 28 pp. 22 bayts. Bg. حمد ذاتی را که حمد انرا سزااست آنکه انرا ابتدا فی انجا است

5. معروض سلاطین, Petition to kings treating on justice, 21 pp. 22 bayts.

Beginning بنام آنکه فیضش عام باشد نه آغازیش نه انجام باشد

6. لاله بوستان, The Tulip of the Garden, a poem in praise of Ghâziy aldyn Haydar, 250 pp. 14 bayts.

Beginning بنام خداوند کون و مکان که در قبضه قدرت اوست جان

7. A poem in which the constituent parts of a state are compared with those of the human body.

Beginning ابتدا بر نام الله احد آنکه باشد یک صفات آن صمد

Farah-bakhsh and Tópkhánah, in separate volumes.

(407) دیوان و قصاید نصیبی (P.)

The Dywân and Qaçydahs of Myrzâ Moḥammad Khân Naçyby.

Contents : short Mathnawies and Tarjy'bands, 180 pp. 14 bayts ; Ghazals about 600 pp. 13 bayts and about 60 Rubá'ys. Beginning of Ghazals :

ای خال و خط رویت سر دفتر دیوانها طغرای مرزلفت زلفت ده عنوانها

Qačydaḥs in praise of Gháziy aldyn *Haydar*, every mičra' of the first Qačydaḥ is a chronogram for 1229, 506 pp. 14 bayts.

Beginning از حمل چون مهر عالم جای بر گلزار کرد

Faraḥ-baksh and Móty Maḥall, the Qačydaḥs are in a separate volume.

(408) دیوان نصیر همدانی (P.)

The Dywán of Načyr aldyn *Načyr* of Hamadán, a son of Maḥmúd. In 1015 he came to Shyráz where he met *Taqyy Awhady*. This date is recorded in the chronogram نصیرالدین بشیراز آمد (Wálih and *suprà* p. 54).

Contents: a short preface in prose, Qačydaḥs mostly in praise of Sháh 'abbás, and Ghazals not alphabetically arranged, about 1000 bayts. Beginning

زهی نقاب توفانوس شمع بزم حضور بملک حسن تو مکرانشین تجایی طور

Móty Maḥall, a beautiful copy written in 1044.

(409) گلکشتی و دیوان تصنیف میر نجات (P.)

A Mathnawý on Wrestling, and a Dywán by Myr 'abd al'ál (ابوالعال the editor spells erroneously عبدالعال) *Naját* of Ispahán (see pp. 98, 137, 114, 129, 133 *suprà*).

Contents: Gulkushty, 291 verses.

Beginning در گپ عشق هران نامه که دلخواه بود

Ghazals about 225 pp. 10 bayts.

Beginning گرفتم مهر خاموشی ز لب طبع سخندانرا

Faraḥ-baksh, a splendid copy written in 1156. In this copy is also part of the Dywán of Ghazals of Dánish 50 pp.; the Ghazals are not alphabetically arranged. Beginning

نوبهار آمد که ابرتر چمن پرور شود بگفت گل مایه شور جنون در سر شود

The Gulkushty has been lithographed at Lucnow, Mohammady press, 1258, 96 pp. with an elaborate commentary by the Mahārājah Ratan Singh, father of Dawlat Singh *Shukry*, he compiled this commentary in 1257 and Dawlat Rāy *Shawq* wrote a chronogram on the occasion. This commentary is apparently taken from *Arzú*.

(410) دیوان نجیب الدین فارسی (P.)

The Dywán of Najyb aldyn of Fárs. I have not satisfactorily ascertained whether this author is identical with Najyb aldyn *Churbádqány* but it is very probable. The poet came to celebrity towards the end of the Seljúq dynasty and resided during the reign of the Khwárezm-sháhians mostly at Baghdád, he died towards the end of this dynasty, which ceased to reign in 628. According to my copy of Taqyy Káshy his death took place in 665. This is probably a clerical error for 625 or 635. Taqyy has seen about 2000 verses of his or less.

Contents: Qačydahs and Tarjy'bands about 100 pp. 16 bayts. Beginning

زهی برنگ لبست اشک من شراب شده گل جمال تو در چشم من گلاب شده

Topkhánah, a splendid copy, written in 1003.

(411) مثنوی دل آشوب تصنیف برهان ناقد (P.)

The Heart-alarms Poem, by Burhán aldyn *Náqid*, dedicated to Sháhjahán. Beginning

هر زبانی را که ایزد داد گفت جز سپاس او در معنی نفست

Tópkhánah, about 100 pp. of 26 bayts.

(412) دیوان نقی کمره (P.)

The Dywán of Shaykh 'alyy Naqyy of Kamarah or Kamarah-ábád, who died in 1031 (see page 91 *suprà*).

Contents: Ghazals, 118 pp. of 14 bayts; Qačydahs, 80 pp. most of them on Pádsháh Hátim Bég; some chronograms, one for 1016. Beginning

ای نام هما یونست طغرا چه فرمانها خورشید صفت طالع از مطلع دیوانها
Móty Makall, a fine copy, written in 1061; As. Soc. No. 912.

(413) دیوان نرگسی (P.)

The Dywán of Nargisy. His name was according to his own statement, *apud* Sámiy, No. 233, Abú-l-Makárim Nizár aldyn Qudrat Allah, but in his native town he was familiarly called Myrak. It is asserted that he was of Herát. This is an error, he was of Abhar in the 'iráq, but spent the greater part of his life at Herát, where he filled for some time the office of police officer, Mohtasib. Towards the end of his career he went to Qandahár, and died there towards the end of the year 938, at the age of sixty. Taqyy Káshy has seen about 2000 verses of his.

Contents: Ghazals and a few Rubá'ys.

Beginning بس مشکست کار دل از دلنواز ما

Private collection, 148 pp. of 12 bayts, written in 969, clear and correct.

(414) رباعیات شاه نظر علی (P.)

Rubá'ys of Sháh Natzar 'alyy. He is probably identical with the poet mentioned in p. 93 *suprà*. Bg.

Beginning مژگان بنظر موجّه ایست مرا

Tópkhánah, 28 pp. of 16 bayts.

(415) دیوان ناظم هروی (P.)

The Dywán of Nátzim of Herát (see pp. 98, 113, 151, 129).

Contents: Ghazals, 374 pp. 11 bayts and two Qa-
çydahs. Beginning

عشق ناظم شد چو دیوان دل آگاہ را / انشا کرد مصرع داد بسم الله را
Tópkhánah, a fair copy.

(416) یوسف وزلیخا تصنیف ناظم (P.)

Yúsof and Zalykhá, a Mathnawý by Nátzim of Herát, composed in 1058.

ز هجرت در هزار و پنجه و هشت / زمولدش سخن خوش دردمان گشت
خدا یا چون سپهرم سینه بکشای / دلم طوطی کن راینده بنمای
Bg.

Móty Mañall, 362 pp. of 13 bayts; As. Soc. 878, Bg. الهی چون الخ.
There are two copies in my collection; in a copy in the Tópkhánah the poem is ascribed to Façyly. The second miçra' of the initial verse contains an allusion to the manner in which parrots are taught speaking, a looking-glass is placed before the cage and a man speaks behind the glass, to make the parrot believe that it is a parrot which speaks.

(417) کلیات نظیری (P.)

Complete poetical works of Mohammad Hosayn Natzyry of Nayshápúr. When he had come to celebrity in Khorásán he went to Káshán, where he had several poetical contests with Fahmy, Hatim, Maççúd Khórdah, Shujá' and Ridháyyi. When he felt himself sufficiently strong he endeavoured to turn his poetical talents to account, and came to India where he found a patron in the Khánkhánán. In 1012 he made the pilgrimage to Makkah, after his return he paid a visit to his patron and then settled at Akmadábád, having accumulated

sufficient wealth to be able to live in affluence, and he died in that city in 1022 or 1023.

(*Máthire Rahmy*, Ouseley *Pers. Poets*, p. 252, Wálih, and *suprà* pp. 114, 65, 130).

Contents : Qačydahs in praise of the divinity, the prophet, Jahángyr and the Khánkhánán, &c. 252 pp. of 14 bayts. Beginning *ای جلالت خلوت از اغیار تمها ساخته*

Ghazals about 350 pp. of 14 lines ; Rubá'ys, 26 pp. of 10 bayts. Bg. *اذا ماشیت ان تحیی حیدرة حلوة المیا*

Móty Makall, a splendid copy, written in 1202; As. Soc. Nos. 424, 601, 1061, one copy begins *چنان رسیدن وی سرود ساخت دینی*. In the Tópkhánah is a Dywán containing merely the Qačydahs, 144 pp. 16 bayts, and in the Farah-bakhsh library is a Dywán of the Ghazals and Rubá'ys copied in 1032 about 130 pp. of 15 lines. I have a very good copy of the Ghazals with useful notes, 447 pp. of 10 bayts.

(418) *مثنوی سوز و گداز دیوان نوعی* (P.)

The Mathnawý and Dywán of Moḥammad Ridhá Naw'y, of Khábúshán near Mashhad in Khorásán. As soon as he had obtained a name he came to India, and first entered the service of Nawáb Dhiyá Myrzá Yúsof Khán Mashhady, an Amyr of Akbar, subsequently he accompanied prince Daniel to Burhánpúr, and after the death of his patron he settled there, and composed several poems in praise of the Khánkhánán, who had introduced him to prince Daniel and who continued to make him liberal presents. He died according to Wálih at Burhánpúr in 1019 (see *suprà* pp. 115, 65, 130 and Ouseley *Pers. Poets* p. 161 also *Máthire Rah.* fol. 588).

Contents: Ghazals and a few Rubá'ys, 100 pp. 13 bayts. Beginning

سایه گل تا بود خال رخ بستان ما نقطه نام تو بادا خطبه دیوان ما

A Mathnawý (the Saqiy-námah?) 19 pp. 15 bayts.

Beginning تویی اولین پیر میخایا بیاد تو شبگیر پیمانها

سوز و گداز, history of a Hindú woman of the time of Akbar, who ascended the funeral pile with her deceased husband, 40 pp. 12 lines. Bg. الهی خدایه ام را نالکی ده

Móty Maḥall, a good copy. In the Tópkhánah is a MS. containing some Qaṣydahs of Naw'y, most of them are in praise of Akbar, 28 pp. 21 bayts. Beginning صحبت صبح ما غردل در شرباب زن

(419) دیوان نعت الله ولی (P.)

The Dywán of Sayyid Nĭmat Allah Walyy, i. e. the saint, a son of 'ally. He was of Kirmán, but spent part of his life at Samarqand. He not only was himself a holy man having performed forty times the chillá—a fast or abstinence from animal food and from pleasures for forty days—but he is the founder of a prolific family of saints, who carried on their trade with great success for several centuries, they intermarried with the royal family of Persia and amassed immense fortunes (see *Haft Iqlym*, p. 44 MS. As. Soc.) He stood in high favour with Sháhrokh. He once boasted that he considered it perfectly proper to eat delicacies, because as he was a saint, he was sure that Providence would guard him against the enjoyment of unlawful things. The king made an experiment and ordered his cook to seize a lamb from a widow, prepare it and send it to Nĭmat Allah. He enjoyed it much, and after the repast the king told him triumphantly that it had been taken away by force from a widow. She

being sent for by Sháhrokh at the request of the saint, declared that her son was absent from home and caused her great anxiety, and having heard that a man of great sanctity had arrived from Kirmán (meaning Ni'mat Allah) she vowed to offer him this lamb, but in the mean while it was forcibly taken away from her. She demanded justice from the king, in order that she might be able to carry out her intention.

Ni'mat Allah died in 827 and left works on several subjects more particularly on Çúfism. He must be distinguished from Ni'mat Allah of Narnawl in India, who was equally a saint and a poet, and died in 1077.

Contents: Mafla's and Ghazals, 650 pp. 16 bayts; Qačydahs, Tarjy'bands, Rubá'ys, &c. 86 pp.

Bg. خوش بگو ای یار بسم الله بگو هر چه مشجوی زبسم الله بگو.

My private collection, two copies, one was written in 1011 and the other in 1014, in the Mótý Maħall is a copy in which there is added a prose treatise on Çúfism and religion. Bg. یا ایها الاخ المؤمن ارشدك الله.

(420)

دیوان نظام

(P.)

The Dywán of Myrzá Nitzám who died in 1039 (see p. 92 *suprà*).

Contents: Ghazals, 40 pp. 21 bayts; Rubá'ys, 10 pp.

Bg. ذوق محبتی کوتا سرگفتم نغان را ویران کنم باهی بزیاد اسمان را.
Mótý Maħall.

(421)

قصائد نظام

(P.)

The Qačydahs of Nitzám. Though I have not ascertained the identity by comparing the quotations, we may take it for granted that the author of these Qačydahs is Nitzám of Astrábád, who was an extremely pious man

and died in 921, leaving besides this *Dywán* a *Mathnawý* which has the title بلقيس وسليمان (*Sámy* No. 214).

Contents: *Qačydahs*, the first rhyming in *L*, the others alphabetically arranged, and *Tarjy'*bands; most of the poems are in praise of the *Imáms*. Beginning

نظام اول نظمى من اسمه الاول حكيم لم يزل ذو الجلال عز وجل

Tópkhánah, about 200 pp. 14 bayts, probably the same copy which *Azéd* bought at the time he was engaged in compiling his *Khizánah 'ámirah*.

(422)

پنج گنج يعنى خمسہ نظامى

(P.)

The five Treasures or the five romantic poems of *Nit-zámy* of *Ganjah*, a brother of *Qiwámy Motarrizy*. He possessed considerable learning and a strong sound sense, his poetical talents were of the highest order, and had they not been perverted by the bad taste of the times in which he lived, and of the nation to which he belonged, he would be one of the greatest poets that ever lived. We know little of his life, except that he was a very pious man and a disciple of *Akhy Farrokh Zánjány*, and that he retired towards the end of his life from the world. As much is related of every Persian poet and *Çúfy*. He himself boasts that he did not court princes, but his panegyrics gave him the lie. He was sixty-three years and a half of age in 599, when he completed the second part of the *Sikandar-námah*, and died in 606 or 602. *Dorn* thinks that the poem was completed after his death by some one else.

Contents: 1. مخزن الاسرار, the Treasury of Mysteries, divided into 20 cantos مقاله and composed in 582, 48 pp. 25 bayts.

Beginning بسم الله الرحمن الرحيم هست كليلد در گنج حكيم

2. خسرو و شیرین, the Loves of Khosraw and Shyryn, 131 pp. Beginning

خداوندان در توفیق بکشای نظامی راه تحقیق بنمای

3. لیلی و مجنون, the Loves of Laylà and Majnún, a Bedouin romance, which was first sung by Arabic poets (see *Kitáb alagháníy*); 93 pp. composed in 592. I read the last verse which contains the date as follows, though this reading is confirmed by no copy.

دو پانصد سال سی سه بر سر بگذشت ز هجرت پیغمبر

ای نام تو بهترین سر آغاز بی نام تو نامه کی کنم باز Beginning

4. قصه بهرام گور, the Seven Forms, also called هفت پیکر, the story of Bahrámgúr, composed in 593.

ای جهان بود دیده خویش از تو هیچ بودن نبود پیش از تو Bg.

5. شرفنامه سکندری, the Sikandar-námah, or سکندر نامه. The poet divided it into three parts, describing the career of Alexander as a king, as a philosopher, and as a prophet.

نخستین در بادشاهی ز من دم از کار کشور کشائی ز من

ز حکمت بر آرایم آنکه سخن کنم تازه تاریخهای من

به پیغمبری گویم آنکه درش که خوانده خدا نیز پیغامبرش

The first part is best known, it is either simply called the Sikandar-námah or the Sikandar-námahē Barry, but the proper title is اقبالنامه سکندری or according to some شرفنامه سکندری. It was composed in 597, and according to Jámy, *Nafáhat* No. 570, in 592. 140 pp.

Beginning خدایا جهان پاد شاهی تراست

The second and third parts form but one poem, which has the title of خردنامه سکندری but is usually called in India, Sikandar-námahē Bahry. It was composed in 599, and has about 3000 verses.

همان برده هم روز بود از ایار نود نه گذشته زیانصد شمار

Beginning خرد هر کجا گنجی آرد بدید

Complete MS. copies of the Khamsah are rare, (Móty Makall two fine copies; As. Soc. No. 90; College of Fort William, a fine copy) but copies of it without the Khirad-námah are very frequent, still more frequent are copies of the first part of the Sikandar-námah. The Khamsah without the Khirad-námah has been lithographed at Bombay, small folio 1265, full of the grossest mistakes; the first half of the first part of the Sikandar-námah has been printed at Calcutta, 1810, reprinted (lith.) 1818; the whole has been edited at Calcutta in 1810, 1835, 1263, 1852; the first half of the Khirad-námah was edited by Dr. A. Sprenger, Calcutta, 1852, the second half is in the press; the Makhzan alasarár has been edited by Bland, London, 1844: Khosraw Shyryn lithographed s. a. et l. (Bombay ?) 275 pp. A good MS. copy of this poem and of Laylâ Majnûn is in the As. Soc. No. 257. In the same collection No. 345 is a good copy of the Makhzan alasarár, and No. 1490 of the first part of the Sikandar-námah with glosses. It appears from Professor Fleischer's note in the Zeitsch. d. d. morgl. Gesellsch. VII. 412, that according to most MSS. Sharaf-námah is the title of the first and Iqbál-námah of the second part of the Sikandar-námah, this is borne out by Nos. 425, 427 *infra*.

(423)

خلاصه خمسہ

(P.)

Extracts from the Khamsah of Nitzámy, arranged in 37 chapters, containing passages on the unity of God, love, contentment, good omens, justice, &c.

Beginning الحمد لله رب العالمين... اما بعد بر اصحاب دولت

As. Soc. No. 761, 78 pp. of 13 bayts, my collection, two copies, one written in 1087, the other in 1080.

(424)

شرح مخزن الاسرار

(P.)

A commentary on the Makhzan alasarár by Mohamammad b. Qiwán b. Rustam b. Ahmad b. Mahmúd بدر خزانه (?) Balkhy who was familiarly called Bakrayiy بکری. He was a contemporary of Moghyç aldyn of Hânsy and has also written notes to both parts of the Sikandar-námah.

The author says that he explains 1310 verses, and fixes the correct reading of doubtful passages, and that he had collected several correct copies of the poem for this purpose.

At the end of this work is a chronogram for the time when the book was composed, viz. 1091.

بفکر اندر شدم از بهر تاربخ دلم گفتا زهی شرح گلستان

Bg. حمد و سپاس مرفقاهی را که فاتحه کتاب او مفقاح

College of Fort William, about 200 pp. of 16 lines.

(P.) قواعد علی شیری تصنیف محیی الدین نظام (425)

A commentary on the *Sharaf-námah* by *Mohyy aldyn* (a son of) *Nitzám*, a disciple of *Sháh Jahángyr* who died in 948. The author says that he first studied Persian literature and metric under 'ayn alqodhát *Hamadány* at *Hamadán* (this 'ayn olqodhát must be different from the one mentioned by *Jámy Nafahót* No. 455), and after his death under *Shaykh Mohammad Lád*, and subsequently under *Shaykh Mohaddith*, who it seems used to lecture on the works of *Nitzámy*. In 956 it occurred to him that it would be useful if he was to collect his notes on the *Sharaf-námah* and work them up into a commentary on it, he was encouraged in his labour by a son of 'ally *Shyr*, and hence the title of the work.

Beginning

سپاس بیقیاس مردارای ایران کونین را که میزان اشعار

Tópkhánah, three copies, about 250 pp. 16 lines; Major Anderson's collection; and my collection. This commentary does not contain the text. In the *Tópkhánah* is also the commentary on this poem by *Núr Mohammad* about 200 pp. 17 lines.

بعد از انشراح وادگار و سپاس و ستایش بر حضرت پروردگار

And a commentary by *Pyr 'ally of Rasúlpúr*, 400 pp. 21 lines.

Bg. الحمد لله رب العالمین . . . اما بعد میگوید راقم حروف الراجی

And the commentary of an anonymous author, 60 pp. 17 lines.

Beginning خدایند مشکل کشای بتاریکی لفظ معنی نمای

(426) شرح سكندر نامه تصنيف آرزو (P.)

A commentary on difficult verses of the (first part of the) *Sikandarnámah* by Siráj aldyn Ārzú, who died in 1169. He says that there were many commentaries extant, but that none was satisfactory. This commentary does not embody the text, and it commences :

نحمد الله حمداً متكاملاً ونصلی

Private collection, incomplete; Mótý Maḥall, 662 pp. of 19 lines. This commentary forms the basis of the glosses to the lithographed Lucnow edition of the *Sikandar-námah*, 1263 and 1266, 8vo. 311 pp. 23 bayts, also of the notes of Badr'alyy and Myr Hosayn in the Calcutta edition, 1812, 4to. and of the somewhat fuller commentary of the Calcutta edition of 1253, reprinted 1260 = 1844, lithographed at Bombay with three other works on the margin, 1261 folio, the commentaries are all essentially identical.

(427) شرح شرفنامه تصنيف ملا سعد (P.)

A commentary on difficult verses of the *Sharaf-námah* (first part of *Sikandar-námah*) compiled in 1196 by Mollá Moḥammad Sa'd Allah of Paṭṇa. He died in the commencement of this century, and has written Persian commentaries on most school books as *مصباح فی النحو* | *تهذيب المنطق* | *شافية* | *کاتيه* and glossaries on the *Gulistán* and *Bostán*.

Beginning *سپاس بیقیاس و حمد بید آفریدگاری که نصص*

Collection of Mawlawy Moḥammad Wajyh, 154 pp. of 17 lines without the text.

(428) دیوان نظامی (P.)

The *Dywán* of Nitzámy of Ghanjah. Dawlat-sháh informs us that the whole *Dywán* contained about 20,000

verses. Taqyy Káshy has not been able to procure a copy of it.

Contents: Qačydahs, 23 pp. 14 bayts; Ghazals, 52 pp.; Rubá'ys, 8 pp. Beginning هر که از وی خرد روی به یزدان آرد

My private collection, a good copy.

(429)

دیوان نزاری

(P.)

The Dywán of *Hakym Nizáry of Qóhistán*. He was skilled in medicine, and a man of talents, but given to gaieties and pleasure, particularly to wine. He travelled much and it is supposed he was a disciple of Močtafá-lidynillah Nizár and that he chose his takhalluç in his honour, others say that he chose it because he was a thin man, نزار meaning thin in Persian. At all events he is suspected of having been a free-thinker, though it is allowed that his poems contain deep Qúfy sentiments. On his travels he met Sa'dy and other distinguished men. Towards the end of his life he retired from the world and lived on agriculture, he died in 720 and left besides a Dywán, two Mathnawies, one is very witty and amusing, and has the title of دستاور نامه, and the other has the title ممزور ازهر (?), it has about 12,000 verses and begins:

سپاس و آمرین از حق تعالی که جانرا باخرد داد اتصالی

Contents: a Mathnawy on Morals, 24 pp. 20 bayts.

Bg. قل الحمد لله نزاری نقل خداوند جزو و خداوند کل

Qačydahs and Ghazals not alphabetically arranged,

454 pp.

Beginning

باز جهان تازه کرد جنبش باد بهار رانجه مشك پر میدمد از جویبار

Móty Mašall, a good copy.

(430) دیوان نصرت (P.)

The Dywán of Diláwar Khán *Nuṣrat*, who died in 1139. It contains merely Ghazals.

Beginning بسكه شد اشفته آن زلف مشکین جان ما

As. Soc. No. 1432, 182 pp. 11 bayts.

(431) مولود نوری (P.)

A mystical biography of *Mohammad* in verse, composed by Núry in 887, and dedicated to Sultán Abú-Imotzaḥfar Ya'qúb Bahádur Khán.

Beginning

شاه نقش منجید لوح قدیم همت بسم الله الرحمن الرحیم

As. Soc. No. 508, about 900 pp. of 38 bayts.

(432) دیوان نوری (P.)

The Dywán of Qadhiy Núr aldyn *Núry* of Ispahán. He is familiarly called Qadhiy Núr. He and his brother Mo'izz were pupils of Afdhal Tarkah of Ispahán. Wálih says that he died in the year 1000, but other authors state that he attained a high age and lived to the reign of Jahángyr.

Contents: Qaṣydahs in praise of Sháh Isma'yl, Wazyr *Mohammad*, &c. and *Qit'ahs*, 40 pp.

Beginning بگام دل به نشستیم در حریم وصال

Ghazals and Rubá'ys, &c. 48 pp.

Beginning سخن هم از خدا گفتیم هم از بت آن جفاچورا

Collection of Mawlawy *Mohammad Wajyh*, written in 1046.

(433) دیوان نویدی (P.)

The Dywán of Nuwydy, he says in the postscript
 "الحمد لله على اتمام كتابته بيد قابله نویدی سنة ١٠٥٥" "this copy
 has been written by Nuwydy, the author, in 1055."

Contents: Ghazals, about 300 pp. 11 bayts.

Beginning من بچه دانش و خرد وصف ندم خدای را
 یا بچه مایه هنر ربط دهم نژای را

Móty Makall, the margin frequently covered with text and corrections.

(434) دیوان نویدی (P.)

The Dywán of Nuwydy. He is not identical with the preceding Nuwydy and is apparently a modern poetaster.

Contents: Ghazals, in every Ghazal the use of some letter of the alphabet is avoided, and they are arranged according to this letter.

Beginning

صد شکر که شد دولت وصل تو میسر گردید ز خورشید رخت دیده منور

Lithographed, Lucnow, Mohammady press, s. a. 16 pp. with a few glosses; reprinted in the Hasany press, s. a. and Moctafy press, 1260, 12mo. At the end of this book are a few but very silly enigmas of which I give a specimen: "I have seen a wonderful horse, it has six legs, and two hoofs, and what is still more astonishing the tail is on his back,—a balance."

(435) دیوان نزهت (P.)

The Dywán of *Hájý Nuzhat* who collected his poems in 1112, رقم کرد نزهت محمد عظیم
 ز روی طرب سال تاریخ و قام
 and died in 1137. Chronogram on his death:

ز خمخانه رحمت از حب مولی عطا شد بجای شرابا ظهورا

Contents: Qaṣydahs in praise of A'tzam Sháh, &c. Qit'ahs and chronograms, 60 pp. 15 bayts. Bg.

امید عیش مدار از فلک چو بوالهوسان که نیست باد عشق بساغر دوران

Ghazals, 37 pp.; Rubá'ys, and Fards, 13 pp.

الهی اشفا گردان بتوحیدت زبانم را

Móty Maḥall, the above chronogram on his death is in a postscript of the copyist.

(436)

دیوان عبید زکانی

(P.)

The Dywán of Khwájah 'obayd of Zákán, which is a place in the neighbourhood of Qazwyn. He was a man of some learning, but his fame rests on his licentious wit. He first came to celebrity under Sháh Abú Isḥáq Anjú who ruled at Shyráz previous to the rise of the Motzaffar family, subsequently he was in favour with Sultán Oways of Baghdád. He died in 772.

Contents: a preface by the pen of one of his friends, it is stated in it that 'obayd collected his Dywán in 751.

Beginning الحمد لله رب العالمین خالق الخلائق اجمعین

Qaṣydahs in praise of the Imáms, of Sultán Oways, &c. and Ghazals not alphabetically arranged, 100 pp. of 22 bayts. Beginning

ای آفتاب صنع تو یکدره کائنات فیض تو عقل را مدد و روح را حیات

The Lover's book عشاقنامه, a Mathnawý in the style of Khwájah Salmán's جمشید و خورشید, 20 pp. of 33 bayts composed in 751.

به بهتر طالع و فرخنده تر فال دویم روز از رجب درنون الف ذال

Beginning خدایا تا از این پیروزه ایوان فرورد ماه و مهر و نیر و کیوان

Móty Maḥall, a splendid copy written in 1080.

(437)

دیوان عنصری

(P.)

The Dywán of Abú-l-Qásim *Hasan* b. *Ahmad 'onçory* of Balkh, a pupil of Abú-l-Fath Rúny. He was one of the four hundred court poets of Sultán *Mahmúd* and his successors, and rose to the office of king of poets. Authors who wished to be encouraged by the Sultán had to submit their verses to 'onçory and he decided on their merits, he at the same time described the victories of the Ghaznawides in *Qačydahs*, a description of poetry particularly well suited to the monotony of eastern music, and they were sung at the parties of the court. He died in 431 or 441 and left from 20 to 30,000 verses, among his poems was *وامق و عذرا* but *Taqyy Káshy*, who with great pains obtained a copy of the Dywán, containing about 5000 verses of *Qačydahs*, thinks it has been lost. *Khoshgú* mentions also *سرخ بت ، خفك بت ، نهر عین*

Contents; *Qačydahs* and a few *Rubá'ys*, &c. Bg.

تونكرى و بزرگى و كام دل بچهان نگرده حامل جز بخدمت سلطان
As. Soc. No. 615, 179 pp. 16 bayts.

(438)

كليات عرفى

(P.)

Complete poetical works of 'orfy of Shyráz who died in Shawál, 999 (see *suprà* 129, 112, 61, 37), when 'orfy was near his end he sent his poems to the *Khánkhánán* with the request that he might arrange them, this he did. All his compositions amounted to about 14000 verses (*Máthire Rah.* fol. 539).

Contents: a short preface, *Qačydahs*, 200 pp. 19 bayts.

Beginning *اقبال كرم ميگزن ارباب هم را*

Ghazals, 200 pp. 16 lines.

Beginning

ای نه فلک زخوشه صنع تو دانه در قصر کجربای تو عرش اشپانه

In another copy which contains the same Ghazals, they begin :

تسعة مرهم نگیرد سینه افکار ما سایه گل بر نقابد گوشه دستار ما

A Mathnawý (Makhzane asrâr) 74 pp. 18 bayts.

Bg. باسم الله الرحمن الرحيم موج نخست است ز بحر قدیم

Another Mathnawý, 29 pages. Beginning

خداوند دلم بی نور تنگست دل من تنگ و کوه طور سنگست

At the end is a chronogram for 986, the fourth miçra of which contains the number of poems he composed up to that year, the unit expresses the number of Qaçydahs—26; the tens the Ghazals—270; and the hundreds the Qit'ahs and Rubá'ys: 320 of the former and 380 of the latter.

Beginning

این طرفه نکات سحری و اعجاری چون گشت مکمل برقم پردازي

مجموعه طراز قدس تاریخش یافت اول دیوان عرفی شیرازی

Good copies are frequent, Mótý Mañall, 8vo. written in 1047, there are three other copies in the same collection which are apparently older. As. Soc. Nos. 732, an old copy of the Dywán; 1173, a copy of the Makhzan alasarâr.

(439)

نگار نامه فیض

(P.)

A commentary on 'orfy's Qaçydahs, by Mohámmad Shafy' b. Sháh Mohámmad Darwysh b. Mohámmad Rájí' aldyn familiarly called Rájú 'olwy راجو علوي compiled under Awrangzéb in 1111, the chronogram is کار فیض. Bg. بعد از تشریح قصیده پسندیده توحید و احد مطلق که حسن مطاعش

Tópkhánah, small 8vo. about 300 pp. Mawlawy Mohámmad Wajy' has a commentary on 'orfy; about 250 pp. of 17 lines, compiled by Qotb aldyn in 1101; the chronogram is فیض یار

Beginning شرح مقامش سخن آفرین که روح معنی

- (440) *مفتاح النكات شرح قصاید عرفی* (P.)

A commentary on 30 Qačydahs of 'orfy by Myrzá Ján, compiled in 1073.

کرده ام شرح تا شود عالم بهر روز از فواید عرفی
هاتف غیب سال تاریخش گشت شرح قصاید عرفی
بلید گنجینه نطق و زبان دندان سینه ستایش

Móty Makall, 338 pp. 17 lines, the Qačydahs are alphabetically arranged, beginning of first Qačydah انداخته جان در بازار

- (441) *شرح قصاید عرفی* (P.)

A commentary on (forty-six) Qačydahs of 'orfy, by Aḥmad (he lives at Calcutta,) a son of the late 'abd al-Raḥym.

سپاس بی غایت و ثنای بی نهایت مرسلطانی را

Printed, Calcutta, 1254, folio 278 pp. containing also the text. These Qačydahs have also been lithographed with a commentary, Lucnow, Hasany press, s. a., 150 pp. most of the notes in this edition are by Qudrat Aḥmad and Maqbúl Aḥmad. There is also a commentary on 'orfy by Mollá Sa'd Allah, near 100 pp. of 17 lines. Beginning wanting.

- (442) *دیوان قادر* (P.)

The Dywán of Qádir. According to a note in the first page written in a different hand, his name is Khwájah 'abd al-Qádir Naqshbandy Hasany Qádiry. According to Wálih his title was Wazyr Khán and he was a son of Wazyr Khán Mashhady, he lived at Agra and was in great favor with 'alamgyr and his two successors, and died in 1136. Qádir gives us in the last verse the date, 1122, when he collected his poems.

Contents: Ghazals and a few Qif'ahs.

Bg. مراد زدی است هر دم نام الله تن و جانم فدائی نام الله

Móty Mañall, 66 pp. of 11 bayts, probably written in 1122.

(443) صراط المستقیم تصنیف قلندر (P.)

The Straight Path by Nitzám aldyn *Qalandar* composed in 808 and dedicated to Abú-l-Motzaffar *Hosayn* Sháh b. Mañmúd Sháh b. Ibráhym Sháh. The author wrote a Qačydah of 22 bayts, entitled قصیده کبری, and this is a commentary on it, it is divided into five chapters and treats on Čúfism. ? ||

Beginning of Qačydah تیغ لا برار از لف نیام

Beginning of commentary اما بعد چون بعض طالبان راه خدا ? دستی

Farañbakhsh, 32 pp. 18 lines.

(444) دیوان قپلان (P.)

The Dywán of Qaplán Bég. His father Shyr Bég was of the Qúshchy family, the members of which are distinguished among the other families of the Ulús tribe to which it belongs, for their wit and talents. Mollá 'alyy Qúshchy the philosopher was of the same family. Shyr Bég came under Akbar from Má-wará-l-nahr to India, and was one of his Tawájies تواجی. Qaplán was born in India and was, like his father, a soldier, he served under the Khánkhánán in the Deccan with great distinction, and was in high favour with Jahángyr, but in 1003 he retired from the service. He is the author of a Mathnawý which is entitled ماء دوستان and celebrates the loves of Zál and Rúdábah, the following verses are from it.

نحس برسي ز تورانم ز توركان حسب جوئي سخندانم سخندان
در ائين الوس عالي نشانم چراغ دودمان قوشچيانم

Contents: Qačydahs in praise of Jahāngyr, 22 pp.
17 bayts. Beginning

ای زبار قدرتت پشت فلک دایم دوتا

Ghazals, 72 pp. 15 l.; Rubá'ys, &c. 44 pp.

آنکه نامش هست دایم زینت عنوان ما
نکنه حمدش بود دیباچه دیوان ما

Rubá'ys and Minor poems, 44 pp. 12 lines.

Faraħbaksh, a fine copy. As. Soc. No. 890.

(445)

نظم لالی

(P.)

String of Pearls by Sayyid Abú-l-Qásim who was known by the title of *Qáriy*. He flourished in Persia, and wrote this book in 1061. The title is a chronogram.

It is a short poem in about 140 verses.

Bg.

ای کلام از انتظام نام ذات در نظام دی زشهد شکرین شکر زبان شیرین بکام

Lithographed, Lucnow, 1264, 12mo.

(446)

دیوان قاسم انوار

(P.)

The *Dyván* of Sayyid Mo'yn aldyn 'alyy *Qásim Anwár*, or *Qásimiy*. He was born in a suburb of Tabriz, in 757, and devoted himself from his early age to the Čáfy doctrine. First Čadr aldyn of Ardebyl was his spiritual guide. Qásim used to live in a burial ground and performed four times the pilgrimage to Makkah, twice on foot, barefooted and almost in a state of nudity. Subsequently he joined the school of Awħad aldyn

Kirmány, which is given to the wildest and most obscene revels, and he placed himself under the guidance of Çadr aldyn 'alyy Yamany. His doctrines as a Çúfy are not considered orthodox, yet he had immense success owing to his winning manners, the depth of his genius, and the great austerity of his life. When he resided at Herát in Khorásán the crowd of his disciples was so numerous and enthusiastic that Sháhrokh the ruler of that province was afraid of disturbances, and there is reason to suppose that the saint was implicated in a plot to assassinate him. Sháhrokh ordered him to leave the city, but he would have defied the royal command had not Baysanqor paid him a visit and persuaded him by his friendly advice to leave the city. He proceeded to Balkh and Samarqand, but subsequently returned to Herát at the request of the same sovereign who had expelled him. He died at Kharjard near Jám, in 837, and left besides this Dywán a Mathnawý and several Çúfy treatises in prose. (Bland, *A Cent. of Pers. Ghazals.*)

Contents: Ghazals, and at the end a few Qit'ahs, Rubá'ys, &c.

Beginning من بلیچاره سودا زده سرگردانم

Móty Mahall, several copies, about 600 pp. 14 bayts. In the Tópkhánah there is a Dywán by another poet of the takhalluç of Qásim whom I have not identified, it contains Ghazals and has 44 pp. of 11 bayts.

Beginning

زفیض مقدمت اباد کن ویرانه ما را منور کن بشمع روی خود کا شانه ما را

(447)

دیوان قاسم دیوانه

(P.)

The Dywán of Qásim Dywánah (see pp. 113, 128 *suprà*).

Contents: Ghazals and a few epigrams.

Beginning بسکه افتاد از غمت شوریدی در کار ما
بر سرما خورد بخود وامی شون دستار ما

Tópkhánah, about 200 pp. of 15 bayts; Aa. Soc. No. 613, a good copy.

(448) ظفرنامه اکبری تصنیف قاسم (P.)

The Book of Victory of Akbar Khán by Qásim of Agra, who completed this poem in 1260, after he had been engaged upon it for three years.

This poem contains an account of the late wars of Cabul, and is spoken of as a very creditable production.

Beginning سرنامه برنام پروردگار

Major Anderson, 4to. about 400 pp., 34 bayts in a page.

(449) خمسة قاسمی جنابادی وقیل گونابادی (P.)

The five epic poems of Myrzá Mohammad Qásim Qásimí Junábády or Gúnábády (see *suprà* pp. 44, 83, 52).

Contents: 1. شاه نامه, it is also called اسمعیل نامه because the deeds of Sháh Isma'yl and Sháh Tahmásp form its subject, it is in the metre of the Sháh-námah of Firdawsy, 100 pp. of 42 bayts.

Beginning

خداوند بپنجون خدائی تراست بر اقلیم جان بادشاهی تراست

2. 'ایلی مجنون, The Loves of Laylà and Majnún in 2,740 verses, 66 pp. The date of the composition is stated in these verses:

چون یافت نامی این معما کاسمیت نموده بی معما

تاریخ وی از ره معانی نظم از دست گردانی

3. شاعرخ نامه, The History of Sháhrokh, 115 pp. composed in 950, chronogram از مشتري طلب سال تاريخش

Bg. الهي بحق بادشاهي تراست همه بنده ايم و خدائي تراست

4. كار نامه, It contains descriptions of a palace, of a garden, also the love of the moth to the candle, &c. 86 pp.

Bg. الهي قاسمي را راه بنماي زيارش را به بسم الله بكشاي

5. شيرين و خسرو, Shyryn and Khosraw, 80 pp. composed in 950, and dedicated like the other poems to Sháh Tahmásp.

زغيب آمد حديثي بپريازانها كه شد تاريخ سالش فيض جانها

Bg. الهي قاسمي را كن نظرباز بروي كل زحالش كن نظرباز

Móty Mahall, a fine old copy; As. Soc. No. 64, a splendid copy written in 982.

(450)

ديوان قتيل

(P.)

The Dywán of Myrzá Qatyl, who died at Lucnow in 1233 (see pp. 170 and 277 *suprà*). It contains merely Ghazals.

Beginning

كه پري كه ادمي گاهي ملك خوانم ترا

Faraḥbaksh, two copies about 500 pp. 19 bayts, the second copy is smaller, in the College of Fort William is a volume in folio, inscribed it contains chiefly prose works, but at the commencement is a Dywán of Ghazal, about 500 pp., 16 bayts.

Beginning بود برق دگر در جلوه ها جانانه مارا

(451)

ديوان قصوري

(P.)

Dywán of Qoçúry consisting of Ghazals, 100 pp.

Beginning ره انسان مجهول الامات قد يحملها

(452)

کلیات قدسی

(P.)

Complete poetical works of *Hájy Mohammad Ján Qodsy*. Some authors spell his name erroneously, *Mohammad Khán*. He was of the holy city of *Mashhad*; and for this reason he adopted the *takhalluṣ* of *Qodsy*. After he had performed the pilgrimage to *Makkah*, he came to *India* and was graciously received at the court of *Sháhjahán*, who, on one occasion, rewarded him for his panegyrics by filling seven times his mouth with precious jewels, and on another occasion by having him weighed up with gold and silver coins. The nobles of the court vied with the emperor in prodigality. *Qodsy* withdrew in 1069 from the world, and died a few years after. (*Mirát alkhayál* p. 135 and *suprà* pp. 113, 90, 128, 116, 151). *Azád* places his death in 1056, and gives a detailed list of rewards which he received from the emperor.

Contents : *Qaṣydahs* and *Tarjy'bands*, 418 pp. 12 bayts.

Beginning من آن نیم که کنم سرکشی ز تیغ جفا

Ghazals, 112 pp. 10 bayts; *Rubá'ys*, 44 pp. 8 bayts.

Beginning داده عشقم باد، نابی که میسوزد مرا

A *Mathnawy*, 77 pp. 12 bayts.

Beginning

در اثنای هر عهدی از روزگار کند اقتضا لطف پروردگار

Móty Maḥall and *Tópkhánah*, copies are frequent. In one copy the second *Qaṣydah* stands first, it begins : نکند جلوه گوی روی تو در : عکس آئینه در آئینه نگردد پیدا. also the order of the *Ghazals* is changed, they begin زود به کردم من بیصبر داغ خویش را. He is also the author of a *Mathnawy* in praise of *Kashmyr*, 24 pp. 50 bayts. It begins بنام پادشاه پادشاهان جوهر بخش تاج کج کلّه ان

(453) دیوان قطب الدین (P.)

The Dywán of Qotob aldyn. If the postscript can be relied upon, he is identical with the great saint of Dilly, who died in 623, it runs تمام شد دیوان خواجه قطب الدین for a further account of this saint, I refer to the chapter on Çúfism.

Contents: Ghazals, 180 pp. of 14 bayts and 70 Rubá'ys. Beginning

ای لال در ثنای صفات زبان ما ای در صفات وحدت تو لال عقلها
Tópkhánah.

(454) دیوان قدرت (P.)

The Dywán of Qudrat. He is probably identical with Sháh Qudrat Allah, who died in 1205 (see p. 278 *suprà*).

It contains merely Ghazals. Beginning

زبس ماندم مقیم کوی غربت فراموش کرده ام یاد وطن را
Móty Mañall, 54 pp. 11 bayts, written in 1209.

(455) دیوان راضی (P.)

The Dywán of Façáhat Khán Rádhiy the son of a Qádhiy of Kashmyr (see p. 156 *suprà* and change Radhiy into Rádhiy). The author says of himself—

زیبشگا سخن بچرها است ننخواهم چه شد که نبود پنجاب در تیول مرا
فقیه عسرو سپاهی وشاعرم راضی بضرب و نطق تو دوست در اصول مرا

Contents: Ghazals, 500 pp. 24 bayts and 170 Rubá'ys. Beginning

خدا نکرده بود نفس گرفتار مرا چه غم زمانه اعمال با رسول مرا

A Mathnawý composed in 1112. Beginning

نی کلك شكر ریز خوش آهنگ سرود این قصه شیرین بدین رنگ

Móty Mañall, a splendid copy.

(456) دیوان رضی ارتیمانی (P.)

The *Dywán* of Radhyy of Artymán, a contemporary of Sháh 'abbás (see pp. 123 and 313 *suprà*).

Contents: chiefly Ghazals, a few Qačydahs in praise of Sulfán 'alyy Khán and others, at the end are three Turkish verses, containing a chronogram.

چون مهر برای بام و ایوان را بگذار چو موم سنگ و سفیدان را

As. Soc. No. 10, 50 pp. of 48 to 60 bayts.

(457) دیوان رضی (P.)

The *Dywán* of Radhyy aldyn Mohammad of Nayshápúr; instead of writing his takhalluç or name, he usually writes بندد. He spent the greater part of his life at Samarqand, but he visited Makkah and several cities of Persia. During his pilgrimage he became a disciple of Mo'yn Hamawy an uncle of Shaykh Sa'd aldyn Hamawy without however giving up worldly pursuits. It is said that he spent some time at the court of the Seljûq king Arslán Sháh b. Toghril Bég, and accompanied the embassy to Baghdád which he sent to the Khalyfah, to ask his daughter in marriage. He died in 598 (Tačyy Káshy, No. 26, and Khoshgú).

Contents: Qačydahs not alphabetically arranged, most of them are in praise of Abú-l-Motzaffar Jalál aldawlah Tamghách, whose name he spells طمغاج and تمغاج and who was ruler of Samarqand. Beginning

نظم گهر نشان شد و طبعم لطیفه یاب از یمین ظل بارگه مالك الرقاب

Múty Mašall, 45 pp., 44 bayts, bound with other *Dywáns*.

(458) دیوان رافت (P.)

The Dywán of Mohámmad 'obayd Allah *Rāfat*. There occurs a chronogram in the Dywán from which it would appear that his patron, Nawáb Sayyid 'ally Khán Intizám aldawlah Naçyr almulk Nuçrat-jang, was born in 878, but his title proves that he belonged to a much more modern age. Should the poet be identical with 'abd Allah Rāfat mentioned in p. 162 *suprà*?

از حدت طبیعی از حدس ذهن مائب گرمولدش شمارم یوزان عقل ثانی

Contents: compositions in flowery prose, 38 pp. of 15 lines. Beginning سبحان الله که بر خط

Qaçyda's, 24 pp. Bg. حیددا خسرو گردون سپهدار حمل

Ghazals and Rubá'ys, 72 pp.

Beginning الهی رتبه سحر کلامی ده زبانمرا

A Mathnawý, 30 pp. Bg. حمد است نخست مر خدا را

Collection of Mawlawy Mohámmad Wajyh.

(459) قصه ملك عمر تصنيف رحمة الله (P.)

History of the martyr Malik 'omar, who is buried at Baraych, by Raḥmat Allah, a son of Mohámmad Fádhil of Bijlāwr in Oudh; he composed this poem 750 years after the death of the saint.

گذشته است هفصد و پنجاه سال هدوز است آن شور و شوکت بحال

Beginning بفضل الهی و تمجید او زبان بر کشایم به توحید او

Tópkhánah, 66 pp. 26 bayts.

(460) دیوان راجه (P.)

The Dywán of Rájah. It consists mostly of Ghazals which are not alphabetically arranged. Beginning

روی که من بدیدم اندر عیان ننگد لذت جمال آفر و اندر بیان ننگد

Tópkhánah, 50 pp. of 17 bayts.

(461) *حملة حیدری تصنیف راجی* (P.)

The *Lion's Attack*, a history of *Mohammad* and of 'ally in verse, by Mollá *Bamún* 'ally *Rájiy* Kirmány. He was originally a Gueber, and was converted to the Islám by *Sajjány*. I have been told that he died at Bombay, not many years ago.

Beginning بنام خداوند دانای فرد که از خاک آدم پدیدار گرد
Lithographed, Bombay, 1244, fol. 484 and 152 pp. of 54 bayts.

(462) *مهر و ماه تصنیف رنگین* (P.)

The *Sun and the Moon*, or the story of the Sayyid's son, and the Jeweller's daughter, which happened at Dilly under *Jahángyr*, by Sa'ádatyár Khán *Rangyn*. He died in 1251 (see pp. 280 and 168 *suprá*) but according to a chronogram at the end of the poem, he composed it in 1119. I cannot reconcile these two contradictory statements.

Chronogram

درین نامه چو سوز و غم رقم یافت خرد فی الفور سالش سوز و غم یافت

Bg. دلمن مطلع انوار عشق است ضمیرم مذبح اسرار عشق است

Lithographed, Lucnow, Moçufáý press, 1263, 12mo. 20 pp. In the *Tópkhánah* is a poem of about 560 bayts by the same author in explanation of the elements of the Islám, it begins:

ذكر حق می برد بجزور و قصور فکر او مایه تمام سرور

(463) *دیوان راقم* (P.)

The *Dyván* of Sa'd aldyn *Mohammad Ráqim*, a son of *Khwájah 'ináyat* of *Mashhad*. His father came on commerce to India and brought his son with him, and he found a patron in *Islám Khán Mashhady* an *Amyr* of

Sháhjahán. After some time Ráqim returned to Persia, and was appointed governor of Herát, and subsequently of the whole of Khorásán. He was a great patron of poets, among his protégés were Moqymáy Ihsán Mashhady, 'atzymáy Nayshápúry and Shawkat Bokháry.

Contents: Qačydahs in praise of the Imáms and of Sháh Solaymán, 18 pp. 16 bayts; Ghazals, 280 pp. 15 bayts, at the end is a preface in prose 9 pp. Beginning of Ghazals:

ای زدیوانت در عالم را چو صبح و شامها مطاع آغازها و مقطع اوهامها

Móty Mašall, a splendid copy, written in 1084, there is a chronogram in it for the same date composed by the author.

راقم الهام فیض مزده رسان گشت وگفت افزوده زمن قدر چه راحت چه الم را

(464)

دیوان رشید

(P.)

The Dywán of *Rashyd*. This is the takhalluq of Rashyd aldyn Moḥammad b. 'abd al-Jalyl 'omary who, on account of his diminutive size, had the nickname of *Waf-wáf*, swallow. The patronymic 'omary indicates that he was descended from the Khalyfah 'omar b. al-Khaṭṭab. He flourished under the Khwárezm-sháhian dynasty, his patrons being Atsyz b. Moḥammad, and his son Ylarslán who heaped wealth and honors upon him. He died in Khwárezm in 578 at the advanced age of 97 years, and left besides a Dywán of about 15,000 verses, a translation of the hundred moral sentences of 'alyy and a collection with translation of as many sentences of Abú Bakr, 'omar and 'othmán, also a work on poetic, which has the title حدایق الشجر or حدایق السحر and several other works.

Contents: Qačydahs in praise of Abú-l-Motzaḥḥar Atsyz, Abú-l-Fadhl king of نیمروز and others, they are

highly ornamented and have mostly a double rhyme, at the end are some *Qit'ahs* and *Rubá'ys*. Beginning

بهار جلد از آمد جهان شد تازه و زیبا بباغ و زرع گسترده فرس حله و دینا

Móty Maḥall, 262 pp. of 18 bayts, written in 1064.

(465)

مصباح تصنیف رشید

(P.)

The Torch, a mystical Mathnawý, divided into three parts:

شد مرتب بر همه اصل این گنج راز در محبت در غناء و در نیاز

The name of the author, Rashyd, occurs in the introduction: یاد آرند از رشید دردمند. The copyist of the Lucnow MS. calls him Shaykh Rashyd, and the copyist of the Calcutta MS. thinks he is identical with Rashyd Watwát, who is three hundred years older. The date 852 is in the conclusion of the poem, and it appears from it that it was written sixty years previous to the death of Rashyd Kázorúny who was a great Çáfy, and with whom we might else have identified him. Beginning

ای بنامت کارها را افتخار نیست بی نام تو در امری فلاح

Móty Maḥall, imperfect; As. Soc. No. 534, about 400 pp. of 15 bayts, a fine copy written in A. H. 1000, on the margin is the *Gulistán* with a few notes.

(466)

دیوان ریحان

(P.)

The Dywán of Sháh Rayhán aldyn *Rayhán*, a Munshiy of the College of Fort William (see p. 168 *supra*).

Contents: a preface in prose, from which it appears that he collected the Dywán in 1810, at the suggestion of Mr. M. Lumsden. Contents: *Qaṣydahs* in praise of

the Marquis of Wellesley, H. Harington, H. Colebrook, &c., 66 pp. 13 bayts. Beginning

دل که هست ائینه منع اله المستعان میشود در وی نمایان عکس اسرار نهان

Ghazals about 400 pp.

Beginning

ای مست جام عشق تو خم شرابها بریانی شراره شوق کبابها

Collection of Mawlawy Mohammd Wajyh.

(467) دیوان عاقل خان رازی (P.)

The Dywán of Myr 'askary 'aqil Khán Rázy (i. e. the mysterious) who died in 1108 (see *suprà* pp. 123, 111, and Ouseley *Pers. poets*, p. 167).

Contents : Qačydahs, 34 pp. of 11 bayts. Beginning

ای صورت هستی ز کرم داده عدم را بر ذات تو اثبات کند عقل قدم را

Ghazals, 94 pp. 9 bayts and some Rabá'ys, and chronograms ; one for 1073. Beginning

ای ز عکس رویت و لطف و صفا ائینه را جلوه رخسار تو داده جا ائینه را

Móty Mašall, a good copy.

(468) مرقع تصنیف رازی (P.)

Embroidery, a Mathnawy by Rázy in which he imitates Jalál aldyn Rúmy. Beginning

ایها الساقی اغتذی فی المنام استغذی من جرعة الکس الکرام

Móty Mašall, 340 pp. of 13 bayts.

(469) شمع و پروانه یعنی قصه پدماوت (P.)

The Loves of Ratan Sén and Padmáwat, a Mathnawy by Rázy, composed in 1069. Beginning

ای طرازنده رواق - بهر وی طرازنده سپهر بهر

Tópkhánah, 60 pp. of 38 bayts.

(470) مهر و ماه (P.)

The Story of Manóhar, a poem taken from the Hindúy, and put into Persian verse in 1065 by Rázy.

Bg. خداوندا غم خود ده دلبرا ز عشق آسان نما هر مشکلم را

Tópkhánah, about 2000 verses; As. Soc. No. 446, a fine copy with pictures.

(471) دیوان رنیا (P.)

The Dywán of Ridhá, who flourished in 1096, as we learn from a chronogram which occurs in the Dywán.

ز تار بخش سخن میرفت کز غیب رقم کردند دولشانه سالش

Contents: poems in praise of the prophet and the Imáms, 124 pp.; Ghazals, 220 pp. 9 bayts; Rubá'ys, Mothallath', chronograms and Qacydahs in praise of Sháh 'abbás, Nawáb Arshad Khán, Aqá Bég, 106 pp. Beginning of Ghazals: زهی گرم از فروغ عارضت هر گوشه محفلا

Móty Ma'all, two copies, one dated 1180.

(472) زیبا و نگار (P.)

The Loves of Zybá and Nigár, in verse, by Hájy Mohammad Ridhá *Ridháiy* who composed this poem, apparently in Sind, in 1053. The chronogram for this date is گل اندر باغ. He says that the Sindian name of Zybá is Panhún پنهن and that of Nigár Sysy سیسی but being anxious to avoid all Sindian words, he substituted Persian words in their stead: we might infer from this statement that the story was originally in the Sindian dialect.

Bg. الهی هم دل و هم بی دای ده هم آن حاصل هم این بیخا صلی ده
As. Soc. No. 298, 284 pp. of 17 bayts, a good copy.

(473) دیوان رهایی (P.)

The Dywán of Riháy. He may be identical with Sa'd aldyn *Riháy* Khwáfy who died in 980 (see p. 58 *suprà*) but I have not compared the verses.

It contains merely Ghazals.

Beginning

ای نور خدا در نظر از روی تو ما را اینده رخسار نوشد صورت اشیا
Tópkhánah, about 300 pp. 22 bayts, defective at the end.

(474) دیوان سابق (P.)

The Dywán of *Hájy Farydún Sábiq* (see *suprà* pp. 99, 123).

Contents : Qačydahs, 142 pp. of 12 bayts ; at the end are chronograms for 1092, 1095, &c.

Beginning منادیست درانکو که هر که کشته ماست

Ghazals, about 300 pp. and a few Rubá'ys. Bg.

خون وحدت میزند جویش از لک زنار ما فاله ناقوس می آید زاستغفار ما

As. Soc. No. 563, a fine copy, at the end is the date 1010, this is probably a mistake for 1110. *Ibidem* No. 1196.

(475) کلیات سعدی (P.)

Complete poetical works of Shaykh Mosharraf (Sharaf?) aldyn Moçliḥ b. 'abd Allah *Sa'dy* of Shyráz, where he was born in 589. He chose the takhalluḥ of Sa'dy in honor of the *Atábuk* Sa'd aldyn b. Zangy, in whose service he originally was. Jámy says, *Nafahát*, No. 565, "he is one of the most distinguished Čúfies and lived for some time near the hermitage of the Shaykh Abú 'abd Allah Khafyf. He was well versed in most sciences and in belles-lettres. He spent much of his

time in travelling and visited many countries, several times he made the pilgrimage on foot, and he went to Sómnat, entered the temple and broke the greatest idol which was in it. He made the acquaintance of many great Qúfy Shaykhs, such as Shiháb aldyn Sohrawardy, with whom he sailed once in the same vessel. It is related that he acted for a long time as water-carrier at Jerusalem and in Syria and gave to people water to drink." He died in 691 and is buried at Shyráz. (For a more detailed notice I refer to Ouseley's *Pers. Poets*, p. 5, and Ross *Trans. Gul.* preface).

The works of Sa'dy were collected and arranged by 'alyy b. Azmad b. Abú Bakr who was called *Bystún* in A. H. 726, and he improved the arrangement in A. H. 734.

Contents (C. means Calcutta edition and B. the first Bombay edition).

1. گلستان. The Rose Garden, C. Vol. I. folio 26, B. p. 31.) Beginning مذت خدايرا عزوجل كه طاعتش
2. بهستان. The Garden of Odours, C. Vol. I. folio 94, B. p. 1 (bis). Bg. بنام خداوند جان آفرين حكيم سخن بر زبان آفرين
3. رساله در تقرير ديباچه. A short Essay on Prefaces C. 1. B. p. 4. Bg. سپاس ببعد و غايت و سقايش بيجدو نهايت
4. مجالس خمسة. The five Assemblies or Discourses C. 4. B. p. 7. Bg. الحمد لله الذي خلق الوجود من العدم
5. رساله صاحب ديوان. Anecdote of the Minister of Finance C. Vol. I. with Preface, folio 7, B. p. 19.
6. رساله عقل و عشق. Essay on Reason and Love B. 20.
7. نصيحت الملوك. Advice to Kings C. 18, B. p. 21.
8. شمس الدين تاري گر. Anecdote of Malik Shams aldyn, the Arabic Orator, C. Preface, folio 9.
9. رساله انكيانو. Anecdote of King Ankiyánú C. 25, B. p. 27,

10. قصائد عربي. Arabic Panegyrics, C. folio 205, B. p. 9 (ter). Beginning *بجفني المدامع لانجري*
11. قصائد فارسي. Persian Panegyrics, C. folio 214, B. p. 9 (ter). Bg. *شکرو سپاس و نعمت و ممت خداي را*
12. کتاب مراثي. Elegies, C. fol. 245, B. p. 24 (ter). Beginning *دل شکسته که مرهم نهد دگر بارش*
13. کتاب الملمعات. Poems composed of alternate verses Arabic and Persian, C. folio 250, B. p. 29 (ter).
14. ترجيعات. Poems with particular burdens, C. folio 257, B. p. 33 (ter).
15. الطيبات. Ornamented poems entitled pure odours, C. folio 264, B. p. 39 (ter). Beginning *دفتر بنام ايزد دانا صانع و پروردگار و حي و ثوانا*
16. بدائع. Rhetorical odes, C. folio 367, B. p. 127 (ter).
17. مقطعات. Fragments and Sentences, C. folio 452, B. p. 140. Beginning *گريند سعديا بچه بطل مانده*
18. الخبيثات والمطالبات. the Book of Impurities in verse, C. folio 467, B. p. 54 (quater). Beginning *عارفي چشم و دل بررئي داشت*
19. هزليات. Jests and obscenities in verse and prose. This book is called *الهزل* in the Calcutta edition folio 475, and there is added to it a separate book (folio 471) called *مضحكات*. In the Bombay edition this book is inscribed *العن الشيطان واشتم الشيطان*. Beginning *خبيثات و مضحكات*
20. رباعيات. Tetrastics, C. fol. 472, B. p. 42 (quater).
21. مفردات. Distichs, C. folio 493, B. p. 52 (quater).
22. خواتيم. Odes entitled "Final Odes," C. folio 415, B. p. 1 (quater).
23. غزليات قديم. Sa'dy's early Ghazals, C. folio 430, B. p. 13 (quater).
24. صاحبيات. Poems addressed to particular individuals, C. folio 438, B. 21 (quater).

Sir G. Ouseley, from whom the above list has been taken, does not mention the *Pand-námah*. It is in the Calcutta edition in folio 200, and begins *كربما ببخشای برحال ما*

A beautiful old copy of the complete works of Sa'dy is in the *Móty Mañall*, probably written during the life time of Bystún. They have been edited in two folio volumes by Mr. Harington in Calcutta, 1791—95, (this edition is very rare in India); and they have been lithographed at Bombay, A. H. 1226, small folio 413 pp. reprinted (lithographed) Bombay, 1267, 4to. they have also been printed at Tabriz.

In the *Farah-bakhsh* library, is a copy of the *Gulistán*, which cost 1500 Rupees, it is the most beautifully written book I have ever seen, and has the following postscript: *در صبح چهارشنبه غرق شهرسفر از سال هزار و سی و چهار از هجرت اتفاق شروع درین نسخه شریفه افتاد در روز چهارشنبه بست و ششم شهر ربیع الثانی سال دیگر صوت اختتام پذیرفت بدست فقیر حقیر مذهب محتاج کمترین فقرای عالم حکیم رکن الدین مسعود المتخلص بالمسیح الشهیر بحکیم رکن اغفر الله ذنوبه و ستر الله عیوبه بحق محمد صلوات الله و سلامه علیه و آله وسلم تسلیما کثیرا کثیرا*

In the first page is written professedly in the hand of the emperor *Sháhjahán* ماه جمادی الثاني سنة ۱۰۴۷ داخل کتابخانه این خادم الفقرا شد

The *Gulistán* has been repeatedly printed in Europe, at Constantinople, Bulak, Tabriz, Teherán, and upwards of a hundred times in India, the best editions are Calcutta, 1851, and Lucnow, (lith.) 1264 with excellent glosses. There are four or five lithographed Lucnow editions with interlinear Urdú translation and with marginal notes; as Mortadhawy press, s. a. (1264), and in two Lucnow editions the Bostán is printed on the margin. For Urdú translations of the *Gulistán* see *infra*.

The Bostán has also frequently been separately edited; as "Bostán to which is added a compendious Commentary together with a Dictionary of such words as are hard of meaning, now first compiled expressly for this edition by Moolvy Tumnuzaddy, (lithographed) Calcutta, 1828," 4to. 228 pp. I have not seen a separate vocabulary in this edition. Lithographed Lucnow, Moñammady press, 1262, with notes by Sayyidy, 'abd al-Rahmán Khán, Bahár, &c., this edition and its numerous reprints, such as Moñtafáy press, 1265, 'alawy press, 1263, surpass most other editions in correctness: Hooghly, 1264, 8vo. clear and tolerably correct.

The Pand-námah, commonly called Karymá has also been frequently printed: in the Persian Moonshee; in the Persian Primer with an Urdú translation in verse by Matzhar 'alyy Khán Wilá, Calcutta, 1242, 1275 (*sic* for 1270), Chinsurah, s. a. (1845); lithographed Lucnow, 1263 (twice), 1264, &c. Beginning of Wilá's translation
 كرم سے ہمیں اپنی بخشش ای خدا
 Mosaddas, Lucnow, lithographed by Moḥammad-bakhsh, s. a. 8vo. 16 pp.

Beginning سدا ای مومن پاکباز

The Ghazals have been printed Calcutta s. a. (in or before 1784) with the Baháre Dánish, 4to. 172 and 96 pp. and again 1811. For farther information regarding editions and translations of separate works of Sa'dy see Zenker, *Bibl. Orient.* p. 59 *et seqq.*

(476) شرح گلستان حامل متن (A. P.)

An Arabic commentary on the Gulistán with the text by Ya'qúb b. Sayyid 'alyy who died in 931.

Beginning الحمد لله على ما اولنا من النعم وزقنا الاحقاد

College of Fort William, 424 pp. of 17 lines, a good copy written in 962.

(477) شرح گلستان تصنیف مروری (A. P.)

An Arabic commentary on the Gulistán by Moçtafá b. Sha'bán *Sorúry* who died in 969 completed at Amásiyah in 957, dedicated to the Turkish emperor Solaymán (according to Hájy Khalyfah, No. 10,832, to his son Sulţán Moçtafá).

Beginning

الحمد لله الذي جعلني من علماء البيان والمعاني "مذت" اي
 الامتنان و تعاد النعمة

Private collection Cawnpore, A. 450 pp. 21 lines, this commentary has been much used in the notes to the Lucnow edition of 1264, also for the commentary No. 483.

(478) بستان افراز (P.)

A commentary on the *Gulistán*, by *Mohammad Akram 'abd al-Razzâq* of *Multán*, compiled in A. H. 1185. Bg. مذت خدا برا عزوجل كه نصارت بهار نامش بر ورق زبان شرح گلستان

Private collection A, upwards of 600 pp. of 19 lines. *Hâjy Khal.* mentions a commentary, which has nearly the same title viz. بستان *افراز جنان* it was composed at *Makkah* in 1005 by *Hosayn Kufuwy* who died in 1012. He left only a rough copy at his death, his friend *Hosayn b. Kuzeljah Rostam Pâshâ* who is called *Hosayny* arranged it, added a preface and a biography of the author, and gave it the above title.

(479) شرح گلستان (P.)

A commentary on the *Gulistán* by *Mohammad 'abd al-Rasûl b. Shihâb aldyn b. 'abd Allah Qorayshy* who flourished in 1073. He divides his book into five parts قسم 1, verses of the *Qorân* occurring in the *Gulistán*; 2, traditions and sayings of *Shaykhs* and Arabic proverbs; 3, Arabic verses; 4, Persian verses; 5, difficult Persian words. Beginning

سپاس عالمي را كه علم آدم الاحما كلها حريفست تحفه

Tôpkhânah, 90 pp. of 20 lines. In the *Masykây* press, *Lucnow*, 1264, 224 pp. a تورنگ گلستان by *Jonayd 'abd Allah Mûsawy* has been published which similarly to the preceding work is divided into three parts قسم 1, explanation of Arabic verses; 2, sayings of *Shaykhs*, traditions of the prophet and verses of the *Qorân*; 3, vocabulary. Beginning الحمد لله على نعمائه والصلوة على نبيه والسلام على اصفياه

(480) شرح گلستان (P.)

A commentary on the *Gulistán* by *Nûr Allah Akrâry* who is also the author of the gloss called حاشيه شريفه to the شرح حكمة العين. Beginning

مذمت مر خدايِ ترا مزوجل كه زبان كور پيش كار دل دانا ساخت

Móty Mañall, 160 pp. of 17 lines. In the Tópkhánah is the commentary of Fattáhy about 300 pp. of 16 lines.

Beginning حمد خدايِ ترا كه چشمه ميم حمدهش در يائيت

(481) خيابان گلستان (P.)

A commentary on the Gulistán by Khán Arzú. He mentions in the preface the commentary of Myr Núr Allah Akráry and Mollá Sa'd Tynawy.

Beginning خيابان گلستان سخن حمد چمن پيراي است

Private collection, 160 pp. 8vo. 19 lines without the text.

(482) شرح گلستان (P.)

A commentary on the Gulistán by Mollá Moḥammad Sa'd (see p. 523 *suprà*) compiled in 1197.

Beginning اول شرح ستايش فراوان و نديايش بي پايان داور بر اسرار صامت

Móty Mañall about 300 pp. In the Farah-bakhsh about 600 pp. of 21 lines is an imperfect copy of the commentary of Qabúl Moḥammad, the author of the Haft Qulzum, it has the title رشك بهشت. A complete copy in two volumes in folio was offered to me for sale at Lucnow. I took a notice of it, but lost it.

The present (1853) king of Dilly, I am told has compiled a commentary, in which he forces a mystical meaning on every story of the Gulistán, which would surprise Sa'dy. It has been lithographed at Dilly, but I have never seen it.

There is also an anonymous commentary in the Tópkhánah which begins— اي ز نام نو گلستان سخن جوش ميخانه ممان سخن

(483) شرح گلستان (P.)

A commentary on the Gulistán, by the late Riyádh 'alyy, a son of Qanbar 'alyy.

Beginning مذمت بكسر ميم و تشديد نون سپاس نعمت

Printed Calcutta, s. a. 4to. 388 pp. reprinted (abridged) Calcutta, 1267, 4to. 264 pp. this is the third or fourth 4to. edition. There have also appeared 8vo. editions of the *Gulistán* at Calcutta with a short commentary.

(484) (P.) شرح بوستان

A commentary on the *Bostán*, by 'abd al-Rasúl b. Shiháb aldyn b. abd Allah b. Táhír b. Hasan Qarayshy, composed in 1073. (See p. 550 *Suprà*.) Beginning حمد بليد خالقى را كه بقطرات مطرات وانزلنا من المعصرات ماء نجا
Tópkhánah, 110 pp. of 17 lines.

(485) (P.) شرح بوستان

A commentary on the *Bostán*, by Sayyid Riyádh 'alyy, who died between 1245 and 1265 and Shaykh Qádir 'alyy. This commentary is very useful.

Bg. بزم جهاندار الخ باى مفتوحه بزم برامى الصاق است كه

Printed Calcutta, 1845, reprinted by Ikrám Áámad Dhaygham, Calcutta, 1265, 4to. 462 pp. These two editions comprize the text.

(486) (P.) شرح بستان

A commentary on the *Bostán*, by 'abd al-Wási' of Hánsy.

Beginning الحمد لله رب العالمين . . . اما بعد معترف العجز

College of Fort William, 8vo. 230 pp. 17 lines written previously to 1189. A copy of this commentary in the *Tópkhánah* begins—

ابن لاله تو اخذنا ان نسينا او اخطان وصل على نبك

(487) (P.) حقایق معنوی تصنیف سحابی

Rubá'ys of *Saháby* or *Saháb* of Astrábád (see p. 42 *suprà*).

Contents : introduction in four sections فصل, 38 pp. ;
 Rubá'ys all on theosophy, 260 pp. 13 bayts. Bg.

المنة لله كه بانعام خدا از خالق بعیدم و شدم رام خدا
 هر کس سخن از این وان میگوید من میگویم نام خدا نام خدا

Some Ghazals, the Maqta' of the first Ghazal is :

السلام ای بنده سرگشته را یعنی سحاب کرده آزاد از دو عالم شوق دیدار شما
 Tópkhánah, incorrect, written in 1080 ; *ibidem*, 160 pp. 10 lines ;
 Mótý Makall, about 700 pp. 12 bayts ; Farah-bakhsh, about 500 pp.
 10 bayts, incomplete. In the Tópkhánah is a Mathnawý by Saháby,
 120 pp. 13 bayts treating on mystical love, and dedicated to Sháh
 'abbás. The following verse contains the name of the author :

سحابی سرسرای اعمال برقی نیائی خانه مالا مال برقی
 ز کلم ای صریحاً برخیز نسیم کوی بسم الله برخیز

(488) دیوان سهمی (P.)

The Dywán of Sahmy of Bokhárá, (see p. 59 *suprà*).

Contents : Short Mathnawies and Qacydahs in praise
 of the nobles of Akbar's court. Beginning

ای شده از جود تو پیدا وجود باعث بود همه لطف تو بود
 Ghazals and a few chronograms, one for 973.

Beginning بروز عید میل قتل من شد ان جفا جورا
 چه لطف است این که با من میکنند قربان شوم اورا

Mótý Makall, 212 pp. 12 bayts, a splendid copy.

(489) دیوان سامی (P.)

The Dywán of Sá'iy. He gives us the date 1071 of
 the Dywán in the first verse.

تاریخ کتاب چون تصور کردم پیر خردم گفت بگیر از غم ال

It appears from this date that he is not identical with
 Sá'iy Káshány whom Sámy mentions.

Contents: Ghazals about 400 pp. miscellaneous poems 42 pp. of 17 bayts, the margin is generally covered with text.

The beginning is wanting, first verse rhyming in
b. آورده ایم روی بدرگاه یا حبیب.

As. Soc. No. 440, much injured.

(490) دیوان سالک یزدی (P.)

The Dywán of Sálík Yazdy, who died in 1081 (see pp. 111, 124, 97, 150 *suprà*).

Contents: Qačydahs in praise of Sháh-jahán, Sháh Čafyy, &c. chronograms, one for 1063; Ghazals, 490 pp. 15 bayts, about 50 Rubá'ys. Beginning of Ghazals:

خداوند ابد به بخشای من میدای مجنون را
که فرسودم باشک و از یکسر نره و هامون را

Móty Mañall, a splendid copy.

(491) دیوان سالم (P.)

The Dywán of Sálím. He collected it in 1082.

بجز تاریخ این کتب معانی ز لجز نسخه در نهانی

We may therefore safely identify him with Lutf Allah Sálím (see pp. 108, 115 *suprà*), though I have not compared the quotations.

Contents: Ghazals, 180 pp. 13 bayts; Rubá'ys, Qačydahs, short Mathnawies and chronograms, one of the earliest for 1056.

Beginning
فال عشرت میکشاید مطلع دیوان ما مد بسم الله باشد مطلع دیوان ما

Móty Mañall, a bad copy. A fragment of a Dywán of Sálím, perhaps not the same, is in the Tópkhánah, it contains Ghazals about 25 pp.

15 bayts, and a few Rubáys', it was written in 1124, and the first Ghazal rhyming in b begins, (the beginning of the book is wanting,)

چمن طوفانی فیض و تجلی بی نقاب امشب
نیک دارد شکست رنگ گل در ماهتاب امشب

(492)

دیوان سلمان

(P.)

The Dywán of Jamál aldyn Mohammad *Salmán* of Sawah, a son of Khwájah 'alâ aldyn who was governor of some town of the 'iráq. He early entered the service of Amyr Shaykh *Hasan Núyán* and his beautiful and talented wife *Dilshád Khátún*, and instructed them and their son *Sultán Oways* in poetry. He remained attached to this family his whole life, and had the mortification to see *Oways* carried to the grave. He was snatched away in 765 (see p. 72 *suprá*) in his best years. *Salmán* died in 769 and according to others in 799, and left besides this Dywán, two Mathnawies *و خوشید و خورشید* and *فراق نامه* (*Khósgú*; Ouseley, p. 117).

Contents: *Qacydahs*, most of them in praise of *Sultán Oways*, 236 pp. of 26 bayts, not alphabetically arranged.

Beginning *هر دل که در هوای هویت مجال یافت*

عشقای همیش دو جهان زیر قال یافت

Ghazals, 220 pages 24 bayts, alphabetically arranged.

Beginning *مگس وار از سر خون وصل خون مران ما را*

نه مهمان تو ام آخر بخوان روزی بخوان ما را

In one copy, there are some Rubáys at the end.

Móty Ma'all, two copies, one very splendid. In the As. Soc. No. 188, is a fine copy of the Dywán of *Salmán* which is fuller than the *Lucnow* copies, it commences *قدم نه بر سر هستی که هست پایه ادبی (ادبا)*. The Ghazal which is the first in the *Lucnow* copies is here the seventh, they begin *اگر حسن تو بکشد نقاب از چهره دعوی را*. It also contains *Qit'ahs*, 50 pp. of 18 bayts, a *Tarjy'band*, &c.

Beginning *آصف ثانی رشید الحق والدین آنکه هست*

(493)

دیوان سلیم

(P.)

The Dywān of Mohāmmad Quly *Salym*, who died in 1057 (see pp. 123, 90, 111 *suprà*).

Contents: a Mathnawī in praise of Shāhjahān, on the expedition against Assam, description of Gujrāt, &c 94 pp. 19 bayts.

Beginning بسم الله الرحمن الرحيم هست معصای رد طبع سلیم

Qaṣydahs in praise of the Imāms, Shāh 'abbās, &c 74 pp.

Beginning

اگر برم بسوی چشم اشکبار انگشت چو ماه نو شود البرده غبار انگشت

Ghazals, 378 pp. 16 bayts, in another copy 524 pp. 11 bayts.

Beginning

دلا توئی که بکار خردت نژد خدا برای عشق بدانت فیاقرید خدا

Minor poems, 32 pages. In one copy is also a Mathnawī on predestination و قدر 134 pp. 13 lines.

Bg. شنیدم روزی از خونابه نوشی چو گل از باره تن خرقه پوشی

The Qaṣydahs begin in this copy

مصافریست قلم که از معنی رنگین

Móty Maḥall, two good copies; As. Soc. Nos. 252, 576, 875.

(494)

قصاید سلیمی

(P.)

The Qaṣydahs of *Hasan Salymy*. He was originally a revenue collector; on one occasion he wrote an assignment on the property of a widow. The poor woman came to him and asked him by whose orders he had thus disposed of part of her little all; he answered, By order of Sayyid Fakhr aldyn the governor of the province. "And will his authority," said the widow, "protect you on the day of judgment?" These words made so deep an impression upon him that he gave up his office and

devoted himself entirely to the service of God; he made the pilgrimage to Makkah where he stayed a long while, and to the tombs of the Imáms. He died in 854 and left besides these Qačydahs a *ذمیرت نامه*.

Contents: Qačydahs in praise of the Imáms: one Qačydah has the following heading: it was composed on the road to Mashhad on the 27th Rajab, 847, it is an imitation of a poem of Mawláná Hasan Káshy. Bg.

اول مودنامه بسم الله الرحمن الرحيم ایزد قیوم دانا واحد فرد قدیم

Móty Makall, 576 pp. 15 bayts; Tópkhánah about 400 pp. 15 bayts.

(495) *دیوان سامی* (P.)

The Dywán of Sámy. It consists of Qačydahs 72 pp. 15 bayts. Beginning

قبل كل الكلام حمد الله خالق العرش لا اله سواه

Ghazals, 251 pp. 13 bayts and a few Rubá'ys, &c. Bg.

الله اكبر این چه جلال است و كبریا كز درك فهم و وهم زاری هست یاورا

Faraš-bakhsh, a good copy.

(496) *حدیقه الحقیقه تصنیف سنائی* (P.)

The Garden of Verity, by Hakym Abú-l-Majd Majdúd b. Adam *Sanáy* of Ghaznah. He began his career by singing the praise of princes, subsequently he became one of the most profound Qúfy poets, being second in merit only to Jalál aldyn Rúmy. His spiritual guide was Yúsof Hamadány a pupil of Abú 'alyy Fármady (see *Jámy Nafahát*, No. 426). It is said that Sultán Bahrám

Sháh offered him his sister in marriage, but he refused to marry her. He completed the *Hadyqah* according to my copies in 535.

بایصد و سی و چار هفته زعام بایصد و سی و پنج گشت تمام

In one Lucnow copy instead of *سی و چار* is *سی و پنج* and in another *سی و چار* I have not noted any variant in the second *miçra*, probably there is none. According to Jámy *Nafabát* No. 563, Khájy Khalyfah (who probably followed Jámy) and Hammer W. *Jahrb.* Vol. 65, A. B. p. 1, he completed it in 524, and according to the first mentioned authority, and the author of the *Haft Iqlym*, he died the same year. Taqyy Káshy places his death in 545, and Dawlat-sháh and Hammer *Gesch. d. Schönen Redek.* Pers. p. 102 and Sir G. Ouseley, in 576. He left besides the *Hadyqah* six smaller Mathnawies in the same measure, their names are, according to Bland, Siyar al'obbád, Taryq altaqyq, Kar-námah, 'ishq-námah, 'aql-námah; Khoshgú adds to these titles Kanz alromúz, he also left about 30,000 verses of Qaçydahs and minor poems.

The book is divided into ten chapters, some copies have a preface in prose.

Beginning of the poem ای دوزن پروردون ارامی

Méty Makall, several copies, 520 pp. of 18 bayts; Asiatic Society, Nos. 944, 1426, 296, 1390, 595 (with notes), 1167 with a vocabulary; I have a splendid copy which was written in 874. The copies differ much from each other, but care has been taken at an early time to preserve the genuine text; Jamály Ardestány went on purpose to Ghaznah to obtain the autograph copy of Sanáy and brought it to his native country. Myrzá 'azyz Khán Kókah who had the title of Kháne A'tzam possessed a copy, which had been written in 617. 'abd al-La'fy b. 'abd Allah 'abbásy (see p. 494 *suprà*) borrowed in 1035 this copy, transcribed it and compared it with another ancient MS. marked the variants and made notes to it on the

margin, in 1067 this corrected text was transcribed with great care, and this transcript is in my possession. In the Asiatic Society, No. 956, is a MS. lettered كليات سنائي it contains besides the *Hadyqah* (with which as the leaves are transposed, some of the minor Mathnawies may be mixed up) *Qaṣṣdahs*, *Ghazals*, *Rúba'ys*, &c. 552 pp. of 23 bayts.

Beginning اي در دل مشتاقان از ياد تو يوسنانها

(497) شرح حديثه حكيم سنائي (P.)

A commentary on the *Hadyqah* of *Hakym Sanáy*, by *Mohammad Núr Allah Ahráry Ghaznawý* (see pp. 493 and 550.)

Bg. الحمد لله الذي جعل قلوب الاولياء حداثق ذات بهجة

Private collection A. about 300 pp. 17 lines.

(498) بهار دلها تصنيف ساقی (P.)

The *Spring of the Hearts*, a short Mathnawý in praise of *Aḥaf aldawlah*, by *Sáqiý* (see p. 285 *suprá*).

Bg. گویم اول حمد خالق جهان كرد پيدا او زمين واسمان

As. Soc. No. 487, 48 pp. of 13 bayts.

(499) ديوان سقا (P.)

The *Dyván of Darwysh Saqqá of Bokhárá* (see pp. 59 and 78 *suprá*). He died in 1003—41=962 as appears from the following chronogram recorded in the *Nafáýis almáthir*:

درد و محنت و غم ان يادگار جوین
رفت از جهان فاني امروز سوي عقبی
چون دید ازین گلستان برمي و فانداری
ان سر و قد موزون فردوس کرده مارا

962
41
1003

این گل چو زین چمن رفت بر سیدان ز نارنج
گریان بگفت سقا این باغ ماند بی ما

Contents: Ghazals and at the end some *Qif'ahs* and *Rubá'ys*, among the *Qif'ahs* is a chronogram for 955.

Beginning چون عندلیب بی گل رویش بصد هوا
دارم فغان و ناله بدرگاه کبریا

Moty Mañall, 222 pp. of 15 bayts. In the *Móty Mañall* and in the *Asiatic Society* Nos. 251 and 365, is a *Dywán* of Saqqá (I ascertained the identity, by comparing the quotation in *Badáwny*) in which the above verse is not contained. The latter copy (No. 365) contains besides Ghazals and a few *Rubá'ys*, three short *Mathnawies*, the last of which has the title of *معنی نامه*. Beginning of *Dywán*

پا زسر کرده برای طلبش حیرانم که من قطره کجا و هوس عمانم
Beginning of Ghazals در آئینه روی تو دیدیم هوید

(500)

دیوان ساطع

(P.)

The *Dywán* of *Sáfi'*. He is probably identical with the poet mentioned in pp. 123 and 156, in the latter passage his *takhalluç* is by a mistake spelled *Saty'*.

Contents: Ghazals, 100 pp.; *Qaçydahs*, 45 pp.

Beginning باب و رنگ حمدت برگ گل کردان زبانم را
Tópkhánah.

(501)

دیوان سعید

(P.)

The *Dywán* of *Sa'yd Khán Korayshy*. He first collected his poems at the request of his patron *Sultán Morád-bakhsh* in 1063. A fair copy with farther additions was made in 1071. The author of the *Hamyshah Bahár* has two poets of the *takhalluç* of *Sa'yd* (see pp. 123 and 124) who it appears are identical, the quotations from both being found in this *Dywán*.

Contents : Three prefaces in prose, the first by another pen and the last consisting of dotless words, 76 pp. of 14 lines; Qačydahs and Qif'ahs in praise of Sultán Morád-bakhsh, Sháh-shujá', Ni'mat Allah (of Nárnawl), Mo'yn aldyn Hasan Sinjary (a saint), Khwájah Mohammad Ridháy Čubhy (a poet), &c. with several chronograms, 125 pp. Beginning of Qačydahs :

ای شکر نعمت تو برون از حسابها ذات منزله از اثر انقلابها

Ghazals about 100 pp.; Rubá'ys some addressed to Anand Ráy, a poet whose takhalluṣ was *Hindú*, 15 pp.; Mathnawies, minor poems (some by *Hindú*) and letters in prose about 100 pp.

Beginning

حمد خداست جوهر تیغ زبانها ز آن کرده فتم ملک معانی بیانها

As. Soc. 351, a very good copy.

(502)

کلیات سیف الدین

(P.)

The poetical works of Sayf aldyn A'raj (the lame) of Isfaranj or Isfarah اسفره in Transoxania. He was patronized by the Khwárezm-sháhians. Dawlat-sháh and Khoshgú think that his patron was Yl-arslán (reigned according to Abú-lfidá from 551 to 568) but the author of the Kholáçah states that he lived at the court of Takash the son of Yl-arslán and of his son Mohammad who is called Sinjar II. and reigned from 589 to 617. This statement is confirmed by the Dywán, most Qačydahs are in praise of Sultán 'alá aldyn Sinjar, and some are in praise of Mahmúd a younger brother of Takash. Towards the end of his life he gave himself up to ascetic exercises and took Sayf aldyn Bákharsy who died in 648 or 650 as his spiritual guide. The above dates fix the time when he flourished with sufficient accuracy, and on their

strength we at once reject the statement of Wálih—that he died in 573, and that of the Biyádh of the As. Soc. No. 931, that he died in 569, but Taqyy Káshy must be equally wrong in stating that he died in 666 at the age of 85 years, and consequently that he was born in 581, it is likely that 666 is a clerical error. His Dywán consists of about 10,000 verses. It contains Qačydahs:

Beginning خرد خطیب نورانی ولوح ارواح احسانش
نورشته در رموز و هم عشر آیات برهانش

Móty Mašall, 418 pp. of 21 bayts, a splendid copy written in 1020. I have a copy in which the above verse is nearly in the middle of the book, it begins اسرار ما

(503) تربیت نامه تصنیف سید محمد (P.)

The book of education, composed in 988 by Amyr Sayyid Mokhammad. It is possible that the date of the demise of Fikry (see p. 405 *suprà*) is erroneously stated by biographers and that the author is identical with Fikry. It contains the instructions which the author received from his Pyr or spiritual guide.

Beginning افتتاح سخن بذکر خدا شرف هر دل است ذکر خدا
Tópkhánab, about 100 pp. of 11 lines.

(504) مثنوی ملا شافعی (P.)

Description of the Miráj and mystical reflexions.

Beginning الهی آب عشقی در قلم ریز

As. Soc. No. 10, about 200 verses.

(505) تذکرة الاعجاز تصنیف محمد شفیع (P.)

Record of the miracles of the Imáms, by Mohammad Shafy' Bég.

Beginning خدا با جهاندار شافعی تراست ثنای تو در نطق لا انتهاست
Tópkhánab, 260 pp. of 16 bayts.

(506)

منتخب دیوان شاهی

(P.)

The Dywán of Aqá Malik *Sháhy*, who is usually called Amyr Sháhy, because he was descended of the noble family of Sarabdar. He had originally the takhalluṣ of Aqá Malik. During the reign of Baysanqor, he spent his time at Sabzwár and being an agreeable companion, and accomplished in painting and music, he was much at court, but owing to a slight which he received, he retired to his ancestral estates which were restored to him by the king. Towards the end of his life he was sent by Sultán Bábar the son and successor of Báysanqor to Astrábád to make a drawing of his palaces, and he died in that city in 857 more than seventy years of age. (Taqyy Káshy, No. 123; Khosgú I. No. 311; Dawlat-sháh, 7, 1; see also *suprà* p. 79). According to a note in the commencement of the Dywán he died in 825. The statements of the Mirát alkhiyál, p. 96, and of the Atishkadah, p. 111, which place his death in 859, and 467 are to be considered as typographical errors. Taqyy Káshy says that out of 12,000 verses which he composed, only 1000 have been preserved, this agrees with the statement contained in a note in the commencement of the MS.

Contents: Ghazals not alphabetically arranged.

Beginning ای نقش بسته نام خطت با سرشت ما

Móty Máhall, 12mo. 100 pp. of 10 bayts, a splendid copy; As. Soc. Nos. 677, 921, written in 901, very splendid. I have a copy of 969. There is also an incomplete copy in the Tópkhánah, 50 pp. 11 bayts, which begins,

بیا ای از خط مجزت هزاران داغ بردلها
برو کز اشك مشاقان بخون افشته مغرلها

(507) دیوان شانی (P.)

The Dywán of Shány. He was of the Uymáq Taklú Turks and lived sometimes at Ray and sometimes at Hamadán (see pp. 42, 94, 112 *suprà*).

Contents: Ghazals, 170 pp. 15 bayts; Qačydahs, 171 pp. Beginning

نمیرسد بلب تشنه سلسبیل مرا / اگر چه خضر بود وادی سبیل مرا

Móty Máhall; As. Soc. No. 375, this copy opens with a Mathnawý in praise of Sháh 'abbás, 36 pp. of 17 bayts.

Beginning بسم الله الرحمن الرحيم ما هجته را بیت امید و بیم

The Ghazals are differently arranged, the one with which the Lucnow copy commences is nearly at the end of Alif, they begin,

ای بآدای حمد تو زمزمه عقل و رای را

(508) دیوان شاپور (P.)

The Dywán of Shápúr. Wálih quotes some verses from this Dywán and says of the author, his name is Archásp, he had first the takhalluç of Firyby and on his return from Persia, he chose that of Shápúr. He is probably identical with Firyby, mentioned in page 407 *suprà*. He was a friend of Taqyy Awhady. In the Hamysshah Bahár (see p. 124 *suprà*) are also some verses quoted which are found in this Dywán, but the quotations which occur in the Atishkadah, p. 535 are not found in the Dywán.

Contents: Qačydahs, 34 pp. of 20 bayts. Bg.

چه مژده دارد از آن شاخ گل نسیم بهار که رقص میکند از شوق بر سرم و ستار

Ghazals, 50 pp. 30 bayts; few Rubá'ys, &c. 20 pp.

Beginning رخط ز ابل نگردد جان فزایی لعل جانان را

رخا سمیت بیندازد غبار آب حیوان را

As. Soc. No. 876; Tópkhánah, there is another copy in the same collection containing merely the Ghazals, 116 pp. 24 bayts; the Dywán of Ghazals is also in the Móty Máhall, 54 pp. 21 lines.

Beginning بود برة عدم درد هجر بار مرا

(509) دیوان شرف الدین بوعلی قلندر (P.)

The Dywán of Sháh Shaykh Sharaf aldyn Abú 'alyy, who was familiarly called Qalandar. He was a native of the 'iráq, but came at the age of four years to Dilly to visit the tomb of Qotob aldyn and was brought up under the care of the holy men of that city as a saint. After he had been twenty years under their tuition, and after he had spent twenty years more in prayers and devotion, he went to see the world, and on his journeys he made the acquaintance of Shams Tabryz and Mawlawy Jalál aldyn Rúmy. After his return to India he lived in seclusion. He died in 724 and is buried at Pánypat (Khoshgú, I. N. 227). I believe the Makhdúm-zádahs, one of the four castes of Musalmans who inhabit Pánypat are descended from him. They do not condescend to intermarry with any other caste of Musalmans, their sole occupation was to attend at the tomb of their ancestor, and they were richly endowed for it by the emperors, some of their jagyrs or rent free lands they possess up to this day. 'abd al-Haqq Dihlawy, *Akhbár alakhýár*, p. 278, says that the حکم نامہ شیخ شرف الدین is ascribed to him, but he does not consider it genuine, but his مکتوبات or letters are considered genuine.

Contents: Ghazals, in which he uses the takhalluṣ of Sharaf, Qalandar and Bú-'alyy.

Beginning الحمد لله الذي يوجد عرسماتي في الدهر

Móty Maḥall, 11 pp. of 52 bayts. There is also a Mathnawý ascribed to this saint, it has been lithographed at Lucnow, Sulṭán-almaṭábi' press, 1266, 19 pp. of 21 bayts.

Beginning مرحبا اي بلبل باغ كهن از گل رعنا بگو با ما سخن

(510) دیوان عبد الله شرف (P.)

The Dywán of 'abd Allah b. Fadhl Allah *Sharaf* of Shyráz who had the title of Waççáfe *Hadhrat*. He is the author of the تاریخ و صاف which he dedicated to Sultán Mohammad Khodá-bandah and, adds Wálih, some learned men ascribe to him also the تاریخ معجم which is dedicated to Nuçrat aldyn Atábak. According to Ouseley, *Pers. Poets*, p. 230, these two works are identical. (See also Hammer *Schöne Redek. Pers.* p. 243).

Contents: preface in prose, written in 693.

Beginning حمد و سپاس باخلاص منور مشكور

Qaçydahs and Qir'ahs in praise of the Imáms and princes, not alphabetically arranged. Beginning

ای ذات لا یزال تو مستلزم بقا وی وصف کبریائی تو فعال ما یشا

Móty Mañall, about 134 pp. of 24 bayts. In the Tópkhánah is a Dywán of a poet of the takhalluç of Sharaf, containing Qaçydahs and Ghazals, 120 pp. 13 bayts.

Beginning

ای ذات تو با ذات رسول آمده توأم مقصود وجود تو ز ایجاد دوعالم

(511) دیوان شرف (P.)

The Dywán of Sharafe Jahán, his father Qádhiye Jahán held a high appointment at the court of Sháh Tahmásp, but being suspected of being a Sunny, he was deprived of it. Sharaf died in 968 (see pp. 50, 79, 22).

Contents: Ghazals and three Rubá'ys. Bg.

ای شوق دیدنت سبب جستجویی ما هر دم فزود در طلبت از روی ما

As. Soc. No. 912, 58 pp. of 12 bayts, this copy was written by Jeswant Singh *Parwánah* (see p. 296 *supra*) in 1196, in the first page is a biography of Sharaf taken from Taqyy Káshy. In the same

collection, No. 1169, is a very elegant old copy of this Dywán, which contains also some Qaṣydahs, &c.

Beginning

وقت آنست که جان از پی جانان گردد روز و شب در طلبش بی سرو سامان گردد

In the Mótý Maḥall is a copy of this Dywán, with a preface by Ḡadr Hosayny who collected the Dywán, it begins:

السلام ای سایه حق انذاب شرع و دین

(512)

دیوان شریف کاشی

(P.)

The Dywán of Sharyf Káshy (see pp. 26, 124).

Contents: Ghazals, 350 pp. of 14 bayts; Rubá'ys 40 pp. Beginning

بسم الله ای شریف رقم بخش نامه را
Qaṣydahs, Qit'ahs and Tarjý'bands in praise of the Imáms, Moḥammad Qotob Sháh, the Khánkhánán, Ha-kym Humám, &c. about 400 pp.

Beginning صمیم از میان چرخ برآورد خنجرش

The Loves of Khosraw and Shyryn, a Mathnawý about 200 pp.

Beginning

خداوند از طبعم عقد بکشای ز لکم لفظ و معانی را بیاری

As. Soc. No. 1405, a good copy, written for Qotob Sháh, at Hay-darábád in 1026.

(513)

دیوان شریف

(P.)

The Dywán of Sharyf, a brother of Abú-lma'áliy, who was Wáqi'ah-nawys, and accompanied for some time Zabár-dast Khán.

Contents: Ghazals, 15 pp. of 11 bayts; a Mathnawý, some epigrams and chronograms for 1089, 1090, 1091, 12 pp.

Beginning بدست تست یا فتاح مفتاح درد لها

Mótý Maḥall, 12mo.

(P.) **هینک دل تصنیف محمد شریف حقانی** (514)

Spectacles of the Heart, being a mystical and ethical poem by Mohammad Sharyf *Haqány*. The date of the composition is recorded in these two verses.

اختتام نسخه را از ماء و سال جسمم از پیر خرد گفت این مقال
راه فیض آمد چو از تاریخ آن از غذایتهای حق فیضی رسان
ای مرا تر زحمد و از ادراک و از چه و چون چند ذرات تو پاک
Móty Maḥall, 240 pp. 11 bayts.

(P.) **مثنوی میر محمد شریف** (515)

A Mathnawiy of Myr Mohammad Sharyf *Sharyf*, containing felicitations on the accession of Gháziy aldyn Haydar, (A. H. 1229). Bg. *بیا مطربا خوش نوا ساز کن*
Móty Maḥall, 18 pp. of 8 bayts, a splendid copy.

(P.) **دیوان شوکت** (516)

Dywán of Mollá *Shawkat* of Bokhárá. He came in 1088 to Herát, and entered the service of Çafyy Quly Khán Shámlú, thence he proceeded to Mashhad where he was supported by Myrzá Sa'd aldyn Mohammad, the governor of Khorásán. He died at Ispahán in 1107 (Wálih). The author gives us the date of his Dywán, 1093, in a chronogram.

عصمت کبری گشت رضا شد مغری آورد ازو نعلیچه بیرون دولت
بی نقصان شد چو یافت زوی نقصان تاریخ نعلیچه حیا و عصمت
Qačydahs, 44 pp. 15 bayts, mostly in praise of Sa'd aldyn Khán.
Beginning

از بسکه ریخت رنگ جنون بر سرم هوا

Ghazals, 336 pp. 13 bayts; Rubá'ys, 10 pp.

خدایا رنگ تاثیرى كرامت كن فغانم را
بموج اشك بابل آب ده تیغ زبانم را

Móty Mañall, a good copy; Tópkhánah, containing Ghazals, 225 pp. of 15 bayts.

(517)

دیوان شایق

(P.)

Dywán of Myr Gholám Hosayn b. Sayyid Fatḥ 'aly Radhawý Jálisy *Shá'iyiq*, who flourished under Gháziy aldyn Haydar, reigned 1229—1242.

Contents: a Mathnawý containing stories, 35 pp.

Beginning بنام خداوند دیان دین ضیا بخش دلها بنور یقین

Qačydahs, mostly in praise of the Imáms, 25 pp. Bg.

نور بخش مهر و ماه ولولؤ الاستی جلوہ ساز گلشن رهم نعل و هم خارا سستی

Ghazals, 120 pp. 10 bayts. Beginning

بدر عشق تو دادم چو دین و دنیا را بریده ام ز دل خویشتم تمنا را

Rubá'ys and chronograms, among the latter, one on the death of Myrzá Ján Tapish—1220. Beginning

ناگاه صدای زد با درد و بکا هائف حالا بکسوف آمد ماه سخن اردو

Móty Mañall, a magnificent copy.

(518)

گلزار محبت

(P.)

The Garden of Love, a Mathnawý in praise of Farrokhsiyar, composed in 1130; chronogram نخل مودت. It is not clear who the author is, but from a verse in the conclusion, it would appear that his takhalluç was Shaykh.

بیا ای شیخ زین افسانه بس كن مختور انگشت كارش زخم ناخن

Bg. الهی ساز دل را عشق مانوس بطاقم نه چراغ برق فانوس

Tópkhánah, about 100 pp. of 13 bayts.

(519) کلیات شفائی (P.)

Complete poetical works of the physician Sharaf aldyn Hasan *Shifāyiy*, who died in 1037 (see pp. 90, 28, 150).

Contents : دیدۀ بیدیدار A Mathnawī, composed in 990, 46 pp. of 40 bayts.

Beginning بسم الله الرحمن الرحيم تیغ الہیست بدست حکیم
Another Mathnawī, composed in 1021, 50 pp. of 40 bayts.

Chronogram
سخن را میکشودم برده از چہر کہ ناگہ رو نمود این نسخہ مہر
فہان فکر باطل نفدہم از بیدخ کہ ہم این نسخہ مہر است تارینخ
Beginning از سر عاشق نوازی دلی دہ گاردان عشقبازی
A Mathnawī (Namakdāne *Haqqat*?) 38 pp.

Beginning ای بشہد سخن ملاحمت سالی بنمک زار طرز راہمای
Another Mathnawī of only 6 pages.

Beginning ای درد تو تحفۃ العرافین

Qaṣydahs, 52 pp. of 48 bayts.

Beginning معلم فطرت عالیست من طفل زبان دانش

Ghazals, 200 pp. ; Rubá'ys, &c. 40 pp.

Beginning لی نعت تو شانہ مقالات مشاطہ چہرہ مہ خدایات
As. Soc. Nos. 115 and 795 (containing only the first Mathnawī) ;
Móty Maḥall, 506 pp. of 17 bayts containing only Ghazals, they
begin in this copy :

ای زدہ برتر از کمان خیمہ کبریای را دست بتو کجا رسد عقل شکستہ پای را

(520) ظفر نامہ (P.)

The Book of Victory, being a poetical account of the military career of General Lake (?) لاک, by Shimbhú, a Brahman.

Beginning کدم یاد آن داور داوران کز گشت پیدا زمین و زمان

As. Soc. No. 200, 131 pp. of 11 bayts, a splendid copy.

(521) دیوان حکیم شهرت (P.)

The Dywán of *Hakym Shaykh Hosayn Shohrat*, who died in 1149 (see *suprà* pp. 124, 156, 150).

Contents: Qačydahs, 16 pp. 17 bayts; Ghazals, 248 pp. 13 bayts; Rubá'ys and Mokhammas', 25 pp. 10 bayts. Beginning

الهی اشذای نام خود گردان زبانم را ز بسم الله ریزت بخش دیوان بیدانم را

Tópkhánah; As. Soc. No. 573; a copy in the Faraš-bakhsh does not contain the Qačydahs.

(522) دیوان شیري (P.)

The Dywán of Shyry of Kókówál a son of 'abd al-Hayy (see *suprà* pp. 59 and 90).

Contents: Qačydahs in praise of God and Akbar, alphabetically arranged, 128 pp. of 17 bayts. Bg.

چندان نریفته شد دل جمال ملعی را که با دل است بدر کشتگی تسلی را

Ghazals: 40 pp. and about 60 Rubá'ys. Bg.

گر مهر نیندیشی یارب چه کنند آنها نزدست غمت برخون دارند گریبانها

Móty Mašall, a correct copy written in 1040.

(523) دیوان سنجر (P.)

The Dywán of *Mohammad Háshim Sinjar*, a son of *Haydar* of Káshán; as he was particularly strong in making logogriphs, he is called Mo'ammáiyi. He died in 1021 (see pp. 123, 150 *suprà* and *A'tishk*. p. 438).

Contents: Qačydahs, 70 pp. of 15 bayts.

Bg. دریغ و درد که کردم بسی بخود تدبیر

Ghazals, 196 pp. of 11 bayts. Beginning

اختیار خود داری هرچه میکنی ما را

Móty Mañall, two copies, in one of them and in the beautiful copy of the As. Soc. No. 513, and in my copy the Ghazals begin:

الهي گنج معني ده دل گوهر فروشم را

In the Society's copy are at the end, short Mathnawies, 80 pp. of 15 bayts (incomplete); the first has the title of Saqiy-námah and the others are مناجات, one contains the story of Shyryn.

(524) دیوان سیادت (P.)

The Dywán of Myr Jalál aldyn *Siyádat*, a son of Myr Jamál aldyn Mohaddith (see pp. 124, 129, 107). He flourished in 1081, as we learn from the following chronogram which occurs among his poems.

Bg. ما را ي عيش و راحت آمد نه ناربخش مكان عشرت آمد

Contents: Ghazals, 162 pp. 13 bayts; Rubá'ys, &c. 16 pp. Beginning

ای سوخته گرمی نام تو زبانها حیرت زدہ حسن کلام تو دهاها

Tópkhánah; Móty Mañall, 266 pp. 15 bayts.

(525) دیوان سهيلي (P.)

The Dywán of Nitzám aldyn Ahmad Shaykham *So-hayly*, who died in 907 (see pp. 78 and 20).

Contents: Ghazals about 200 pp. of 17 bayts, at the end a short Mathnawý and some Rubá'ys.

Beginning محیط مرکز د تا بكي داغ الم مارا

خداوندا خلاصی بخش ازین گرداب غم مارا

As. Soc. No. 665, a fine copy written in 909.

(526) دیوان سخنور (P.)

The Dywán of Sokhonwar. It contains merely Ghazals. Beginning

ای اسم اعظم تو بهین حرز جان ما باشد بنام پاك تو گویا زبان ما

Private collection, B 128 pp. 17 bayts.

(527) کلیات مروری (P.)

Complete poetical works of Radhyy aldyn *Sorúry*, who was usually called Gholám Mortadhà. He was from the age of seven to seventeen a pupil of Mu'jiz, and after his death he was instructed by his own brother Gholám Moctafà *Maftún*, but Maftún died about 1168 at the age of thirty, and after that he had no instruction. He composed besides these Persian poems from 10,000 to 12,000 Rékhtah verses. He was still alive and resided at Lucnow in 1211.

Contents: Qacydahs, 60 pp. of 50 bayts; Mokhammas', 38 pp.; a Mathnawý, 22 pp.

Beginning ای نام تو ورد هر دهانها عاجز ز ثنائتو زبانها

Ghazals, 488 pp. and miscellaneous poems, 14 pp.

Beginning خدايا در عشقي ده دل و جان سروري را

بحسن خویش بکشا چشم حیران سروري را

I have the autograph which the author wrote at Lucnow for his son Imām aldyn whose takhalluḡ was Khorram خورم, it is a fine volume in folio written with great care. Another autograph copy is in the Mótý Mahall.

(528) کلیات حکیم سوزنی (P.)

Complete Poetical Works of Shams aldyn Mohammad b. 'alyy *Súzany* of Samarqand. Some say he was of Nasaf Gayhán. He claimed descent from Salmán Fárisy, a companion of the prophet. When he was a student at Bokhárá, he conceived so great a friendship for the apprentice of a needle-maker, that he himself learned that profession, and he therefore assumed the takhalluḡ of Súzany. He is considered the best humoristic poet of his age, but he was not the only one, it seems there were in those days several wits in Má-wará-l-nahr as

Lámi'y Bokháry; Shatranjy, Shams Khálah, and Jalály Tirmidzy who is nick-named Pusare (khare?) Khumkhá-nah. He used to write satyres against poets of a more serious turn of mind and to travesty their verses, but when he became older he repented, and chose first Abú-l-Mançúr Máfurydy as his spiritual guide, and subsequently he went to Balkh to profit by the spiritual advice of Sanáiy against whom he had been writing doggerels, and he made the pilgrimage with him to Makkah. He died in 569. Besides his humoristic compositions he left Qačydahs in praise of God. Taqyy Káshy has seen 10,000 verses of his (*Mohammad 'awfy* c. 10; *Dawlat-sháh* 2,10; *Taqyy Káshy* No. 16).

Contents: chiefly Qačydahs and Qif'ahs in praise of Sul'án Sinjar, Sayyid 'alâ aldyn, Qádhiy As'ad, &c.

Beginning سپاس و منت از مولی تعالی وحده بر ما
که بغمود از نیاز ما بما دیدار مولانا

Móty Mašall, 588 pp. of 20 lines, the book seems to be divided into two parts; in both the poems are alphabetically arranged, but there are also many poems which do not stand in their place and in the arrangement of which, no plan is perceptible. There is also a copy in the Tópkhánah about 200 pp. of 14 lines containing besides panegyrics, satyres, many of which are very obscene.

Beginning این تیری حیا در کمان انقلام بواسطه خرخمخانه نهاد که

گفته در سخن ما و سوزنی برابریم

کبری بکون خرخمخانه در برم تا عاقبت کجا رسد این کار بنگرم

In the As. Soc. No. 1254, about 500 pp. of 14 bayts, it begins:

سلطان کسی بود که زیپلان آبکش

(529) قصائد سیرتی (P.)

The Qačydahs of Syraty. Some of them are panegyrics on Qádiq Khán and Ja'far Khán Rázy. Bg.

سخن آغاز کن از حمد کرم متعال که در اثبات وجودش نسزد قیل و قال

Móty Mašall, 126 pp. 19 bayts, bound with the Dywán of Nuzhat.

(530) معراج الخيال تصنيف تجلي (P.)

Transfiguration of Imagination, a Mathnawī by 'alyy Rīdhā *Tajalliy*, an encomiast of Aqā Hosayn Khwān-sāry. He died in 1088 (see pp. 110, 150 *suprà*).

It is a Sarāpā or description of the human figure, 15 pp. 17 bayts. Beginning بر سرم دیگر همای عشق یار

Added to it are Ghazals, 30 pp. of 14 bayts.

Beginning زهی از شرق ز ریت گشده گارزار جهان پیدا

Móty Maḥall and Tópkhánah.

(531) دیوان تجرید (P.)

The Dywán of Tajryd. It contains merely Ghazals.

Beginning بویتو میدمد زگل گفتوی ما

Móty Maḥall, 110 pp. 14 bayts, the copy ends with dāl.

(532) کلیات طالب آملي (P.)

Complete poetical works of Tālib of Āmol, who died in 1035 or 1036 (see *suprà* pp. 90, 125, 151 and Ouseley, p. 176).

Contents: Qaṣydahs in praise of Jahāngyr, 126 pp. 28 bayts.

Beginning چون کج نهم بفرق خرد افسر بیدان

Ghazals, 164 pp. 25 bayts; Rubá'ys, 12 pp.

Beginning بایمان نکته می سنجید نمیدانم زبانش را

خدایا فیض الهامی که در یابم بیانش را

Móty Maḥall, a good copy; As. Soc. No. 486. In the As. Soc. No. 847, about 300 pp. of 13 bayts, is a mystical Mathnawī ascribed in the fly-page to Tālib Āmoly; the word *tālib* occurs several times in the poem, but it is not clear whether it is to be taken as a takhalluṣ.

Beginning ایها السامی اغثنی فی الغمام اسقنی من جرعة الكأس الكرام

(533) دیوان تنها (P.)

The Dywán of 'abd al-Lat'f Khán *Tanhá* Músaw'y Shahrastány (see pp. 110 and 119 *suprà*).

Contents: Qačydahs, mostly in praise of the Imáms, 31 pp. 15 bayts.

Beginning ناله دل در قفا موی پریشان او

Ghazals, 100 pp. 13 bayts, and a short Mathnaw'y. Bg.

ای در طلبت هر قدمی سنگ نشانها کردند بهر بادیه چون ریک روانها
Móty Mahall, two copies.

(534) کلیات تقی اوحدی (P.)

Complete poetical works of Taqyy b. Mo'yn aldyn b. Sa'd aldyn Awhady *Hosayny* (see p. 95 *suprà*).

Contents: a preface in prose, Qačydahs in praise of the Imáms, 59 pp. 15 bayts; Ghazals, 198 pp. 14 bayts; Rubá'ys, 144 pp. of 10 bayts. Beginning of Ghazals:

شد مطلع نور خدا خوشید ذات باک ما

Tópkhánah, a fair copy; As. Soc. No. 912, an abstract of the Dywán copied by Jeswant Singh *Paricánah* (see page 567 *suprà*) in 1196. Over every poem is written the date and place where the poet composed it, as Shyráz, 991, Ispahán, 1012, Ahmadábád, 1021, 1031, Agra, 1023.

(535) دیوان تسلی (P.)

The Dywán of Ibráhym *Tasalliy* of Shyráz. He was originally a whip-maker قمچی بانف. After he had taken to poetry he went to India and was supported by Masyh-alzamán. In 1028 he collected his poems and he added some as late as 1029; and in 1032 (not in 1025 as *Tahir* states) he made the pilgrimage, and he died soon after his return to India.

Contents : Qačydaḥs, some in praise of Khwājah Abū-
l-Ḥasan, 55 pp. of 16 bayts. Beginning

عالم از نائیرسرمای زمستان شد چنان کز فزون ادمی را بست مغز استخوان
Ghazals, 240 pp. 13 bayts and about 100 Rubá'ys.

زهی فیروز ی از دیوان امرت ماه و ماهی را

Chronogram on the completion of the Dywān.

تاریخ تمام کردن دیوان چیست گفتا طلب از تسلی شیرازی

Móty Maḥall, written in 1029.

(536) دیوان تسلیم (P.)

The Dywān of Mohamṡad Hāshim *Taslym* of Shyráz who came under 'ālamgyr to India, (Wálih).

Contents : a Mathnawý, 45 pp. of 15 bayts.

Beginning الهی رنگ سودای بحر ریز

In another copy it begins : شنیدم روزی از آنش زبانی

Qačydaḥs, 40 pp. Bg. جهان ساده لوحی میکنم اسکندری

Ghazals, 140 pp. 14 bayts and a chronogram for
1109. Beginning

ای مطلع مهر تو موزونی دیوانها دیباچه حسن تو رنگینی عنوانها

Móty Maḥall, a magnificent copy ; Tópkhānah ; As. Soc. No. 1463,
this copy contains only the Ghazals.

(537) دیوان تائیر (P.)

The Dywān of Myrzá Mohsin *Täthyr*, who flourished
in 1130 (see pp. 138, 119 *suprà*).

Contents : Ghazals, 372 pp. of 14 bayts, about 100
Rubá'ys ; short Mathnawies, one has the title of حسن
اتفاق, 40 pp. ; Qačydaḥs, &c. 52 pp. Beginning

ای در کف حمد تو سر رشته عنوانها دارند سرفروزی از نام تو دیوانها

Tópkhānah, an inferior copy.

(538) دیوان ثبات (P.)

The Dywán of Myr Mohammad 'atzym *Thabát* (see p. 154 *suprà*). He died in 1161. Chronogram

نبود از علی چونکه یکدم جدا شده سال فوئش علی العظیم

Contents: Qačydahs, 28 pp. of 17 bayts; Ghazals, 180 pp. 15 bayts. Beginning of Ghazals:

ثبت است تا بصفحه هستی نلام ما از لوح خاطری نشود شسته نام ما

Móty Maħall, a good copy.

(539) دیوان ثابت (P.)

The Dywán of Myr Afdhal aldyn Mohammad *Thábit* of Dilly, father of the preceding poet, (see pp. 154, 150, 120). It was collected by his disciple Bande 'alyy.

Contents: Ghazals, 100 pp. 12 bayts; Qačydahs, 78 pp. of 15 bayts, Mokhammas', Marthiyahs, &c. 24 pp.

Bg. کشد چو صبح وصال تو شمع جان مرا برد بمشهد پروانه استخوان مرا

Móty Maħall, written in 1146; Tópkhánah.

(540) دیوان ثنائی (P.)

The Dywán of Hosayn *Thanáiyi* of Mashhad a son of Ghiyáth aldyn Mohammad, he died in 996 (see pp. 43, 57, 120).

Contents: a preface in prose, in which he narrates what first led him to compose poetry. He says he made it a rule to write on the heading of every poem, the date and occasion on which it was composed.

Beginning حمد یکم متکلمان (بلاغت؟) گذار فصاحت شعار

Qačydahs in praise of the Imáms, Sháh Tahmásp,

Sultán Khalyl, Akbar, the Khán-khánán, &c. 130 pp. of 14 bayts. Beginning

در درخش حسن و ناز هست بسی خوشنما غمزہ بطرز ستم عشرہ برنگ جفا

A Mathnawý. I believe it is entitled باغ ارم.

Beginning بغام جهان بخش جان آفرین سرا پرده افراز چرخ برین

At the end are some Ghazals, Rubá'ys, &c. Bg.

راندی بخشم از بر خود ای بمر مرا صد خار حسرتست ازین در جگر مرا

Móty Makall; Tópkhánah; As. Soc. No. 455.

(541) مجمع البحرين (P.)

The Story of Manóhar, a poem by Tzahyr Kirmány, composed in 1162, the chronogram is ختم ظلم.

Beginning بی زمزمه تو اب زمزم سر رشته موج را کند گم

Tópkhánah, about 400 pp. of 25 bayts.

(542) دیوان ظہیر (P.)

The Dywán of Tzahyr aldyn T'ahir b. Moḥammad Fáyáby. He was a native of Fáyáb and a pupil of Rashyd aldyn of Samarqand, the author of the romantic poem Mihrú Wafá or "Love and Faith." He is one of the poets of the Átábeks, and most of his poems are in praise of the Sultán Rokn aldyn Toghri'l b. Qizil Arslán, Nuçrat aldyn Abú Bakr b. Moḥammad b. Yldagiz, and Toghán-sháh II. He died at Tabryz in A. H. 598. (Hammer, p. 130; Sir G. Ouseley, p. 154; Moḥammad 'awfy cap. 11; Dawlat-sháh 2, 17; *Khizánah 'ámirah*; *Nafáyis almáthir*).

The Dywán was collected by a contemporary of Majd aldyn (Hamkar) who prefixed a preface to it, in which he

says : "As I had not the privilege of seeing the poet, I collect his most beautiful thoughts into a book." The preface begins سپاس بی غایت و آفرین بی نهایت قادری را

The Dywán consists chiefly of Qačydahs, all of which are panegyrics, at the end are a few Qif'ahs which are also panegyrics and a few Ghazals. Beginning

پدیدم دم چو شدم محترم سرای سرور شنیدم آیت توبوا الی الله از لب حور

Móty Mažall, 66 pp. 44 lines. Printed at Calcutta in 1245, 4to. 147 pp. of 23 lines, in some copies the second Qačydah commences with the above verse.

(543) کلیات ظهوری (P.)

Complete poetical works of Núr aldyn Moħammad Txohúry of Tarshyz in Khorásán (see pp. 44, 112, 125, 151).

Contents : Saqi-y-námah, 120 pp. 29 bayts.

Beginning ثنا ها همه ایزد پاک را ثریا ده نام تاک را

Another Mathnawý, chiefly in praise of God and the Imáms, 35 pp. Beginning

ای بنا ها همه نهاد تو هر کرا هر چه هست داد تو

Ghazals, 250 pp. 35 bayts; another copy, 846 pp. 10 bayts : Rubá'ys, 39 pp.

Beginning ای که خواهد داشت فردا رحمتش دیوان ما

گشته رصفش افتاب مطلع دیوان ما

A complete copy was offered to me for sale; the Sáqi-y-námah has been lithographed, Lucnow, Močtafáý press, 1260—1263, 224 pp. with glosses; As. Soc. No. 664, containing merely the Ghazals, the first verse in this copy is زانکه خواهد الخ; *Ibidem*, No. 747, containing the Mathnawies.

(544) دیوان الفت (P.)

The Dywán of Ulfat. According to a pencil note in the fly-page his name was Sháh Walyy Allah, but this is not probable, for Sháh Walyy Allah had the takhalluṣ of Ishtiyáq. In another note in the fly-page is written in ink "the late Myrzá Moḥammad 'alyy whose takhalluṣ was Ulfat," and in a third note we read دیوان الفت سلمه الله from which we might infer that he was still alive in 1805 when this copy was written.

Contents: دی نامه ten letters written between two lovers, a Mathnawý of about 400 verses; Ghazals near 400 pp. of 13 bayts; Rubá'ys, 24 pp. Beginning of Ghazals ای آبتی زمصف زیت کتابها

As. Soc. No. 815, written for H. Boileau in 1805.

(545) دیوان امید (P.)

The Dywán of Qazalbásh Khán *Ummýd* who died in 1159 (see pp. 153, 300, 149 *suprà*).

Contents: Qaṣydahs some in praise of Farrokh-siyar and Moḥammad Sháh, 26 pp. of 15 bayts.

شود كشاده دل از غم بسیده دلگیر اگر شكفته کسی دید غنچه تصویر

Ghazals, 450 pp. 14 bayts; Rubá'ys, Mokhammas', &c. 20 pp.

Beginning

سراسر همچو مهر و ماه گردیدیم دنیا را ندارد منزل آسایشی دیدیم دنیا را

Móty Maḥall, written in 1159; As. Soc. No. 1396, written in 1191, containing merely the Ghazals, Rubá'ya, &c.

(546) دیوان عزلت (P.)

The Dywán of 'abd al-Walyy 'uzlat (see p. 301 *suprà*).

Contents: a preface in prose; Qaṣydahs, Marthiyahs,

&c. 36 pp. 15 bayts; single verses from Ghazals two or three of each 130 pp. Beginning of Ghazals:

سر معني بلند از تاج بسم الله عنوانها

Móty Maḥall, a bad copy written in 1169.

(547) مهراج نامه تصنيف واصليان (P.)

The Maháráj-námah by Wáçil Khán of Kashmyr who came under Moḥammad Sháh to Dilly. He praises in the preface Aṣaf aldawlah, Mahárájah Narmal Dás and Lálah Hólás Ráy.

Beginning

بنام خداوند احسان و جود كه بي جود او نيست دسرا و جود

Móty Maḥall, about 120 pp. of 15 bayts.

(548) حديقته دو عین (P.)

The Second *Hadyqah*, or an imitation of the poem of Sanáy by Wáriṭhy. He may be identical with the poet mentioned in p. 40 *suprà*.

Beginning كلما في الوجود ليس سواه وحده لا اله الا اله

Móty Maḥall, 124 pp. 11 lines, a beautiful copy.

(549) ديوان واصلي (P.)

Dywán of Myrzá Imám Wirdy Bég *Wáçily*. He was a good calligraph, he lived at Lucnow and was supported by Nawáb Shyr-afgan Khán.

Contents: miscellaneous poems; among them chronograms, for 1146, 1166, 1178, 1190, 1194, &c. 46 pp. of 15 bayts; Ghazals, about 200 pp.; Rubá'ys, 13 pp. Beginning of Ghazals الهی مخزن گنج حقیقی کن دل ما را

As. Soc. No. 428.

(550)

دیوان واضح

(P.)

The Dywán of Aqá 'alyy Aqghar *Wádhîh* who was originally a manufacturer of gold-thread (see p. 160 *suprà*). He flourished in 1127, as appears from this chronogram of his:

بیدایش سردشمن افگند و گفتا جلوس شهنشاہ عادل مبارک

Contents: Qačydahs in praise of the Imáms, and the amyr of Jahándâr-sháh, a son of Jahángyr, 50 pp.; Ghazals, 140 pp. of 10 bayts, and about 50 Rubá'ys; Beginning of Ghazals:

نگرفت تا عیان ز هوا پیچ و تاب ما ساکن برنگ موج نشد اضطراب ما

Móty Maħall, a fine copy.

(551)

دیوان واضح

(P.)

The Dywán of Myrzá Mobárak Allah who had the title of Irádat Khán and the takhalluṣ of Wádhîh. He was of a good family, and his grandfather who was an amyr of Jahángyr had equally the title of Irádat Khán, his mother was a daughter of Aṣaf Khán and he was married to a daughter of his spiritual guide Sinjar who it appears was a great saint of the Naqshbandy order. He was deeply versed in Qúfism and left a Mathnawý in the metre of Yúsof ó Zalykhá, entitled راز انبیه and a commentary on his own Rubá'ys which has the title کلیات طببات (Arzú, and *suprà* pp. 160, 130).

Contents: Ghazals, 332 pp. 13 bayts; Qit'ahs in praise of Farrokhsiyar, Mohammad Sháh and Murshid Quly Khán, &c.; Rubá'ys 44 pp. among them is a chronogram for 1134.

Bg. گفت واضح برای تاریخش جان تقوی بنای حمام است
بسم الله اگر پیش نمی بود بیان را می جست کجا خضر سخن راه دهان را

Móty Mañall, a splendid copy; As. Soc. No. 845, 225, containing extracts only. Beginning ای خشک زبان ساخته مقصد طلبانرا

(552)

دیوان وفا

(P.)

The *Dywán* of Myrzá Sharaf aldyn 'alyy Hosayny *Wafá* of Qomm, who was familiarly called *Aqásy Bég*, he came in 1162 to India and lived in the house of *Wálih*. *Tálib* says that he was still a child when he died.

Contents: a preface in prose, panegyrics on *Çafdar-jang* and *Sháh-'álam*, 47 pp. 13 bayts.

Beginning مبادا همچو من بلیا کسی از خانمان خیزد

Ghazals, 150 pp.; *Rubá'ys*, *Tarjy'bands*, &c. 40 pp.

Beginning الهی خون بچوش آوردمی نیغ زبانم را
برنگین جلوه کی دست گریبان کن بیانم را

A *Mathnawý* entitled *لؤلؤ منظوم*, 20 pp.

Bg. الهی شور عشقم در سر انداز فروزان اخکرم در مجمر انداز

Móty Mañall; As. Soc. No. 987, containing merely the *Láláñ Mantzúm*.

(553)

گل و بلبل

(P.)

The *Rose and the Nightingale*, a *Mathnawý* by *Diya Náth Wafá*, a Kashmyry of Bareilly, composed about 1263 and dedicated to the present king of Oudh. It has a short preface in prose which begins

منت خدا برا جل شانه
که قلم وحدت ارادتش حرف کثرت برگوش کائنات نوشته نقشه

Lithographed, Lucnow, Mohammady press, s. a. (1254); on the margin is a *Rékhtah Mathnawý* entitled *داغ دل*. The title is a chronogram for 1138. Bg. شکرو سپاس اوس گریه کار ساز حقیقی کاهی

Diya

(554) دیوان وهبی (P.)

The Dywán of Wabby. It contains Ghazals, 746 pp. of 17 bayts; Rubá'ys, &c. 40 pp. Beginning

الهي جلوه گر کن زبور نازک خیالی را

Móty Mañall, a fair copy, 4to.

Wahaby

(555) دیوان وحشت (P.)

The Dywán of Wahshat. I have not been able to identify him. In the fly page he is called Wahshat 'iráqy.

Contents: Ghazals and a few Rubá'ys.

Beginning الهي بی نیازی ده دل غمديد را

As. Soc. No. 1082, 510 pp. of 13 bayts.

(556) دیوان وحدت (P.)

The Dywán of 'abd al-Akad *Wahdat*, who was familiarly called Sháh Gul or Myán Gul. He was a son of Shaykh Moḥammad Sa'yd and a grandson of Shaykh Ahmad Sirhindy and resided mostly in the Kótlah near Dilly. He died in 1126. Ishtiyáq (see p. 241 *suprà*) was his grandson (see p. 130 *suprà* and Nashtare 'ishq).

Contents: short Qačydahs, 37 pp. of 12 bayts; Ghazals near 600 pages; a few Rubá'ys and at the end a Qačydah on Shaykh Ahmad, it appears from it that this impostor was born in 1005 and died in 1071.

Beginning زهي زكنه كماله كلیم ناطقه ال

As. Soc. No. 724.

(557)

دیوان وهمی

(P.)

The Dywán of *Hâjy Tahmâsb Quly Wahmy*, who flourished in India and died between 1047 and 1057.

Contents: Ghazals, 200 pp. of 15 bayts; Rubá'ys, 22 pp.; Qif'ahs (among them several chronograms for 1042, 1047, &c.) short Mathnawies, &c. 150 pp.

Beginning ای حرف وجود تو سر دفتر دیوانها

Collection of Mawlawy Mohammad Wajyh, copied in 1057 by Ridhâ, a son of the author.

(558)

کلیات وحشی

(P.)

Complete poetical works of Mollâ *Wahshy Báfiqy* who died in 992 (see p. 35 *suprà*). The author of the *Mirât alkhıyál* p. 146 ascribes a Ghazal which begins درم شم از آغاز شب جابر در میخانه بود to *Wahshy Dawlatábády* who, he says, died in 1061. This Ghazal occurs in this work and in a copy of *Taqyy Káshy* which was written in 993, it is therefore very doubtful whether such a person as *Wahshy Dawlatábády* ever existed.

Contents: *Qacydahs*, *Tarjy'bands* and *Marthiyahs*, 164 pp.

Beginning راحت اگر بایدت عزت منقاطلب

عزت از اینجا بجوی حرمت از اینجا طلب

Ghazals, 148 pp. of 15 bayts; *Qif'ahs* and *Rubá'ys*, 24 pp.

Beginning

ای سرخ کشته از تو بختون روی زرد ما ما را ز درد کشته وغافل ز درد ما

A Mathnawy entitled خلد برین or منظور 36 pp.

15 bayts.

Beginning

خامه برآرد صدای صریر بلبل از خلد برین ز نفیر (صفیر ?)

Farhád and Shyryn, a Mathnawý, 80 pp. 13 bayts.

Bg. الهي سينه ده آتش آفرود در آن سينه داي وان دل همه سوز.

Móty Mañall; Tópkhánah, in this copy the Qacydahs begin:

يك جهان جان خوام و چندان امان از روزگار

Farhád and Shyryn has been lithographed, Bombay, 1265—1849, 12mo. 95 pp. of 12 bayts; and Calcutta, Svo. 1249, 68 pp.

(559)

ديوان واعظ

(P.)

The Dywán of Wá'itz. He may be identical with Wá'itz Qazwyny (see pp. 114, 130, 151) but the verses of that poet quoted in Tadzkirahs are not found in this Dywán.

Contents: Ghazals and a few Rubá'ys. Bg.

اي نام دلگشای تو عنوان کارها خاک در تو آب رخ اعتبارها

Móty Mañall, 258 pp. of 15 bayts; Tópkhánah, 200 pp.; As. Soc. No. 646, copied in 1088.

(560)

مثنوي ولدي

(P.)

The Mathnawý of Walady. He informs us that he is a son of Mawláná Rúny, and that he composed this poem in 690, after he had given to the world a Dywán. His object was to imitate the example of his father and to throw light on his father's Mathnawý, to which this one stands in the place of a commentary. His own words are

سبب انشای مثنوي ولدي در بيان اسرار احدي ان بود كه حضرت
والدم و اسنادم و شيخم سلطان العارفين مولانا جلال الحق والدين محمد
بن محمد بن الحسين البلخي قدسنا الله بسره در مثنوي خود قصهای
اولیای گذشته یاد کرده است و کرامات و مقامات ایشان را بیان فرموده
غرضش از قصهای ایشان اظهار کرامات و مقامات خود بود از ان اولیای
كه همدل و همدم و هم نشین او بودند مثل سلطان الواصلین سید برهان
الدین محقق ترمذی و سلطان المعشوقین شمس الدین تبریزی و قطب

الاقطاب شيخ صلاح الدين فریدون زر كوب القونوي و زبدة السالكين
چلپی حسام الدین حسن ولد اخئی ترک القونوي اعظم الله ذکرم
احوال خود را و احوال ایشان بواسطه قصهای پسینیان درینجا درج
کرده چنانکه گفت سه خوشنویس باشند که سر دلبران گفته آید در حدیث
دیگران لیکن چون بعضی را آن زیرکی نبود که مصدوقه حال را فهم کند
و غرض او را بداند درین مثنوی مقامات و کرامات حضرتش را و ازان
مصاحبانش را که همدل و همدم او بودند که مقصود ز عالم آدم اند
مقصود ز آدم آندم آمد شرح کرده شد نامطالعہ کنندگان و مستمعان را
معلوم شود که آن همه احوال او و مصاحبانش بوده است شبیهت از
ایشان برود و چون فهم کنند که این اوصاف همان اوصاف است که در
قصه های ایشان فرموده است معلوم کنند که مقصودش احوال خود
و مصاحبانش بوده است حکمتی دیگر آن است که آنچه مولانا
قدسنا الله بسره العزیز فرمود که قصهای گذشتگان است درین مثنوی
قصائیست که در زمان واقع شده است •

ابتدا میگویم بنام خدا موجد عالم فنا و بقا Beginning

As. Soc. No. 1431, 578 pp. of 17 bayts, incomplete.

(561)

دیوان والہ ہروی

(P.)

The Dywân of Darwysz Hosayn Wâlih of Herât. He came to India apparently under Jahângyr, and lived for some time in Bengal. He was a pupil of *Faḡhy* (see p. 390 *suprà*).

Contents: a preface in prose; *Qaḡydahs*, *Tarjy'bands* and *chronograms*, 140 pp. of 18 bayts, among the *chronograms*, is one on the death of *Faḡhy*, which it appears from it happened in 1049.

Beginning
قلم بگیر که هنگام فیض مغفرت هست نگر فصیحی آزاده سوری جنت شد
خدایا! بشکفتان غمگین دل ما دردمندانرا. Ghazals, 220 pp. Bg.

Collection of Mawlawy Mohammad Wajih, a good old copy.

(562) *نجم الهدا تصنيف واله* (P.)

The *Star of Guidance*, a mystical poem by Wálíh of Dághestán, composed in 1149. Chronogram عین معنی
 نستخه نجم الهدا Beginning

زینت آغاز این فرخ کتاب گشت از حمد کریم مستطاب

As. Soc. No. 833, about 500 pp. of 12 bayts, written in 1192. In the same collection No. 792, 26 pp. of 11 bayts, is another Mathnawý by Wálíh, which contains a love story and has the title of *مرزا نامه*.

Bg. بعد حمد و سپاس رب کریم مالک الملک واجب التعظیم

(563) *دیوان ولی دشت بیاضی* (P.)

The *Dywán of Walyy of Dashte Biyádh*, a place in Khorásán. He was a contemporary of Mohammad Quly *Mayly*, and his poems are in *Mayly's* style.

Contents: Ghazals and twenty Rubá'ys. Bg.

شب نوید قرب در زرد بفته درگاه را خوش اثرها بود در نی ناله چانکاه را

As. Soc. No. 1060, about 100 pp. of 12 bayts, written in 1196.

(564) *عثنوی ولی رام* (P.)

The Mathnawý of Waly Rám, who was usually called Banwály Dás. Beginning

از ان علم شریعت شد معلم شود ترتیب ظاهر تا معلم

Tópkhánah, near 100 pp. of 18 lines, postscript: باتمام رسید عثنوی : زبده موحدان احدیت اساس سوامی ولی رام عرف بابا بنوالیداس سنه ۱۱۴۲ محمد شامی || it would appear from this that the poet was alive in 1142, or flourished shortly previous to that date.

(565) *دیوان واقف* *Batalah* (P.)

The *Dywán of Núr al'ayn Wáqif of Patiálah*, where his father was Qádhiy, he was a pupil of *Árzú* and died

about 1190, (see *Talib* and *suprà* p. 160 but read *to whom (A'rzú) he sent his poems for correction*).

Contents: Ghazals and Fards, 544 pp. 16 bayts; Mo-khammas', &c. 50 pp.

Beginning

ای ببنم شوق تو نالان بهر سو سازها رفته در هر گوشه زان سازها آوازها

Móty Mañall, written in 1210; As. Soc. No. 1125, a bad copy.

(566) فرهاد و شیرین تصنیف وصال (P.)

The Loves of Farhád and Shyryn, by the late Myrzá Kóchak *Wiçál* of Shyráz. His son is still alive, and resides at Bombay.

Beginning هزاران پرده بر قانون عشق است

Lithographed with *Wašshy*, Bombay, 1265, 12mo. 126 pp. There has also been lithographed at Bombay, 1260, 12mo. 212 pp. of 11 bayts, the رساله در تعزیه ایامه by *Wiçál*. It consists of elegies on the Imáms and begins این زمان نه ستمگار بوده

(567) ترجیع بند وصالی (P.)

An Elegy on the Imáms, by Sayyid 'alá aldyn *Wiçály*, a modern poet of Khorásán who was settled in Oudh.

Beginning ما مقیمان کوی دلداریم

Lithographed, Lucnow, Moçtafáy press, 1260, also press of 'alyy. bakhsh, 1260, 16 pp. with short notes.

(568) مثنوی کشف و کرامت (P.)

Intuition and Miracle, a Mathnawý. The author's name is not mentioned, but the word Ymany ایمنی is written in red ink, and it is therefore possible that Yman or Ymany was his takhalluç.

aimani

ندیدی ایمنی از دست جاهل چه نقصان آمد از نقصان کامل
 الهی از خردم باری نشان ده دلم را طاقت وصف زبان ده
 Tópkhánah, 8vo. 55 pp. of 11 lines.

(P.) دیوان دوم یوسفی مسمی بلطائف النصایح (569)

The second Dywán of Yúsofy, which was collected in 926, chronogram :

چو اشعار لطیفش دلکش آمد بود تاریخ او اشعار دلکش

Contents: a preface, Ghazals, 94 pp. of 11 bayts ; Rubá'ys and Qit'ahs, 10 pp. Beginning of Ghazals :
 ای جمله تو از روی حقیقت که مسمی هرگز متعذر نشود از کثرت اسما
 Múty Mahall.

(P.) دیوان زخمی (570)

The Persian Dywán of the Rájah Fakhr aldawlah Dabýr almulk Ratan Singh Bahádur *Zakhmy*. He was a native of Lucnow, where he was minister of Finance, but his property and family were at Bareilly. He died in 1850 or 1851 and left a considerable library. Bg.

ای غار ز نام تو برخ شاهد فن را بپرایه ز وصف تو عروسان سخن را
 Lithographed, Lucnow, Mohammady press, 1253, 512 pp. 8vo.

(P.) مؤید المجاهدین (571)

Assistance to men engaged in religious war, a Mathnawý by *Zayn al'abidyn* a son of Sayyid Radhyy of Shushtar. He lived long at Madras and was in the service of Nawáb Aṣaf-jáh, subsequently he went to Balághát and entered the service of Haydar 'alyy Khán, and finally he became a courtier of Typú Sultán, at whose

request he wrote this poem. He died at Haydarábád. (*Subhe watn*, p. 105).

Beginning میکنم از جان سپاس بر حرم کبریا

As. Soc. No. 1032, about 300 pp. of 11 bayts.

(572) دیوان زکی همدانی (P.)

The Dywán of Zakyy of Hamadán. Zakyy is his name as well as his takhalluṣ. He spent the greater part of his life in the service of the Turks of the court of Sháh Tahmásp and died in 1030 (see *suprà* pp. 39, 91 and *A'tishkadah*, p. 343).

Contents: Qaṣydahs, 126 pp.; a chronogram for 1015 on the death of Sháh Qiwám aldyn Hosayn. Bg.

آب می پیچد بر آتش اشک آتش زای من
شعله در زنجیر دارد موج در یای من

Ghazals, 102 pp. of 11 bayts.

Beginning

استین گردنم چشم جگر پالا را گریه الوده کند دامن هر صحرای را

Móty Makall, a splendid copy written in 1044. Postscript: دیوان زکی همدانی که در سنه ۱۰۳۰ وفات یافت

(573) هفت آشوب تصنیف زلالی (P.)

Seven Mathnawies by Zulály of Khwánsár (see pp. 41, 90 *suprà*). These seven Poems are also called سبعة سیاره.

Contents: a preface in prose by Toghráy, followed by a preface from the pen of Zulály. The former is wanting in the copy of the Asiatic Society.

1. محمود وایاز, The History of Mahmúd and Ayáz. He says he commenced this poem in 1001.

در استغناح این منشور نامی بچو تاریخ نظمش از نظامی

He completed it in 1024.

Chronogram الهی عقیبت محمود باشد

بنام آنکه محمودش ایاز است غمش بتخانه ناز و نیاز است Bg.

2. حسن و گلوسوز, 70 pp. of 15 bayts in the measure of the Makhzan alasar divided into 41 chapters جلد, dedicated to Sháh 'abbás and Báqir Dámád. Beginning

بسم الله الرحمن الرحيم نص صحت است و کلام قدیم

3. شعله دیدار, 52 pp. of 15 bayts, in the metre of the Mathnawý of Mawláná Rúmy, divided into 49 chapters شعله. Bg. نام او تاج سر هر نامه شعله دیدار هر هنگامه

4. سلیمان و بلقیس, 48 pp. in the metre of the Sikandar-námah. Taqyy Káshy calls this poem سلیمان نامه.

Bg. بنام جهانگیر دلهای تنگ نه آمد سلیقه اش یک مورنگ

5. آذر و سمندر, 40 pp. in the measure of Laylá Majnún.

Bg. نامش عشق است و حسن دفتر آتش ساقیست کو سمندر

6. میخانه, 60 pp. in the metre of the Jáme Jam and the Hadyqah, divided into forty chapters قدح.

Beginning نام او باده سینه میخانه دهن هر نه هست پیمانه

7. ذره و خورشید, 30 pp. in the measure of the Sabhat alabrár. Beginning

سخنم کرده بنامش جارید ذره را جوهر تیغ خورشید

نام او کرد مرا شعله فروز

Each of these poems is preceded by a short introduction in prose from the pen of the author.

Móty Mañall, a fine copy written in 1013 (?); Tópkhánab, a good copy; As. Soc. No. 1188, a fine copy, but the poems seem to be much shorter. *Ibidem*, Nos. 972 and 1205, copies of Mahmúd ú Ayáz, the latter copy begins یا الهی از عنایات و عزم

(574)

سام نامه

(P.)

The Sam-námah, a Mathnawý in the style of the Sháh-námah, containing the history of Sám by an anonymous author. This copy contains about 30,000 verses. See Mohl's *Livre des Rois*. Pref. p. lix.

First verse سراينده نامہ پاستان چنین زد رقم اندرین داستان

Last verse شب و روز با هم بشادی و کام کشیدند پس ناده لعل فام

As. Soc. No. 17, 674 pp. folio, written in a clear old hand and embellished with pictures. It appear to me that this is the second volume of this poem. The poet says in the seventh verse.

یکی داستان کنون از تمور بگویم که افتد در جان توشور

The first half of the poem contains the story of Tamúr. In folio 145th verse of the book is the passage from the Sháh-námah with which the Sám-námah described by Dr. Mohl begins, viz.:

پس آنگه یکی هفته بگذاشتند همه ماتم و سوگ او داشتند

It is very likely that the first part is sometimes considered as a separate work.

(575)

قصهٔ بختیار

(P.)

The story of prince Bakhtyár, a son of the king of Nymrúz, in verses. The poet says that having lost his only son, who he had hoped would be his representative after his death, the plan suggested itself to him to write a poem which would immortalize his name. I am unable to promote his view, having not succeeded in finding his name mentioned in the poem, but he gives us the date, 1019, of the composition.

Beginning بنام خدای کریم و رحیم توانا و دانای و حی کریم

As. Soc. 1414, 152 pp. 15 bayts, it seems that the copyist got tired before he had completed the poem, the MS. ends abruptly in the story of the ninth Wazyr. The prose version of this story has been published by Sir W. Ouseley, London, 1801, and by Kasimírsky (lithographed) Paris, 1839; and translated into French by Baron Lescallier, Paris, 1805.

THE THIRD CHAPTER.

WORKS OF HINDU'STANY POETS.

NOTE.—As the table of contents of *Rékhtah Tadz-kirahs* from p. 195 to p. 306 *suprà* has been alphabetically arranged with a view to facilitate reference, I thought it superfluous to refer to it in this chapter.

(576) نگارستان عشق تصنیف آباد (H.)

The Picture gallery of Love being the *Dywán* of Mahdiy *Hosayn Khán A'bad* a son of *Gholám Ja'far Khán*, collected in 1252.

It contains 232 Ghazals.

Beginning

دو عالم میں یکتا ہی عالم خدا نہیں اپنے بندوں سے غافل خدا

Lithographed Lucnow, Músawý press, 1263, 53 pp. 5 miçra's in a line. His *Wásókhts* have been separately printed in 1268, 32 pp.

(577) مثنوی مرزا عباس (H.)

The History of Christ, in *Rékhtah* verses, by Nawáb *Iqtidár aldawlah Myrzá 'abbás*. I met him at Lucnow in 1849; he was about eighty years of age, and told me that he wrote this poem to show that he was above the prejudices of his contemporaries.

Beginning ہرں میں حمد ایزد پاک

Private collection about 300 pp. of 11 bayts.

- (578) دیوان آبرو (H.)

The Dywán of Najm aldyn *A'brú*.

Contents: Ghazals, 104 pp. of 12 lines; Rubá'ys, &c.

Beginning ایا ہی صبح نیند سوں آنتہ رسمہا ہوا

جامہ گلے میں رات کے پہلوں بسا ہوا

Móty Mañall, 8vo. written in 1160; As. Soc. No. 154.

- (579) مثنوی محمد مبارک شاہ (H.)

A Mathnawý of Mohammad Mobárak, the takhalluṣ of the poet is not mentioned; he may be identical with *Abbrú*.

Beginning

ہی سزاوار ثفا و باکمال جلوہ گر جسٹہ کیا حسن و جمال

Tópkhánah, an old MS. it contains about 450 verses.

- (580) دیوان آصف (H.)

The Dywán of *Aṣaf aldawlah A'ṣaf*.

Contents: Ghazals about 300 pp.; Rubá'ys and Mokhammas', 170 pp.

Beginning کس قدر رو رو کے شب کرنا تھا مذکور تیرا

دوہی بیمار تیرا خستہ ورنجور تیرا

A Mathnawý of about 100 pp.; Miscellaneous poems, 100 pp.

Móty Mañall; As. Soc. No. 15, folio.

- (581) دیوان افسوس (H.)

The Dywán of *Myr Shyr 'alyy Afsós*.

Contents: Ghazals, 360 pp. of 12 bayts; Rubá'ys and Qaṣydahs, 30 pp.

Beginning

خدایا کس طرح ہو وصف مجھے تیری صنعت کا

کوشمہ ایک ہی یہ چرخ تیری دست قدرت کا

Móty Maḥall, a good copy ; As. Soc. No. 67, a fine copy written during the life time of the poet. The Ghazals are preceded in this copy by Qaṣydaḥs and a short biography, in which it is stated that he derived his descent through the Imám Ja'far from 'alyy. His ancestors were of Khwáf in Persia and the first of them who settled at Nárnawl in India, was Badr aldyn a brother of 'alam aldyn Hájy Khány. The grandfather of Afsós came to Dilly where Afsós was born, but Afsós left his native town when only ten years of age and came with his father to Paṭna, and after the death of his father he went to Lucnow.

(582) منظوم اقدس تصنیف آفتاب (H.)

The most sacred composition being a Mathnawý by the emperor Sháh 'alam, whose takhalluṣ was Aftáb. We are told in the last line that the title is a chronogram, for the date of the completion of the work منظوم this gives 1201. It contains the story of Motzaffar Sháh, king of China. Bg.

حمد خدای عزوجل کیجئے بیان مخلوق جسکے ہیں چہ زمین و چہ آسمان

As. Soc. No. 37 fol. about 1500 pp. of 9 lines, a most splendid copy, probably written for the Royal author.

(583) دیوان آفتاب (H.)

The Dywán of Sháh 'alam II. *A'fláb*. Having neglected to copy the initial line, I transcribe a verse which is also in *Luff*. Beginning

کیجئے ہمد ہملا کیونکر نہ شکوہ یارکا ہم تو بندے اسکے ہوں وہ یار ہواغیارکا

Móty Maḥall, large 8vo. 244 pp. 8 lines, a magnificent copy.

(584) دواء الداء (H.)

Cure for sickness, a Dakhny poem on medicine, probably by Aḥmad Sharyf, who was dead in 1082.

It is preceded by a Persian preface in prose of nine lines, and is divided into an endless number of chapters and contains merely recipès. Beginning پہلین لیکر اللہ کا نامو

As. Soc. No. 51, bound with the Kókshashter, and written in the same hand, 30 pp. In the same volume is another work on medicine of 50 pp., dedicated to Qotob Shah, it begins—

بسم اللہ الرحمن الرحیم جی ہی نافع دافع حق حکیم

(585) مثنوی فرامش یان (H.)

The Story of Dushmanat Rájah and Sakontala, in verse, by Gholám Ahmad Ahmad, a son of the late Gholám Haydar 'izzat, Ahmad is now alive and resides at Calcutta.

Beginning هزاروں شکر ہی اُس نے نشان کا

Printed, Calcutta, 1849, 8vo. 153 pp.

(586) جمجمہ (H.)

Miracles of Christ which he performed on king Jam-jamah, by Ahmad 'ally of Shéorájpúr.

Beginning کروں کس منہ سے میں حمد الہی

Lithographed, Lucnow, s. a. 9 pp. of four columns; Cawnpore, s. a. Masgháy press.

(587) قصہ منصور تصنیف احمد (H.)

The Legend of the martyrdom of Mançúr, a Hindústány saint, in verse by Ahmad 'ally.

Beginning عشق ایک آسیب ہی آشوب زا

Lithographed, Moçtafay press, s. a. 20 pp. of 19 bayts.

(588) دیوان احقر (H.)

The Dywán of Myrzá Jawád 'ally Ahqar, a pupil of Myr Hasan, for whom he expresses the greatest gratitude and affection in a poem, as :

دل لیا ہاتھ میں اس طرح حسن نے احقر اُسکے اشقی سے دنیا کے الم بھول گیا

Contents: Ghazals a few Maflá's, a poetical epistle, &c.

Beginning میں بلبل خوش خواں ہوں تیری باغ جفا کا

یا رب نہ دیکھانا مجھے موسم تو خزان کا

Móty Mañall, 128 pp. of 12 bayts, a very carefully written copy with the necessary vowel points; probably an autograph.

(589)

دیوان احسن

(H.)

The Dywán of Myrzá Ahsan 'alyy Ahsan.

Contents: three Qačydahs in praise of 'alyy, of Shujá' aldawlah, Ačaf aldawlah and Sarfaráz aldawlah; Ghazals, 200 pp. of 10 bayts; seven short Mathnawies entitled *بیدوا* | *مرد ظریف* | *یک شخص* | *رنگہ باز* | *بانگہ ظریف* | *کلہ پز* | *ذکر خیر و برکت*, of the last I find no title, it is in praise of the Governor-General. Beginning of Ghazals:

ایک وصف بیان ہو نہ خداوند جہان کا

Tópkhánah, an old copy; As. Soc. No. 134, copied in 1227 from the autograph under the superintendence of Qamar aldyn Khán Qamar, who was familiarly called Myrzá Hájy.

(590)

لعل گوهر تصنیف عاجز

(H.)

The Story of Lál and Gawhar, by 'ájiz, in Dakhny verses.

Beginning الہی دے مجھے رنگیں بیانی

As. Soc. No. 158, 29 pp. of 17 bayts copied in 1181. In the same volume is a Persian Mathnawý, containing the same story and possibly by the same author.

Beginning الہی بکمال مہربانی

(591)

سراپا سوز تصنیف اختر

(H.)

From top to toe on fire, a Mathnawý by the Qádhiy Mohammad Čádiq Khán of Hooghly, whose takhalluç is *Akhtar*, composed in 1231. He is still alive and is the author of the مبمع صادق an autobiography in elegant

Persian prose, محمد حیدری or the praises of Ghaziyy aldyn Haydar. These two works are printed but his Tadzkirah of Persian poets, which is said to be very valuable, and his Inshá which has the title of *Haft Akhtar*, are not printed. The Sarápá contains about 650 verses.

خلق عالم سے مدعا ہے عشق مظهر ذات کبریا ہے عشق
Lithographed, Lucnow, Masááy press, s. a. 8vo. 18 pp. of 38 bayts.

(592) دیوان اختر (H.)

Dyván of Myr Akbar 'alyy *Akhtar*.

Contents : Qaṣydaḥs, &c. 30 pp.; Ghazals, 738 pp. of 12 bayts; miscellaneous poems, 100 pp. Beginning of Ghazals سر دیوان پر حمد خدا اول رقم کرنا

Private collection, a fine copy in folio.

(593) قصاید علی حیدر (H.)

Qaṣydaḥs in praise of the Imáms, by Naṣyr aldyn Haydar, king of Oudh (see p. 196 *suprà*) who had the takhalluṣ of 'alyy Haydar or 'alyy.

Beginning عرش اعلیٰ پہ اجی کیا ہے مبارکبادی
ساری عالم میں مچی کیا ہے مبارکبادی

Faraḥ-baksh, 600 pp. of 3 bayts, a splendid copy. In the Tóp-khánah is a volume containing a poetical version of episodes of the sacred history of the Shy'ahs, as روایت زن یهودی ۱ روایت معجزہ ۲ روایت شیبہ ساختن حضرت عباس &c. also some elegies.

(594) واسوخت امانت (H.)

A Wásókht of 307 stanzas by Amánat.

Beginning عشق کے حال سے یارب کوئی آگاہ نہر

باروں اُس راہ میں رکھ کر کوئی گمراہ نہر

Lithographed, Lucnow, in the مجمع واسوخت, 1263, 38 pp.

(595) یوسف وزلیخا تصنیف امین (H.)

The Story of the Loves of Yúsof and Zalykhá, in Dakhny verses, by Shaykh Mohammad Aryn *Aryn*, composed during the reign of Awranzéb in 1109. Bg.

اول تعریف سن خالق کی ای یار کہ وی دونوں جگت کا ہی کرناہار

As. Soc. No. 221, upwards of 300 pp. of 15 bayts.

(596) نجات نامہ (H.)

The Book of Salvation, a Mathnawý, by Mohammad Aryn Ayághy. The language is obsolete.

Bg. اول کچھ نقبا وہ فرنگار نہا دونو جگ کو پیدا کرناہار نہا

Tópkhánah, 16 pp. of 15 bayts.

(597) معارج الفضائل تصنیف امیر (H.)

The Miracles of the Imáms, a poem by Munshiy Motzaffar 'alyy *Asyr* of Améty not far from Agra, he came with his father at the age of ten years to Lucnow where he still resides. His uncle Sayyid 'alyy translated the جلال العیون into Persian verse. The Ma'árij is divided into fourteen chapters فصل and was composed under Amjad 'alyy Sháh. Beginning بنام خداوند لوح و قلم

Lithographed, Cawnpore, 1267, 299 pages. In one instance, his takhalluq is spelled Amyr. In 1263 a مننوی امیر of 36 pp. has been published, which is probably by the same author.

(598) دیوان آتش (H.)

The Dywán of Khwájah Haydar 'alyy *A'tish* of Lucnow, he wrote also Persian verses, he died in 1263, there are chronograms on his death by Motzaffar 'alyy *Asyr*, *Fawq*, and Munshiy Ashraf 'alyy *Ashraf*.

His poems are divided into two Dywāns, the first fills 250 pp. and the second 56 pp. Beginning

حباب آسا میں دم بہرتا ہوں تیری آشنائیکا
نہایت غم ہی اس قطرہ کو دریا کی جدائی کا

Lithographed, Lucnow, Mohammady press, 1261 8vo. also 1263, the háshiyah is covered with text. The Kullyyât of Atish have been lithographed in 1263, 293 pp. the margin covered with text.

(599) (H.) دیوان اظفري

The Dywān of Mohāmmad Tzahyr aldyn 'aly-bakht *Atzfary*, a descendant of the emperor Awrangzéb. He flourished in 1211.

Contents: Ghazals and a few Rubá'ys.

Bg. ہنایے ہت لے تیرے مار ڈالا جزا نظر میں ہمیں بیدار ڈالا

Móty Mahall, 68 pp. of 12 lines, extracts from his Dywān—about 400 verses of Ghazals,—form an appendix to his Memoirs.

(600) (H.) دیوان بقا

The Dywān of Shaykh Mohāmmad Baqá Allah *Baqá*. It contains only Ghazals and begins:

قلم صفت میں پس از مراتب بدن ثنا میں تیرے کہ پایا

As. Soc. No. 164, 54 pp. of 13 bayts, a fine copy.

(601) (H.) دیوان بیدار

The Dywān of Bédár, see Nos. 170—173.

Contents: Ghazals and a few Rubá'ys. Beginning

ہم پہ سو ظلم و ستم کیجئے گا ایلک ملے کو نہ کم کیجئے گا

Tópkhánah, an old copy, about 70 pp. of 20 lines.

(602) (H.) پہیلی ریختہ تصنیف بسمیل

A Collection of Riddles in verse, collected by Bismil, and dedicated to Aḥaf aldawlah. Beginning

آصف الدولہ آن وزیر کبیر جسکا جگہ میں کوئی نہیں ہی نظیر

Tópkhánah, in the shape of an album, containing about 500 Riddles. Specimen

کیا ہی وہ جگہ میں ہو رہی جو رواں اُسکے تئیں جانتے نے پیر و جوان
آدھا ہی انگشت آدھا موتی نام کی چیز دیکھوں کیا ہوتی

"What is half coal and half pearl? Answer—Kólú (a plough) the first syllable being half of kólah coal, and the second half of lúlú pearl."

(603) پہیلی ریختہ تصنیف بسل (H.)

Another collection of Riddles by the same author. Bg. عقل کا یہ سوال تھا طبع سے التیام دو کئے پہیلی ایک جاجمع کر انصرام دو

Tópkhánah, about 100 pp. of 12 bayts, each riddle has, on an average, four bayts.

(604) معراج نامہ تصنیف سید بلاقی (H.)

Mohammad's transfiguration and death, being a poem by Sayyid Buláqy. First verse

اول نام اللہ بولوں ابد نذا اور صفت اُسکی کروں بیعدد
کہ سید بلاقی نبی کا غلام قصہ یہ کیا تجہ لطف سوں تمام Last v.

Two copies are in the Tópkhánah and one in the Mótý Mañall, the poem has about 1000 verses.

(605) دیوان صادق علی صادق (H.)

The Dywán of Çádiq 'alyy Çádiq. He was in the service of Gháziy aldyn Haydar, and being an exquisite penman, he copied several books for him, some of which are preserved in the Farah-bakhsh library.

Contents: short Mathnawies, Qačydašs, Fards and Qif'ahs, one is a felicitation on the accession of his patron.

Bg. الہی وصف تیرا کب بیان ہو اگر ہر مو میسرے نں پر زبان ہو

Faraḥ-bakhsh, about 300 pp. of 8 bayts, an autograph. In the *Móty Makall*, 72 pp. of 3 bayts, is a collection of poems of this author containing translations of Arabic verses into Persian poetry, also Hindústāny and Panjáby poems and some Dóhrah's. Bg.

یغادی بالقصریح یا الہی اقلنی عسرتی واسترعیوبی

(606) دیوان صاحب قران (H.)

The Dywán of Čáhib Qirán, who was commonly called *Shá'ire foḥsh-gó*, a contemporary of Sa'adat 'alyy Khán.

Contents: Ghazals; at the end a few Rubá'ys.

Beginning یہہ حسن خدا داد ہی یا نور کا جہمکا
عالم سے جمال آسکا نظر آتا ہی جہمکا

Faraḥ-bakhsh, 250 pp. of 12 bayts.

(607) قصہ مہر و ماہ تصنیف صالح (H.)

The Sun and the Moon, a mystical poem of 1,480 verses, by Čálih, composed in 1133. Beginning

اول وصف بولوں بگام خدا ہی قیوم چودہ طبق میں سدا
Tópkhánah.

(608) دیوان صحبت (H.)

The Dywán of Čoḥbat. It contains merely Ghazals.

Beginning نیا دستور دیکھا ہمنے آس مہ وش کے گہایل کا
کہ آسکے زخم پر لگتا ہی پہاڑا ماہ کامل کا

Faraḥ-bakhsh, 90 pp. of 16 bayts bound with the Dywán of Inshá. Though in the note which I have taken of this book, the name of the poet is written Čoḥbat, it is very possible that it is a mistake for Maḥabbat.

(609) مرتبہ صوفی (H.)

A Marthiyah of 70 bayts by Čúfy.

Beginning یا رسول عربی اج نواسے کا ک
Tópkhánah.

(610) درن (H.)

The Dywán of Myr Dard, he is the only Hindústány poet whose mystical poems are worth reading.

Beginning مقدور همیں کب تیری صفونکی رقم کا

Lithographed at Dilly, 1847, 141 pp. This edition was made at my request by Mawlawy Imám-bakhsh. He has conscientiously executed his task, and has indicated the metre of every poem.

(611) مثنوی نظم گهر (H.)

The Stringing of Pearls, a story in verse, by Mawlawy Gholám Dhámin. The title is a chronogram for 1215.

Bg. ہی عالم کی تجھے شاہی الہی ازل سے تا ابد تیری ہی شاہی

Private collection A, 130 pp. of 13 lines.

(612) معراج نامہ ضمیر (H.)

The Transfiguration of the Prophet, a Mathnawý by Dhamyr composed in 1227, the chronogram is فیضان شاه. The author was still alive and resided at Lucnow when I was in that city in 1848.

Beginning کروں حمد پرور دگار قدیر کریم و رحیم و سمیع و بصیر

Tópkhánab, 94 pp. of 17 bayts.

(613) مثنوی ضمیر (H.)

Mathnawý of Dhamyr.

It contains chiefly an account of the miracles of the Imáms, &c.

Beginning احمد الله جل اكرامه اشكر الله عم انعامه

Private collection, B. 300 pp. 11 verses. Farah-bakhsh library, 244 pp. of 15 bayts.

- (614) نان و نمک تصنیف فصیح (H.)

Bread and Salt, a Mathnawý in imitation of the poem of Baháy, by Ja'far 'alyy *Faṣyḥ*. Beginning

مصرع ہر جستہ بسم اللہ ہی یہ لائانی خدا اگاہی

Lithographed, Lucnow, Moḥammadý press, 1262, edited by Myrzá 'alyy, 35 pp. of 34 bayts.

- (615) دیوان فارغ (H.)

The Dywán of Fārigh Sháh *F'arigh*, it contains only Ghazals. Beginning چمکا تھا تـك نقاب سے جب برق نور کا

Private collection, about 200 pp. of 12 bayts.

- (616) گلزار نشاط تصنیف فتح علی (H.)

The Garden of Light, a Mathnawý by Fatḥ 'alyy a son of Pyr 'alyy Shaykh Anṣáry, composed in 1847 and dedicated to Capt. Dundas and T. Andrews of Jálawn.

It is divided into five chapters چمن containing legends of saints, moral advice, anecdotes, witty sayings and an account of great poets کبیشر.

Beginning ہی نداء نخلبند کا بتات تازگی بخش گلستان حیات

Lithographed, Lucnow, Moṭṭafáý press, 1264, 36 pp. of 40 bayts.

- (617) قصہ رضوان شاہ تصنیف فیاض (H.)

Story of Ridhwán Sháh (emperor of China), composed by Fáyidh in 1094, in Dakhny verses. Beginning

اول ناوں حق کا لے بولوں سخن بدرون آسکی توحید کہولوں دھن

As. Soc. No. 124, 280 pp. of 9 bayts.

(618) چشمه فیض (H.)

A translation of Faryd aldyn 'attār's Book of Counsels, by Myr Mo'yn aldyn *Faydh*, a son of Fakhr aldyn b. Zayn al'ābidyn. He was a *Hasany Sayyid* and his ancestors, he informs us, were of Samarqand, but eleven or twelve generations ago they settled in old Dilly and were men of importance. On the fall of Dilly he settled at Ghāziypūr, where he made the acquaintance of Dr. Gilchrist, this great patron of Hindústāny literature took him to Calcutta, and on his request he made in 1218 = A. D. 1803, this translation. Bg.

شکر کرايدل خدائي پاک کا هي جو ايمان بخش مشيت خالك کا

As. Soc. No. 91, an autograph, written in 1219, about 100 pp. of 13 bayts.

(619) ديوان فدوي (H.)

The Dywān of Sayyid Fadhl 'alyy *Fiduy* of Dilly.

Contents: a short preface in verse; Ghazals, 437 pp. of 11 bayts; miscellaneous poems, 120 pp.

Beginning of Ghazals هر نقشه کشی حق کی سوا ممکنات کا

As. Soc. No. 135, a good copy written in 1228.

(620) ديوان فغان (H.)

The Dywān of Ashraf 'alyy Khān Tzaryf almulk *Fighān*.

Contents: Ghazals, 200 pp. of 10 bayts and a few Qaṣydahs (and one or two Persian satyres), &c. Bg.

پسند خاطر ام آمد از بس دنیا و مافیها ادای خند ساغر صدائی گریه مینا

Tópkhánah, a very fine copy.

- (621) طوطی نامہ تصنیف غواصی (H.)

The Tales of a Parrot, put into Dakhny verse and dedicated to 'abd Allah Pádsháh of the Qotobsháhian dynasty by Mawláná Ghawwácy.

Beginning

خدایا جو دانا ہی تو غیب کا ہی ستار بندیاں کی عیب کا

As. Soc. No. 18, about 400 pp. of 13 bayts, a good copy.

- (622) دیوان گویا (H.)

The Dywán of Gúyá, collected in 1245.

Contents: three Qačydahs in praise of 'alyy, Načyr aldyn Haydar and Ghazi aldyn Haydar.

Bg.

برنگ گل جسے اب دیکھتی وہ خندان ہی

بہار عیش سے ہندوستان گلستان ہی

Ghazals, 104 pp. of 20 bayts; a Pushtú poem, Tarjy-bands, Marthiyahs, Rubá'ys, &c.

Beginning

کیا کیا کروں میں شکر خدای قدیر کا بخشا ہی اس فقیر کو ربہ امیر کا

Tópkhánah, I believe this Dywán has been lithographed.

- (623) مثنوی ہشت گلزار تصنیف حقیقت (H.)

The Story of Bahrám-gúr in Rékhtah verse by Sháh Hosayn Haqqat composed in 1225.

Beginning ای فراز بد! لوائی وجود

Lithographed, Cawnpore, Močtafáy press, 1268, 108 pp. of four columns.

- (624) دیوان خواجہ حسن (H.)

The Dywán of Khwájah Hasan.

Contents: Ghazals about 250 pp. of 14 bayts; Mo-khammas', Rubá'ys, and Qif'ahs—among them a chronogram for 1193, about 50 pp.

Beginning رحمت کے ابر میں جو کھڑا قدیم کا

As. Soc. No. 117.

(625) دیوان حسن (H. P.)

The Dywán of Myr Gholám Hasan Hasan.

Contents : a preface in Persian prose, in which he mentions Sawdá and Myr Taqyy, 4 pp.; Qačydahs in praise of Ačáf aldawlah, Sálár-jang, &c. 18 pp.; Ghazals, 256 pp.; miscellaneous poems, 190 pp. Bg. of Ghazals :

گر کینچی رقم کچھ تیری وحدت ے بیانک
نو چاہئے خامہ بھی آسے ایک زبانک

Móty Mašall; another copy in the same collection, without preface, written in a bad hand, with many erasures and corrections, is apparently an autograph. At the end is written in red ink, but it is not certain whether in the same hand ذرا حیحہ اور پنجشنبہ سنہ ۱۱۹۲ "Faydhábád, Thursday, 25th Dzú-lhujj, 1192." This copy contains also some Persian Rubá'ys.

(626) سحرالبیان (H.)

Sorcery of Eloquence, a Mathnawý of Myr Hasan, composed in 1193. It is usually called Badre Monyr or Myr Hasan Mathnawý, and is considered the best poem in the Hindústány language. Beginning

کروں پہلے توحید یزداں رقم جھکا جسکے سجدے میں اول قلم

It has been frequently printed, Calcutta, 1805, 4to. 1265 &c.; Lithographed, Lucnow, Moçtafâ press, 1261, 108 pp. of 21 bayts; Masyháy press, 1262. In the Tópkhánah, 30 pp. of 6 bayts is a Mathnawý of Myr Hasan in praise of Ačáf aldawlah, followed by nine Ghazals. Beginning

لکھوں میں کیا ثناء حمد رزاق کہ گویائی کی طاقت ہی یہاں طاق

(627) دیوان حسرت (H.)

The Dywán of Ja'far 'alyy Hasrat.

Contents : Ghazals, 246 pp. of 13 bayts. Bg.

کیا حمد کہوں تیری مجھے کچھ نہیں پارا یا من خلق الخلق ولیدہ ونہارا

Rubá'ys and Mokhammas', 80 pp. of 10 bayts, among them are chronograms, the last is for 1182, when he collected the first Dywán.

تاریخ بھی ہی میری اس دیوانکی کل طی یہ ہوا تمام باب صذعت
Qaṣḍahs in praise of the Imáms, Aṣaf aldawlah, &c. 36 pp. Beginning

سبحہ سجادہ اسلام و حرم چاروں ایک دیس تھا مکتب میں مجھکواؤ کا
Tarkyb-bands, &c. 52 pp. ; a Sáḡiy-námah and a Satyre (a Mathnawý) against a physician, 20 pp. After this follows the second Dywán containing Ghazals, 200 pp. ; Rubá'ys, &c. 62 pp. Beginning

ہی لایق حمد و شکروہ ذات اباد کئی جس نے یہ خرابات

The Loves of *Totá Rám* and *Shakar-pará* a Mathnawý which has the title of *Túty-námah* about 160 pp. Bg.

یا الہی یہ عشق خانہ خواب کس نے مانگا تھا یاں کسے تمی تاب

Faraḥ-baksh, a splendid copy; *Tópkhānah*, containing only the first Dywán; *Móty Maḥall*, containing only the Ghazals of the first Dywán; As. Soc. No. 284, containing merely the Mathnawý written in 1216.

(628)

دیوان زادہ حاتم

(H.)

The Abridged Dywán of *Hatim* (see pp. 422 and 235 *suprà*).

Contents: a preface; Ghazals, 212 pp. of 13 bayts; miscellaneous poems, 76 pp. He gives us the date of every poem in the heading. Beginning

کیا ہے قاصر زباں توحید و حمد کبریا
جنی کن کے حرف میں کونین کو پیدا کیا

Móty Maḥall, the autograph written in 1179. My notice of this valuable MS. is not as complete as it ought to be, having unfortunately neglected to copy the list of his pupils, and the earliest dates of his poems; I insert here the preface.

بعد حمد الهی و نعت رسالت پناهی معروض میدارد فقیر خاکپای درویشان و خوشه چین خرمن سغفوران هیچ مدان عالم بصورت محتاج بمعنی حاتم که از سنه ۱۱۲۹ تا سنه ۱۱۶۹ که چهل سال باشد نقد عمر درین فن صرف نموده هنوز تربیت طلب و جای استاد خالی دارد در شعر فارسی پیروی مرزا صائب است و در ریخته ولی را استاد میداند اول کسی که درین فن دیوان ترتیب نمود او بود فقیر دیوان قدیم پیش از نادرشاهی در بلاد هند مشهور دارد و بعد ترتیب آن تا امروز که سنه سوم عزیز الدین عالم گیر ثانی پادشاه باشد هر طبق و پایس که از زبان این بی زبان برآمده داخل دیوان قدیم نموده کلیات مرتب ساخته ۰۰۰۰ از هر ردیف دوسه غزلی و از هر غزل دوسه بیتی و رای مذاقب و مرثیه و چند مضمون و منضوی از دیوان قدیم نیز داخل نموده به دیوان زاده مخاطب ساخته و سرخی غزلیات به سه قسم بقید قلم آورد یکی طرخی دوم فرمایشی سوم جوابی قائلینق این معلوم گردد و معاصران فقیر شاه مبارک آبرو و شرف الدین مضمون و مرزاجان جانان مظفر و شیخ احسن الله و امیر شاکر ناجی و غلام مصطفی بک رنگ است و لفظ در و بر و از و او که فعل و حرف باشد بنده در دیوان قدیم خود تقید دارد دریغ از آنکه دوازده سال اکثر الفاظ را از نظر انداخته لسان عربی و زبان فارسی که قریب الفهم و کثیر الاستعمال باشد و روزمره دهلی که مرزایان هند و فصیحان هند در محاوره دارند منظور داشته *

زبان هر دیار بهذوی که آنرا بهاکها گویند موقوف کرده محض روزمره که عام فهم و خاص پسند بود اختیار نمود شمه ازان الفاظ که تقید دارد به بیان می ارد چنانچه عربی و فارسی مثلا تسبیح را تسبی و مصحیح را صحی و بیگانه را بگانه و دیوانه را دوانه و مانند آن بطور عامه یا متحرک را ساکن و ساکن را متحرک چنانچه مَرَض را مَرَض و غرض را غرض و مانند آن با الفاظ هندی که نین و جک و نت و بسر و غیره آنچه باشد یا لفظ عام و موا و ازین قبیل که برخورد قباحتی لازم آید یا بجای می سنی یا آدهر را آدهر و کدهر را کیدهر که دران زیادتی حرف باشد یا بجای پریه یا یهان یان ووهان را وان که درمخرج تنگ بود یا کسر و فتح و ضم در قافیه یا قافیه راء فارسی باراء هندی چنانچه گهورا و بورا و دهر و سرو مانند آن مکر های هوز را بدل کردن به الف که از عام تا خاص در محاوره دارند بنده درین امر بمتابعت جمهور مجبور است چنانچه بنده را بندا و پرده را پردا و آنچه ازین قبیل باشد و این قاعده را تا کجا شرح دهد غرضکه خلاف محاوره و غیر مصطلح و غلطی روزمره و نقصان فصاحت را دخل نباشد و درین مختصر الفاظ مذکوره انشاء الله تعالی نخواهد بود مگر در اشعار دیوان قدیم که از سنه معلوم خواهد شد و اگر اتفاقا در اشعار دیوان جدید بر خذ ما صفا و دع ساکن نظر نموده از خطا در گذردن و انصاف را از دست ندهند *

(629) دیوان ہوس (H.)

The Dywán of Myrzá Taqyy *Hawas*.

Contents : Qaṣḍahs in praise of Gháziy aldyn Haydar,
24 pp. of 12 bayts. Beginning

فوج واران چمن مژدہ کہ ہی عالمگیر خبر جشن جلوس شہ فیروزہ سربو

Ghazals : 225 pp. of 14 bayts ; Rubá'ys, &c. 24 bayts.

Beginning بہر معنی مینہی جب کاغذ کو نور افشاں کیا
مطالع مہم قیامت مطاع دیوان کیا

The Loves of Majnún and Laylá, a Mathnawý, 128
pp. of 16 bayts. Beginning

ای کاشف سرعشق جاں سوز زبنت دہ شمع محفل افروز

Móty Maḥall, a good copy ; the Mathnawý has been lithographed
Lucnow, Moṣṭafáy, 1261, 79 pp. the margin covered with text. In
the Móty Maḥall, 60 pp. of 16 bayts, is an old Hindy version of
Laylá Majnún which begins—

هر هر بالك کہیں کہانی لیلی پریت کیس سوں نہانی

(630) اشعار ریختہ غازی الدین حیدر (H.)

Rékhtah poems by Gháziy aldyn Haydar (see p. 196
suprà). Most of them are in praise of the Imáms, and
so bad as to bear internal evidence that they are genuine
productions of a king.

Beginning عرش برین بر ہی اچ بہی مبارکبادی
بیدا ہوئی ہیں اچ شہ مہدی ہادی

Faraḥ-bakhsh, about 200 pp. of 4 bayts, very splendid.

(631) ہفت پیکر تصنیف حیدری (H.)

Haft Paykar a Mathnawý by Haydar-bakhsh Haydary
composed in 1220. Myrzá Kátzim 'alyy Jowán made a
chronogram on that date : جان تازہ ہفت پیکر پہ ہوئی :

Bg. حمد اسکی جس نے ہیں پیدا کئے ہفت پیکر ہفت گنبد کے لئے

As. Soc. No. 72, about 600 pp. of 13 bayts.

(632) کلیات قصاید حسام (H.)

The Qaṣydaḥs of Sayyid *Hosām 'alyy*, a son of Sa'adat 'alyy a pupil of Karāmat Allah Khān *Farrokh*, both the poet and his teacher are still alive. Most of the Qaṣydaḥs are in praise of the Imāms.

Beginning هی صفات قل هو الله احد ربنا تجی

Lithographed, Lucnow, s. a. 215 pp.

(633) دیوان حسینی (H.)

The Dywān of Hāshim 'alyy *Hosayny*. It contains only marthiyahs and poems in praise of the Imāms.

Beginning ابتدا هرنامه و هر کام کا واجب ایا ذکر تیری نام کا

Tópkhānah, about 100 pp. of 15 bayts.

(634) مرثیہ شای ہوشدار (H.)

Marthiyahs of Hóshdār.

Beginning بدن پر زخم ستم رن میں اُنہائی جو حسین

Tópkhānah, 17 pp. of 9 bayts.

(635) پدموات تصنیف عبرت و عشرت (H.)

The Loves of Ratan and Padmāwat, by Myr Dhiyá aldyn 'alyy 'ibrat of Dilly. He died at Rámpúr when he had completed only the fourth part of the poem. Myr Gholām 'alyy 'ishrat of Bareilly, a pupil of Myrzá 'alyy Luff came to Rámpúr, and at the request of Myr Qudrat Allah *Shawq* whose Moshá'arahs he used to frequent, he completed the poem in 1211. The chronogram is تصنیف دو شاعر.

Beginning جسے وہ عشق کی دریای پر طوفان میں لایا ہی

The printed copy begins ہر ایک صورت میں آکر وہ نیا جاور دکھاتا ہی

As. Soc. No. 296, about 250 pp. of 17 bayts. It has been lithographed, Cawnpore, Moçtafāy press, 1268, 77 pp. of four columns. A poem of the same title and contents has been composed in 947 in Hindī by Malik Moçammad Jāsy, who flourished under Shér Shāh, it contains about 6,500 verses and begins سوروں آدا یک کرتارو. The original is in Sanscrit.

(636) کلشن عشق تصنیف امام (H.)

The Rose Garden of Love, a Mathnawī by Imām.

Beginning رزان امی خامہ روشن بیاں ہو

Lithographed, Cawnpore, 1267, 13 pp.

(637) کلیات انشا (H. P.)

Complete Hindūstānī and Persian poetical works of Inshā Allāh Khān *Inshā*.

Contents: Persian poems, 28 pp. of 15 bayts.

Beginning امی زانعام تو باشد غنچه امکان ما

Rékhtah poems, about 100 pp.

Beginning مرے مالک نے مرے حق میں یہ احسان کیا
شیر و برنج, a Persian Mathnawī in imitation of that of

Bahāy (see p. 368 *suprà*) 50 pp. of 15 bayts.

Beginning بسمک المحمود یارب الفلک

Persian Ghazals, 42 pp.

Beginning امی عشق قطع کردہ رہ سلسبیل را

Rékhtah Ghazals, 280 pp.

Beginning صنما برب کریم بہاں تیرے ہیں یہ مبنی

Rubā'ys, &c. 8 pp.; Qaçydahs in praise of the Imāms, &c. 48 pp.; Ghazals consisting of words without diacritical points, 14 pp.; another batch of Ghazals, Mathnawys, among them, one which has the title سحرچال

and has a double rhyme and metre. Some of his poems are in the dialect of ladies and some in the dialect of Faqyrs, &c.

Móty Ma'all, a beautiful copy; a very good copy is in possession of Mawlawy Mo'hammad Wajyh. In the Móty Ma'all is also a Mathnawý by Inshá, which has the title of مرقعنامه and in which a cock-fight is celebrated, 30 pp. of 4 bayts, written in 1210. Bg.

حمد می فریض اسکی وقت سحر جسنے کاتی ہیں مرغ روح ے پر

(638) سلك نور تصنيف محمد اسمعيل (H.)

The Thread of Light, a Mathnawý by Mo'hammad Isma'yl of Dilly, a nephew of Sháh 'abd al'azyz. He was a great fanatic, and according to some of his acquaintances, a great impostor (see Journal of the Royal As. Soc. London, Vol. XIII. Part 2, and Zeitschrift d. deutschen morgl. Gesellsch. Vol. VII. p. 453). When the Afgháns were at war with the Sikhs, he fought in the ranks of the former and was killed. He was a learned man, and his other writings will be described in their places. About 250 verses. Beginning الہی ترا نام کیا خوب ہی

Lithographed, Calcutta, 1269, 21 pp., also at Lucnow.

(639) تحفہ جعفری (H.)

A Mathnawý of Myrzá Hasan 'alyy Ja'fary, who is still alive. It contains legends, reflections on moral subjects, &c. Beginning

دل کو تو حمد خدای و دود کہ ہی جسم و جاں کا اسی سے وجون

Lithographed, Lucnow, Haydary press, 1262, pp. 104. On the margin is another Mathnawý of similar contents. Beginning

پلا سا قباوہ ملی خوشگوار

(640)

دیوان میر یار علی

(H.)

The Dywān of Myr Yār 'aly Jān Čāhib. He resides at Lucnow, and is a very favourite poet. His Dywān is in the language of the ladies of the Mahalls of Dilly and Lucnow, which is considered the most idiomatic Hindústāny.

Beginning شان میں اللہ کی مطلع وہ ہو دیوان کا

Lithographed, Lucnow, 1262, Morfadhawy press, 85 pp., the margin covered with text; Haydary press, 1262, with the فائده عجائب in the margin.

(641)

دیوان جرأت

(H.)

The Dywān of Qalandar-bakhsh *Jorāt*.

Contents: Ghazals, 630 pp. of 12 bayts; Fards, Rubá'ys, Haftbands, Satyres, &c. 194 pp. Beginning

نالہٴ موزون سے مصرع آء کا چسپاں ہوا زور بہ پردہ اپنا مطلع دیوان ہوا

Two Mathnawies of 62 and 32 pp., the latter was composed in 1225.

Chronogram

جرات گیا میں فکر میں تاریخ کے جوہیں ائی ندا کہ ہنچہ شیر خدا ہی یہ

Móty Mahall, a good copy; College of Fort William, in this copy are also several Marthiyahs.

(642)

گلدستہ سخن تصنیف جوش

(H.)

The Dywān of Akmad Hasan Khán who is familiarly called Achchhé Čāhib and has the takhalluġ of Jósh. He resides at Lucnow. The title is a chronogram for 1269.

Beginning ہوا ہی آسے در تک بہ طریق اپنا رسائیکا

Lithographed, Cawnpore, 1269, 34 pp.

(643)

بارہ ماسا

(H.)

The Bārah-másá, a poetical description of the year in Hindústán, by Myrzá Kátzim 'alyy *Jowán*, composed in 1217.

Beginning جو مخلوقات مہ سے نا ہماہی

Printed, Calcutta, 1812, 8vo. 105 pp. of 16 bayts.

(644)

محشر نامہ تصنیف محمد جیوان

(H.)

The Book of Resurrection, a Mathnawý by Moḥammad Jywan of Jhejher, who was familiarly called Maḥbúbe 'álam. It treats on the principles of the Sunny faith. He says at the end of the book with regard to the date

فقہ ہندی کو مومنان انوزبان پریاد مسئلہ اوی دین کا مول نہوی فساد
سن ہزار چوتھی بدیع رمضان اورنگ شامے دور میں نسخہ ہوا نظام

Beginning اللہ مولیٰ پاک ہی جو جگت سرجن ہار

جن دہایار صدق سون سوئی اتري ہار

Móty Maḥall, about 150 pp. of 15 bayts. I strongly suspect that the title of this book is not محشر نامہ but فقہ ہندی. There is another poem, 20 pp. of 15 bayts, by the same author, which treats on the last judgment, and has the title of محشرنامہ. It begins : رہا میرا ایک تون نائیں کوئی دوجا تجھسا سائیں چھا کر کس لاوں پوجا. He is also the author of a biography of Moḥammad and other episodes of the sacred history of the Sunnies, in verse, about 100 pp. of 15 bayts, it has the title of درد نامہ and begins نام جیو میں نبیل نام. He has also written two very short poems, one is called رحمان کا. Beginning شکر حق کہتا ہوں پہلی بات میں خواب نامہ پیغمبر

and the other دھیر نامہ بی بی فاطمہ خاتون

(645)

دیوان کبیر

(H.)

The Dywán of *Hakym Kabyr 'alyy Kabyr*.

Contents : Ghazals, 166 pp. of 19 bayts ; Mokhammas' and Rubá'ys, 26 pp. : a Mathnawý on the preservation of health سنہ ضروریہ, 18 pp. ; a Qaṣydah, &c. 20 pp.

Beginning کرئی حشمت جہانمیں اور کوئی جاہ لے آیا
میں ساتھ اپنے تیرا ہی نام یا اللہ لے آیا

As. Soc. No. 259, a good copy.

(646) دیوان کمال (H.)

The Dywān of Kamāl. It contains merely Ghazals.

Beginning الہی حمد ہی تیری کوئی مقدور انسان کا
ادائی شکر ہوئی مور سے کیونکر سلیمان کا

Móty Mahall, 26 pp. of 12 bayts, probably an autograph.

(647) دلہن نامہ وشہادت نامہ وغیرہ تصنیف کریم (H.)

The Bride Book (i. e. the marriage of Hosayn) and the book of his martyrdom, and three other short Mathnawies, by 'abd al-Karym Karym who is alive.

Beginning ہی اُسکو حمد جو قادر توانا

Lithographed, Dilly, 1269, 24 pp. the margin covered with text.

(648) مثنوی خوجہ (H.)

The Story of Shamshád Sháh, a Mathnawiy by Khwájah Sultán Khójam, dedicated to Sa'adat 'alyy Khán. Bg.

غرض ذات اُسکی ہی وہ بے بیان کیا جس نے ایک کن سے پیدا جہان

Tópkhánah, about 100 pp. of 13 bayts.

(649) سپاہی زادہ تصنیف خوشدل (H.)

The Soldier's Child, a Thug story by Khóshdil. He informs us that he heard the story from Bhikháry Dás of Bijnaur.

Beginning الہی دے مجھے توفیق تقریر

Lithographed, Lucnow, in the Sultán almatábi' s. a.

(650) بہیلی امیر خسرو (H.)

Enigmas ascribed to Myr Khosraw (see pp. 465, 250 *suprà* and Journ As.Soc. Beng. Vol. 21 p. 516.) Specimens:

کوئے تلے کچنل بکارے ہامی دیا مجھے بامن مارے — کہو یال

“Under the house the metallic mixture exclaims: the Brahmin has struck me—A bell.”

کاتھہ کا کہوڑا لوہے کا لغام چل میاں گھوڑے بھبی تیرا کام — کہوڑیا

A wooden horse and an iron bridle: go on, Mr. horse, this is your work—A khurpá.

کالے بہار پر ٹلوا ناچے — استرا

On the black mountain dances a black imp—A razor for shaving the head.

Tópkhánah, ten or twelve little volumes containing in all about 200 enigmas, for a further account of collections of enigmas see Hindústány prose.

(H.) خوبترنگ و امواج خوبی تصنیف خوب (651)

A Mystical Mathnawý in the Gujrátý dialect, by Kamál aldyn Moḥammad Shabistány, whose takhalluṣ was Khúb, composed in 986. In 990 he wrote a Persian translation and commentary on it, and called it امواج خوبی. Beginning of the poem:

وجود مطلق از هر قید بد باک انیت انداران چون خمردرناک

Bg. of the Commentary بسم الله کہوں جیت ذات

Móty Maḥall, a fine old copy, 390 pp. of 15 lines.

(H.) واصوخت قیصر (652)

A Wásókht of Qaysar.

دل کا ہے ذکر نہ واقف تھا دل آزار سے Beginning

Printed Dilly, 1849, in the collection of Wásókhts. This collection contains also Wásókhts of the following poets: Mahdiy Hosayn Khán *Abbád*, Shawq a pupil of Muḥḥafy, Myán Firáq, Jawlán, Imám-bakhsh *Násikh*, Myrzá 'alyy Khán Shaydá a son of Nawáb Ramadhán 'alyy Khán, Fath aldawlah Bakhshy almulk Myrzá Moḥammad Ridhá *Barq*, Myrzá Qásim 'alyy *Riqqat*, Myán *Mojrim*, Nawáb Bahádur *Dzaky* a son of Myrzá Haydar, Hakym

Taqadduq *Hosayn*, familiarly called Nawáb Myrzá, Myrzá Mohammad *Háid* a son of Myrzá *Háj*y, Sawdá. A collection of *Wásókhts* of 21 poets has also been printed at Lucnow, *Hosany* press, 1263, 1265.

(653) دیوان محبت (H.)

Dywán of *Mahabbat Khán Mahabbat*.

Contents: Ghazals, Rubá'ys, &c. about 400 pp. of 14 bayts. Beginning

ہوتا ہی ابھی حاصل سب کام محبت کا دی اسکو خداوندانہ انجام محبت کا

A Mathnawī, containing the story of *Sysy* and *Panú*, composed in 1197, 38 pp. Beginning

محبت نام اور ہر دل نگین ہی محبت سے کوئی دل خالی نہیں ہی

As. Soc. No. 101, a good copy.

(654) قصہ شاہ بیدار بخت تصنیف محفوظ (H.)

The story of prince *Rashke Chaman* and princess *Zamarrud Pary*, in verse, by *Mahfút*z, dedicated to *Ghází aldyn Haydar*. From a chronogram of *Muchafy*, it appears that the poem was composed in 1238.

Beginning بہ تحمید گلشن طراز زمن ہوا مطلع نظم رشک چمن

Faraḥ-bakhsh, 130 pp. of 13 bayts, a splendid copy. It has been lithographed, Cawnpore, *Masyá'y* press, 1266, 97 pp. of 19 bayts, under the title of رشک چمن.

(655) دیوان مجذوب (H.)

The Dywán of *Majdzúb*. It contains merely *Ghazals*. Beginning

سر رشته کچھ جدا نہ سمجھ کا کثافات کا وابستہ سب جہاں ہی آسیدکے بہ لذات کا

Móty Mahall, 181 pp. of 14 bayts. In the *Tópkhánah* is an imperfect copy of *Majdzúb* which contains also *Qaṣyda*hs, *Rubá'ys* and chronograms, one for 1197.

وہ بولا از سر بہجت فلک نے کیا ہی وصل ماہ و مشتری کا
 ہر شان میں ظاہر ہی وہ کیا سود بیان کا عارف کے نظر میں ہی جو نقشہ ہی جہان کا

Beginning

(656) اعجاز عشق تصنیف مجروح (H.)

Story of two lovers who were united after their death, by Mowlawy Gholám Sa'd *Majrúh* of Jájnagar near Cawnpore. I believe he is still alive.

Beginning جہکایا سر جو سجدے کو قلم نے

Lithographed, Cawnpore, Masyháy press, s. a. (1268?). It was printed at Lucnow, Moçtafáy press, 1261, 48 with the *گل و صنوبر* which begins *الہی مجھ کردے رنگیں رقم*

Tajman?

(657) دیوان ممنون (H.)

The Dywán of Myr Nitzám aldyn *Mamnún*.

Contents: Mathnawies, one of them on the occasion of Mohammad Akbar Sháh's accession, and a Qaçyda in praise of Amyn aldawlah 'alyy Ibráhyim Khán, who had the takhalluç of Khalyl (see p. 180 *suprà*), 46 pp. of 11 bayts; Ghazals about 100 pp. and a few Rubá'ys.

Beginning of Ghazals *بندہ ہوں حسن صورت و عشق مجاز کا*

As. Soc. No. 131, copied in 1813=A. H. 1218.

(658) درد الفت تصنیف مقبول (H.)

Pains of Love, a Mathnawý by Maqbúl Ahmad *Maqbúl*, composed in 1250 and dedicated to Naçyr aldyn Haydar.

Beginning درد الفت ہر ایک دل میں ہی آگ بہہ گل کی آب و گل میں ہی

Móty Mañall, 42 pp. of 11 lines, an autograph.

(659) دیوان موزون (H.)

Dywán of Mawzún. It contains Ghazals, 80 pp. of 13 bayts and 25 Rubá'ys.

Beginning

حسن گرم آسیکا سب مجلس میں کچھ مذکور تھا
شمع کا جلوہ خنک خجالت سے چوں کافور تھا
Tópkhānah.

(660) دیوان نواب امین الدولہ مہر (H.)

The Dywán of the Nawáb Amyn aldawlah Sayyid Aghá 'alyy Khán *Mihr*, a son of Mo'tamid aldawlah Aghá Myr, he collected it in 1253. He is still alive.

Contents: Qačydahs, 20 pp.: the rest Ghazals. Bg.
حمد خلاق جہاں شکر خدائی غفار شہ آفاق ہی واحد علی عرش وقار
Lithographed, Lucnow, 1263, 8vo. 401 pp.

(661) دیوان مرزا (H.)

The Dywán of Mirzá.

Contents: Ghazals, 65 pp. of 12 bayts.

Beginning عشق جب سالک تھا یا مجذوب تھا یا شاہ تھا
دل کے پردے میں منور جلوہ اللہ تھا

A Mathnawý, 30 pp.; another Mathnawý and Qit'ahs, 24 pp.

Beginning خدا نے جہیں عشق پیدا کیا اسی ناظر حسن ہی کر دیا
Faraš-bakhsh, a splendid copy.

(662) مرثیہ های مسکین (H.)

A collection of Marthiyahs by Myr 'abd Allah Miskyn.

Beginning محمد نے علی کو لحدک لحدی جو فرمایا
حسین اُس لحدک لحدی کا ایک تخت جگر آیا

Tópkhānah, about 100 pp. of 16 bayts; another collection has about 500 pp. of 12 bayts. Separate Marthiyahs of his are very frequently met with in albums.

(663) آرام باغ تصنیف مسکین (H.)

The Garden of Repose, also called چشمه شیرین the Sweet Spring, a Mathnawý containing the story of Shyryn, Khosraw and Farhád, by Miskyn of Khayrábád. He is to be distinguished from the preceding. The title is a chronogram for 1245. Beginning

حمد بپسند ہی آس یگانے کو جسٹے پیدا کیا زمانے کو

Lithographed, Lucnow, Moqtafáý press, 1263, 54 pp. the margin covered with text.

(664) دیوان مبارک (H.)

Dywán of Mobáarak.

Contents: Ghazals, 200 pp. of 11 bayts; Rubá'ys, &c. 26 pp. Beginning

ایاہی صبح نید سوں آتہہ رسمسا ہوا جاما گلے میں راتکے پہولوں بسا ہوا
A Mathnawý, 16 pp. Beginning

ہی سزاوار ثنا وہ باکمال جلوہ گر جس نے کیا حسن و جمال

Tópkhánah.

(665) غم حسینی تصنیف محمد علی (H.)

Grief for *Hosayn*, or the sacred history of the Shy'ahs, in verse, by *Mohammad 'ally b. Bába Mohammad Hosayn* of *Hasanábád*. The title is a chronogram for 1178.

Contents: a preface in Persian prose, 3 pp., 14 chapters *مجلس* on the death of *Mohammad*, the death of *Fátimah*, the violent death of 'ally, of *Hasan*, of *Moslim*, of the sons of *Moslim*, *Qásim*, 'abbás, 'ally *Akbar*, 'ally *Açghar*, *Hosayn*, elegies and panegyrics on the *Imáms*, the violent death of *Ridhá*. In an appendix is the story of the

mouse and the cat, 220 pp. of 13 lines, The language is bad. Beginning of the poem :

روایت ہی جسدِ رسولِ خدا مدینہ میں کرایِ حیمِ ودا

Tópkhánah, a fair copy.

(666) آثارِ محشر تصنیف محمد علی (H.)

Signs of the Day of Resurrection, by Mawlawy Mo-hammad 'ally, whose takhalluṣ is Moḥammad. This is a poetical version of a Persian prose-work on the last judgment, by Rafy' aldyn a brother of Sháh 'abd al'azyz of Dilly.

Beginning

پیل ہی حمدِ خدا جو ہی کثیر الغفران
مالک الملک و اول الامر و عمیم الاحسان

Lithographed, Lucnow, Moṣṭafāy press, 1262, 138 pp. 1265, Cawn-pore, 1268, 59 pp. of four columns.

(667) دیوانِ مخلص (H.)

The Dywán of Mokhliṣ 'ally Khán Mokhliṣ.

Contents : two Qaṣydaḥs ; Ghazals, and a few Mokham-mas'. Beginning of Ghazals :

مد بسم اللہ ابرو ہی رخ عنوان کا
حسن معنی کیوں نہو مفتون میری دیوان کا

As. Soc. No. 310, about 200 pp. of 12 bayts, copied in 1216.

In the As. Soc. No. 9, are two Mathnawies by Mokhliṣ. I do not know whether he is identical with the preceding.

The first treats on wine and the propriety of its use being for-bidden. It has about 180 verses and begins :

الہی تیری مقدور نہیں اگرچہ دشمن کا دستور نہیں

The other treats on love, has about 150 verses, and begins :

تو لے ہی لایق وہ ساقی جام کہ مستونکو رکھتا ہی سر خوش مدام

(668) قصہ چندر بدن و مہیار تصنیف مقیمی (H.)

The Story of Chandar Badan and Mahyár by Moqymy.
The language is obsolete, and betrays a want of education.

Bg. خدا کو سزاوار کبرو منی کہ قادر ہی قدرت کا صاحب غنی

Tókshánah, 50 pp. of 11 bayts. In the same collection, 24 pp. of 15 bayts is another poem by the same author, containing the story of Sómhar
قصہ سومہار Beginning

رحیم خلق توں رحمان ہی نرنکار بیچوں تو سبحان ہی

(669) طلسمات عشق تصنیف مروت (H.)

The Talismans of Love by Çaghyr 'alyy Morúwat
composed in 1207 in imitation of the Badre Monyr of
Myr Hasan. Chronogram

یہ ہی نام و تاریخ اسکا عیان طلسمات عشق اب کیا میں بیان

Bg. کروں پہلے تعریف خالق بیان کیا خالق جس نے طلسم جہان

Móty Mañall, 243 pp. of 12 bayts; Farah-bakhsb, 300 pp. of 11 bayts, copied in 1208.

(670) مثنوی شریف (H.)

An abridged translation of the Mathnawý of Mawlawy Rúmy into Rékhtah verse, by Sháh Mosta'án, who was still alive in 1261.

Bg. حمد حق جوئے زبان پر لا سکے

Printed at Calcutta in 1261, 8vo. 273 pp.

(671) دیوانہای مصحفی (H.)

Four Dywáns of Gholám Hamdány *Muḥṣafy* (see p. 182 *suprà*).

Contents: Ghazals, 250 pp. of 13 bayts; Rubá'ys and a Mathnawý, 13 pp.

Beginning لگی گر ہاتھ میرے تار آس زلف معنبر کا

Ghazals, 384 pp. of 14 bayts; Rabá'ys, &c. 10 pp.

Beginning میرا خاموش رہنا وقت پذیری گرچہ بہتر تھا

Ghazals, 350 pp.; Masaddas', Mathnawies, &c. 64 pp.

خورشید کو سایہ میں زلفوں کے چہپا رکھا Beginning

Ghazals, 350 pp.; Rubá'ys, &c. 8 pp. Beginning

کیا دید میں عالم کی کروں جلوہ گر کیا یہاں عمر کو وقفہ ہی چراغ سحر کا

Faraā-bakhsh, in four volumes.

(672) یوسف وزلیخا تصنیف مجیب (H.)

The Story of Yúsof and Zalykhá, by Sháh Mujiyb (Allah) *Mujiyb*, composed in 1240, the chronogram is
ای خداوند قاضی الحاجات Beginning آہ داغ جگر

Private collection, about 150 pp. of 18 bayts.

(673) دیوان مجرم (H.)

The Dywán of Rahmat Allah *Mujrim*. It contains merely Ghazals. Beginning

حال مت بوجہ یار مجرم کا دل ہی اب ببقرار مجرم کا

Tópkhánah, incomplete. In the As. Soc. No. 295, is a copy, 204 pp. of 14 bayts, which contains besides Ghazals also Rubá'ys, &c. the Ghazals begin in it:

ہی فقط روشن نہ چہرہ اُس سے مہر و ماہ کا جلوہ گر یہاں نورِ عذرا میں ہی اللہ کا

(674) دیوان مومن مسمیٰ بہ دیوان بینظیر (H)

The Dywán of the Hakym Mohammad Mūmin Khán *Mūmin*, who died in A. D. 1852. The poet informs us that the title *Dywáne bēnatzyr* is a chronogram for 1243, when he collected his poems, he was then twenty-nine years of age.

Contents: a short preface in prose, 8 pp.; Qačydaḥs, &c. 25 pp.; Ghazals, 117 pp.; miscellaneous poems, 79 pp. of 21 lines. Beginning of Ghazals:

نکیونکر مطلع دیوان ہو مطلع مہر و وحدت کا

کہ ہات آباغی روشن مصرع انگشت شہان کا

Lithographed, Dilly, 1846, 8vo. hardly legible.

- (675) گلدسته عشق تصنیف منشی (H.)

The Nosegay of Love, a Mathnawiy in the Dakhny dialect, celebrating the loves of Nawáb Chand, composed by Munshiy in 1122 under Farrokhsiyár, and dedicated to Sa'adat Khán.

Beginning الهی جگت کا کرنہار توں

As. Soc. No. 102, near 300 pp. of 15 bayts.

- (676) شاهنامه تصنیف منشی (H.)

An abridged translation of the Sháh-námah into Rékhtah verse, by Mul Chand *Munshiy*, composed in 1220.

Beginning سر نامہ حمد خدای کریم

Lithographed, Cawnpore, press of 'alyy-bakhsh Khán, 1268, 178 pp. of four columns, this book was also lithographed at Dilly about 1844.

- (677) کلیات میر تقی (H.)

"The Poems of Myr Mohammad Tuqee, comprising the whole of his numerous and celebrated compositions in the Urdú, or polished language of Hindústán." He died in 1225; see p. 175 *suprà*.

Contents: Qačydahs and Qit'ahs, 18 pp.; six Dywáns of Ghazals from page 19 to 768: Fards, Rub'ays, &c. to page 884; Mathnawies from page 885 to 1069.

Beginning جب سے خورشید ہوا ہی چمن افروز حمل

Printed, Calcutta, 1811, 4to. The two Mathnawies which have the title شوق (شوق) and شعلہ عشق (شوق) have been lithographed, Luenow, 1261, 16 pp. and 17 pp. Cawnpore, s. d. the former begins محبوبت سے محبت ہے, the latter begins کار تازہ خیال, ظلمت سے کارها ہی نور. There is a beautiful MS. copy of the works of Myr Taqyy in the Asiatic Society, which contains also some of his works in Persian prose, two of his prose works have lately been lithographed at Sahserán. In the Mótý Mañall is an autobiography of Myr Taqyy, 152 pp. of 12 lines, it has the title of ذکر میر and begins مرستخوری را کہ حمد یلحد مرستخوری را کہ ایکہ بیت یکتای بعالم دودید

(678)

دیوان ناجی

(H.)

The Dywán of Nājīy.

Contents: Ghazals, 84 pp. of 16 bayts; Wásókhts, 3 pp. and some Rubá'ys, &c. Beginning

دیکھو ذرّے سے شبّدم اور می ایک قطرہ آب اُسکا
رسائی مہر کی می مشدّری ہو آفتاب اُسکا

Tópkhánah, copied in 1184; As. Soc. No. 244, an incorrect copy.

(679)

کلیات ناسخ

(H.)

Complete poetical works of Shaykh Imám-bakhsh *Násikh*, who died in 1254, they consist of three Dywáns. Completed in 1232, 1247 and 1254. Beginning

بلبل ہوں بوستانِ جذاب امیر کا روح القدس می نام میری همصغیر کا

Lithographed, Lucnow, Mawláy press, 1262, 402 pp., Moçtafáy press, 1267, 380 pp. The second Dywán is printed on the margin of the first. His poems were first edited in 1259. From the chronograms contained in *Násikh* we learn the following dates: Sawdá died in 1195; Khwájah *Hasan Thábit* died in 1236; Mawláwy *Makhdúm* died in 1239; another *Makhdúm* died in 1229; *Jorát* died in 1225; *Myrzá Gadá 'alyy*, who used to compose *Marthiyahs*, died in 1233; *Myr Moḥammad Taqyy Myr* died in 1225; *Haydar 'alyy Hátify* died in 1234; *Anwar 'alyy Bég* died in 1238; *Myr Ya'qúb*, whose *takhalluṣ* was 'abbás, died in 1237; the calligraph *Myrzá Moḥammad 'alyy Bég* died in 1229; *Kuñwar Jaswant Singh Parwánah*, a son of *Rájah Bény Bahádur*, died in 1248; *Nijábat 'alyy Sháh Majdzáb* died in 1234; *Myrzá Qatyl* died in 1233; *Myrzá Hosayn 'alyy Miānat* died in 1235; *Myr Toráb 'alyy* died in 1235; *Myr Ghasytá* died in 1235.

(680)

نظم سراج تصنیف ناسخ

(H.)

The Light of poetical composition by *Násikh*, the title is a chronogram for the date when the book was composed,

viz. 1254, and the author died in the same year. It treats on the wisdom of God as manifested in the creation, and is founded chiefly on traditions. Beginning

ہی سزاوار حمد ذات خدا قابل شکر ہی صفات خدا

Lithographed, Lucnow, 1265, 92 pp. of 42 bayts.

(681) گلزار نسیم (H.)

The Rose Garden of Nasym, being the story of the rose of Bakáwaly, in verse, by Pundit Dayá Shankar Nasym, composed in 1254. Beginning

هرشاخ میں ہی شگرفہ کاری نمرہ ہی قلم کا حمد باری

Lithographed, Lucnow, Moctafay press, 1264, 45 pp. the Háshiyah covered with text.

(682) قصاید نظیر (H.)

The Qaṣydaḥs of Natzyr. Beginning

نظیر نرگس مستانہ ہی کہل نرگس
مریض و پیر ہی اور کور و ناتوان نرگس

Faraḥ-bakhsb, 40 pp. of 10 bayts, a splendid copy.

(683) دیوان مرزا خانی نوازش (H.)

The Dywán of Myrzá Khány Nawázish.

Contents: Ghazals, 142 pp. of 14 bayts; Rubá'ys, &c. 48 pp. Beginning

بیت ابرو ہی صنم گھر ہی دل نالان کا
اپنا کیا دلچسپ مطلع ہی سر دیوان کا

Tópkhánah.

(688) دیوان پاکباز (H.)

The Dywán of Pák-báz.

Contents : Ghazals, 101 pp. of 25 bayts ; Sáqiyy-námah.
Wásókht, Rubá'ys, &c. 50 pp. Beginning

خداوندا ثنا کا یک بیک دل میں خیال آیا
لیا جب اس زبان نے نام تیرا انفعال آیا

Tópkhánah.

(689) دیوان راجہ جسونت سنگھ پروانہ (H.)

The Dywán of Rájah Jaswant Sing *Parwánah*, d. 1248,
consisting exclusively of Ghazals, alphabetically arranged.

Beginning میں نے کل عرض یہ کی پیر خرد سے جاگر
کہ غم و درد سے اب تنگ ہی عرضہ دل پر

Private collection, 8vo. about 550 pp. of 13 lines, written in an elegant hand, at the end of every letter a page or two are left blank, and it would therefore appear as if this copy had been written by, or for the author; As. Soc. No. 136. This copy has also 12 pages of miscellaneous poems, among them chronograms for 1210 and 1225.

(690) مثنوی سحر حلال وورد اسکار (H.)

A Poem consisting of words without diacritical dots,
by Mawlawy Qabúl Mohámmad, the author of the Haft
Qulzum. Beginning

حمد مر کردگار عالم را کہ دهد راح و روح آدم را

Lithographed Lucnow 1264, Masykáy press, 32 pp., on the margin of this edition is the مثنوی a short Mathnawiy.

(691) دیوان قائم (H. P.)

The Dywán of *Qáyim* (see p. 179 *suprà*).

Contents : Ghazals, 200 pp. of 12 bayts ; Rubá'ys,
Wásókht, short Mathnawies, &c. 220 pp. : Persian poems,

26 pp.; Qaṣydahs in praise of Nawáb Akmad Yár Khán, Nawáb Naṣr Allah Khán, &c.

Beginning

مقدور نہیں قدرت خالق کے بیاں کا گوتن پہ ہر ایک بال کوہو حکم زبان کا

Móty Maḥall, an autograph. In the Farāḥ-bakhsh, is a copy which was written in 1197; in addition to the above, it contains a Mathnawī of 106 pp. which begins دل کر ایش دل الہی شعلہ زن کر ایش دل. The copy of the As. Soc. No. 147, contains equally Qaṣydahs and Mathnawīes, and begins—

ہرگز نہیں مقدور تیری حمد زبان کا

(U.) کلیات محمد قلی قطبشاہ بن ابراہیم قطب شاہ (692)

Complete poetical works of the king Moḥammad Quly Qotob Sháh, a son of Ibráhyim Qotob Sháh. He uses general Qotob or Qotob Shah قطبشہ as his takhalluṣ. He reigned from A. D. 1581 to 1611.

Contents: Mathnawīes, 336 pp. of 14 bayts. Bg.

صفت کون اس یکتای سبحان کا کہ ناطق ابی جن ہی قرآن کا

Qaṣydahs, Tarjy'bands, Marthiyahs, &c. 100 pp.

Beginning جو بسم اللہ کر مطلع کہیا ہی ذات اس یکتا

Ghazals, 860 pp; Rubá'ys, 12 pp.

Beginning دلا منکر خدا کن کہ خدا کام دریا

As. Soc. No. 21, a splendid copy, written for the royal library of the successor of the author in 1022.

(H.) دیوان قدرت (693)

The Dywán of Sháh Qudrat Allah Qudrat. It consists merely of Ghazals.

Beginning

جز نقش پا جہان کہ یہہ مجبور رہ گیا

طاقت بھی وہاں سے چل گئی مقدور رہ گیا

As. Soc. No. 164, 33 pp. of 13 bayts, a fine copy.

(694) نورتن تصنیف رنگین (H.)

The *Dywán of Sa'adat Yár Khán Rangyn*, which he called *Naw Rattan*.

It is divided into four parts نسخه each of which has a separate name, the first is called ریخته and contains Ghazals, 72 pp. of 18 bayts; Rubá'ys, &c. 25 pp. among them is a chronogram for 1228; a Qaṣṣdah of 600 bayts, and two short Mathnawies, or poetical epistles. Bg.

بخش ای کرم سے تو مسیح بار خدایا ایسا ہوں ترے در پہ گنہگار خدایا

The second Nuskhah has the title of ریخته and contains Ghazals, 94 pp. and some Rubá'ys.

Beginning مالک تو جہاں کا خالق ہی نام تیرا

The third Nuskhah is entitled آمیختہ and contains humoristic poetry, chiefly Ghazals in the language of women, 36 pp. Beginning

لعنت میں کوئی شریک نہیں تیرا دوسرا
جتنے ہیں رندی باز تو سب کا ہی پیشوا

The fourth Nuskhah is equally in the language of women, and is called ریختی. It contains Ghazals, Rubá'ys, &c. 53 pp. Bg. واری تیری جاں میں خالق ہی تو خلقت کا

Tópkhánah, two good copies; in the Mótý Maḥall, is a copy of the first Nuskhah; it contains a chronogram for 1197.

(695) ایجاں رنگین (H.)

A Mathnawý by Sa'adat Yár Khán Rangyn. Bg.

حد ہوسکتی ہی کب آس پاک کی
پاک کی جس نے یہ صورت خاک کی

Lithographed, Lucnow, Moṭṭafáý press, 1263, 36 pp., the margin covered with text. There is another Mathnawý by Rangyn, which has the title of مظهر العجايب it begins ہر ہذا ایک مقلوب

Lithographed, Lucnow, Masyháý press, 1262, 26 pp. of four columns.

(696)

دیوان رشک

(H.)

Poetry of 'alyy Awsat *Rashk*. It is divided into two Dywāns, the first has the separate title نظم مبارک which is a chronogram for 1253, and the second is entitled نظم گرامی which is a chronogram for 1261.

Beginning ممنون فضل کا نہ سحاب مظہر کا

Lithographed, Lucnow, Mohammady press, 1263, 424 pp.; the second Dywān is on the Hāshiyah, at the end are chronograms. *Rashk* is also the author of a poem called ترجمہ حدیث رجعت or the millennium of the Shy'ahs, lithographed Lucnow, 1263, 26 pp. of 35 bayts.

Beginning

اگر ہوں بسملہ سے فارغ افواہ کریں تحمید یوں الحمد للہ

(697)

دیوان راسخ

(H.)

The Dywāns of Rāsikh, of Atish, and of Ābād have been published at Lucnow, 1263, 256 pp. in one volume written in three columns, each containing a different Dywān. This Rāsikh is to be distinguished from 'ināyat Allah Khān *Rāsikh* b. Shams aldawlah Lutf Allah Khān *Cādiq* Mohawwirjang who is the author of the داستان ہندی i. e. a transcript into the Persian character of the سدا سر a collection of Brij Bhashā poems forming one of the nine Ras of which the سنکار رس consists.

(698) خیابان یعنی گل بکاوی نظم تصنیف رحمان (H.)

The Story of the Rose of Bakāwly in Hindústānī verse, composed in 1212 by Rayhān, divided into 40 chapters گلشنی.

Beginning

ساقی میں تیرے ادا بہ قربان صدقے می و جام کے میرے جان

As. Soc. No. 125, about 650 pp. of 15 bayts. It is stated in the postscript that the work was revised in 1221. There is an older poetical Rēkhtah version of this story extant, which has the title of تحفہ مجلس ساطین. The title is a chronogram for 1151.

حمد کر اُس خدای یکتا کی چشم دل تیری جس نے بیٹا کی Beginning

A copy is in a private collection at Cawnpore, 482 pp. of 11 bayts. There is also a Dakhny version of this story in the Tóp-khánah, 130 pp. of 15 bayts, it was composed in 1035.

برس ایکھزار ہور پنج نیس میں کیا ختم یوں نظم دن نیس میں
 سڈونٹن ہوں ایک شہر کا تاجدار دھری مال ہور مملکت بی شمار Beginning

(699) دیوان رند (H.)

The Dywán of Mihrbán Khán *Rind* who was in the service of Bangash, Nátzim of Farrokhábád.

Contents: Ghazals, near 200 pp. of 11 bayts; Rubá'ys, &c. 9 pp. Beginning

جز شکر قلم صفحہ بہ خلق جہانکا

چاہئے جو کرے وصف تو مونہہ کیا ہی زبانکا

As. Soc. No. 173, written in 1229.

(700) گلدستہ عشق معروف بہ دیوان رند (H.)

The Dywán of Sayyid Mohammad Khán *Rind*, who came in 1240 from Farrokhábád to Lucnow, where he still resides.

Contents: chiefly Ghazals divided into two Dywáns.

Beginning جور بر آنکہ نہ دالے کبھی شیدا تیرا

Lithographed, Cawnpore, Moçtafáy press, 1268, 216 pp., the margin covered with text.

(701) قصیدہ رستم (H.)

A Qaçydah in praise of Açaç aldawlah, by Sayyid Hosayn-bakhsh *Rostam*.

Beginning ایک دن دلنے کہا مجھے کہ سن ای زیرک

Tópkhánah, 140 verses.

(702)

دیوان سجاد

(H.)

The Dywán of Sajjád. He must be distinguished from Nawáz 'alyy Sajjád who is alive and resides at Lucnow.

Contents: Qaṣydahs in praise of Aḥaf aldawlah, Ghazals and some Qit'ahs, &c. Beginning of Ghazals:

مطلع دیوان کروں ہوں ابتدا پیلے بسم اللہ ہی نام خدا

Faraḥ-bakhsh, 322 pp. a fine copy, apparently written for the author.

(703)

کلیات سودا

(H.)

Complete poetical works of Sawdā.

Contents: Panegyrics chiefly in praise of Shujá' aldawlah, 230 pp. of 12 bayts.

Beginning ہوا جب کفر ثابت ہی رہے تمغای مسلمان

Ghazals, Rubá'ys, &c. 324 pp.; Qit'ahs among them some chronograms, 32 pp.; riddles, 4 pp.

Beginning مقدور نہیں اُسکے تجلی کے بیاں کا

95 Saláms (invocations) and Marthiyahs or elegies on Hosayn, 424 pp. Bg. ادب سے بھیچے ہی تجھ پر نیرا غلام سلام

Mathnawies and miscellaneous poems, some of them with critical remarks in Persian prose, 400 pp.

Bg. میر صاحب میرے کرم فرما مبدع عقل و کان فہم و ذکا

As. Soc. No. 46, a good copy written in 1212; College of Fort William; a book-seller of Dilly has signified his intention of lithographing the Kullyyát. An extract has been printed at Calcutta, 1810, 4to.; reprinted Calcutta, 1847, 4to.

(704) بھوک بل (H.)

Power of enjoyment, being a version of the Kók Shashter into Dakhny verse, by Shiháb aldyn, dedicated to Amyr Sháh king of Golcondah. This poem is based upon the Persian translation of the Kók Shashter which was made by Baryd Sháh Maḥmúd.

برید شاہ محمود کے دور بھوکے کینے فارسی نرک ہندوی جو نبی
سرایں بعد در دور بھوکے امیر دکن کے شہانمیں ہی نرمل سریر
خدا ایک رحمان ہی ہور رحیم دو جگمیں اہی نام اسکا کریم
Bg.

As. Soc. Beng. No. 43, folio, 150 pp. 13 lines, a beautiful copy written in 1082, at Haydarábád by Khidhr b. Ya'qúb for Daryá Khán b. 'alyy Khán. Numerous blanks are left for drawings.

(705) دیوان شوق (H.)

Dywán of Hasan 'alyy Khán Shawq.

Contents: Ghazals, 168 pp. of 14 bayts; Rubá'ys, &c. 12 pp. Beginning

ساقی مجھے دے جام پیدای شراب کا
جلنا ہی نشنگی پہ میری جی کباب کا

Móty Maḥall, a good copy.

(706) جوگن نامہ تصنیف شریر (H.)

Mokhammas' of Aḥmad Ján Sharyr of Dilly.

Beginning ای اس الفت ظالم کا براہی ہی چلن

Lithographed, Moṣṭafá press, 1268, 8 pp., the press has been corrected by the author; a similar poem of only 4 pp. by Natzyr has been published in the Mokhammady press in 1268.

(707)

دیوان سلیمان

(H.)

The Dywān of Solaymān-shikōh *Solaymān*, which he collected in 1225.

Contents: Qaṣydahs in praise of the Imāms, 12 pp.; Ghazals, 200 pp. of 12 bayts; Marthiyahs, &c. 40 pp. Beginning of Ghazals:

وابستہ ہی جو مرضی خلاق جہاں کا
کچھ فکر دل آسے میں نہ یہاں کا ہی نہ وہاں کا

Móty Maḥall, a good copy. In the same collection is another Dywān of Solaymān-Shikōh, 414 pp. of 9 bayts, containing besides Ghazals, two Qaṣydahs, Tarjy'bands, &c. Beginning of Ghazals:

دل ابقو عشق کے دریا میں ڈالا تو کلت علی اللہ تعالیٰ

(708)

دیوان میر سوز

(H.)

The Dywān of Myr Sóz.

Contents: Ghazals 300 pp. of 12 bayts; Rubá'ys, Mokhammas and a Mathnawý, 22 pp. Beginning

دعویٰ بڑا ہی سوز کو اپنے کلام کا جو غور کیجئے تو ہی کوڑی کے کام کا
سر دیوان پر اپنے جو بسم اللہ میں لکھتا بجائے مدبسم اللہ مداد میں لکھتا

Móty Maḥall, three fine copies; As. Soc. No. 179; an extract of his Dywān has been printed 4to. *s. a.* (Calcutta, 1810) 68 pp.

(709)

دیوان سلطان

(H.)

The Dywān of Khwājah Sulṭān Khān of Patṇa whose takhalluṣ is Sulṭān, and who was in 1853 at Calcutta.

Beginning ازل آئینہ رخسار کا

Private collection, an elegant MS. 8vo. 230 pp. 9 lines, copied in 1261.

(710) دیوان تابان (H.)

The Dywán of Tábán. It contains merely Ghazals.

Beginning ای مرد خدا ہو تو پرستار خدا کا
مذہب میں میرے کفر ہی انکار بتانکا

Tópkhánah, 130 pp. of 9 bayts.

(711) قصہ بہرام و گل اندام تصنیف طبعی (H.)

The Story of Bahráam and Gulandám, in 1140 Dakhny verses, composed by Tab'y in 1081. Beginning

الہی بچن کا مجھے تاب دے میرے جیب کے تیغ کو آب دے

As. Soc. No. 19, 140 pp. of 10 bayts.

(712) بہار عشق (H.)

The Spring of Love, a Mathnawý, by Taçadduq Hosayn Khán, who is familiarly called Hakym Nawáb Myrzá.

Beginning کس زبان سے کروں صفات خدا

Lithographed, Cawnpore, 1268, 42 pp.

(713) قصہ کامرूप تصنیف تحسین (H.)

The Story of Kamrúp, a Mathnawý, by Tahsyn.

Beginning الہی بحق تو کر بہار ہی

Edited by Garcin de Tassy, Paris, 1835, 8vo. 96 pp.; MS. copies are very rare in this part of India.

(714) شرح شوق (H.)

Poetry of Tajalliý.

Contents: a Majnún ó Laylá, 220 pp. of 13 bayts, composed in 1199. Chronogram

جو تاریخ چاہے تو امی دلتواز یہ لکھ چل مجھے ہی غم جانکدار
الہی یہ مجنون دل زار ہی کہ خواہان لیلای دیدار ہی

Ghazals, 140 pp. of 16 bayts; Rubá'ys, Qaṣydaḥs, Marthiyahs, &c. 120 pp. Beginning

بڑھوں کب نامہ اعمال جب لک اُسکی قامت کا
ندیکھوں مد بسم اللہ دیوان قیامت کا

Faraḥ-bakhsh, a good copy; As. Soc. No. 159, without the Laylā Majnūn.

(715) (H.) بہار دانش

The Bahāre Dānish, or the story of Jahāndārshāh, a Mathnawī by Tapish, dedicated to Dr. W. Hunter and Mr. Taylor. The poet says that he translated the story from the Persian. Beginning

بیاں کیا کروں حمد پروردگار کہ عجز بیاں سے ہوں بس شرمسار

As. Soc. Beng. No. 35, folio, about 800 pp. 11 lines, apparently written under the superintendence of the author. In the College of Fort William is a copy of the Kullyyāt of Tapish, about 803 pp. of 13 lines. Beginning

قلم نے چھوٹی بی بی می چاک دکھایا گریباں کا

(716) (H.) قصہ پرہیز و مہ سیمہ تصنیف وجیہ

The Story of Pary-rokh and Māh-symā, in verse, by the Nawab Wajyḥ aldawlah Wajyḥ aldyn *Wajyḥ*, composed in 1191. Beginning

ستایش ہو کیا ایزد پاک کی رسائی فلک نک نہیں خاک کی

Mōty Maḥall, 174 pp. of 15 bayts.

(717) (H.) فسانہ طالب موہنی

The Story of Talib Mōhiny, in verse, by Wālih, whose name is spelled والیہ in all three instances in which it occurs. The language is bad and incorrect.

بچن کا انجمن جود لکشا می چراغ اس بزم کا حمد خدا می

Tōpkhānah, about 60 pp. of 10 bayts.

(718)

دیوان ولی

(H.)

The Dywán of Walyy of Gujrat.

Beginning ۱ وہ صنف جب سوں بسا دیدہ حیران میں ا

Edited by Garcin de Tassy, Paris, 1834, 4to. 144 pp. of 24 bayts, MS. copies are frequent in India, though it is no longer read. In the As. Soc. No. 237 is a copy which was written in 1146. This and some other copies, commence with the Qaṣḍahs, viz :

لے زبان پر توں اول اول نام پاک خدای مزوجل

(719)

دیوان واقف

(H.)

The Dywán of Wáqif of Faydhábád.

Contents : Ghazals, near 200 pp. of 9 bayts ; miscellaneous poems, 24 pp.

Beginning

هر ذره هی اینده نیری جلوہ گرینا هی جرم تو اینے هی پریشان نظریکا

As. Soc. No. 123, a very fine copy, written in 1202.

(720)

قصہ رتن تصنیف ولی

(H.)

The Story of Rattan, by Walyy.

Beginning خدایا تو ہی پاک پروردگار نرنکار و اتار آچھی اپار

Tópkhánah, about 400 pp. of 11 bayts.

(721)

دیوان ولا

(H.)

The Dywán of Matzhar 'alyy Khán Wilá.

Contents : a short autobiography and a few specimens of the poetry of his father, 12 pp. of 15 lines ; Qaṣḍahs, 120 pp. ; Ghazals, about 100 pp. ; Maṣṭa's, Rubá'ys Qit'ahs, &c. about 90 pp. Beginning of Ghazals :

ای دل تو سدا شکر کو اللہ تعالیٰ کا الحق وہی مالک ہی ازل اورابد کا

As. Soc. No. 60, 4to. this copy was presented to the College of Fort William by the author, in 1810.

(722) دیوان یکرنگ (H.)

The Dywán of Yakrang. It consists exclusively of Ghazals. The language is obsolete. Beginning

کہیں گل میں کہیں بلبل میں دیہا تیرا جلوہ سچن جز گل میں دیہا
Tópkhánah, 85 pp. of 13 bayts, two copies.

(723) دیوان یکرر (H.)

The Dywán of Yakrú. The language is obsolete. Bg.
مچھ جان و دلکولدت داغ جگردیا ہر مو میرا زبان ہی شکر خدا کیا

Tópkhánah, 180 pp. of 12 bayts.

(724) دیوان یقین (H.)

The Dywán of In'ám Allah *Yaqyn*. It contains merely Ghazals. Beginning

کون کر سکتا ہی اس خلق اکبر کی ثنا
نار ساهی شان میں جسکی پیغمبر کی ثنا

Móty Mañall, two copies, 82 pp. of 12 bayts; Tópkhánah, several copies, one of them was written in the 16th year of Sháh 'álam—1188; As Soc. No. 164.

(725) دیوان یاور (H.)

The Dywán of Yáwar. It contains Ghazals and a few Rubá'ys. The language is obsolete and bad. Bg.

دل ضعیف محبت میں مستقیم ہوا دلیل راہ میدوا جب سے تکیں رحیم ہوا
Móty Mañall, 168 pp. of 15 bayts, the copy is of some age.

(726) اسرار محبت (H.)

Mysteries of Love, or the story of Sassy and Pannú, composed in 1187, chronogram عجب قصہ ہی اسرار محبت

Bg. محبت سے کوئی خالی نہیں ہی محبت نام درد ہر نگیں ہی
Lithographed, Lucnow, s. a. 20 pp.

(727)

نلدمن

(H.) ✓

Nal Daman, a Mathnawý of 1675 bayts, translated from the Persian in 1229, chronogram بہہ داستان راحت افزا

Beginning کروں پہلے ادا حمد خدا کو بذایا جمنے اس ارض و سما کو

Lithographed, Lucnow, Mortadhawý press, 50 pp. of three columns.

(728)

وفات نامہ

(H.)

The death of the Prophet, translated from the Arabic into Rékhtah verses.

Beginning

وہی ہی سزاوار حمد و ثناء کہ جسکے نہیں ابتدا انتہا

Lithographed, Cawnpore, 1267, 8vo. 25 pp. There occurs in it a Ghazal by Káfíy but *Hájiy Moḥammad Hosayn* informed me that Káfíy is not the author of the Mathnawý.

(729)

بہرام و گل اندام

(H.)

Bahrám and Gul-andám, a story in 1340 Dakhny verses, composed, as it is stated in the conclusion, in forty days in 1081, and dedicated to Sháh Rájú Hosayny of Golconda.

Bg. الہی بچن کا مجھے تاب دے مری جیب کے تیغ کون ابدے

As. Soc. Beng. No. 19, folio, a beautiful copy, about 100 pp. 11 lines.

ADDITIONS TO THE FIRST CHAPTER.

- (730) (P.) نتایج الا نكار

A Tadzkirah of Persian poets by Qudrat Allah Khán *Qudrat* of Gopámaw. He came in 1227 to Madras where he compiled this book and he dedicated it to Siráj aldawlah Mohammad Ghawth Khán (see p. 172). Among the sources, he mentions the Tadzkirahs described under Nos. 32, 18, 19, 14, 13, 24, 25, and also the Safynah of By-Khabar (see p. 144), Gule Ra'ná (see pp. 145 and 645), Baháristáne Sokhon by 'abd al-Razzâq and Sháme Gharybán by Shafyq of Awrangábád.

This work contains 528 short biographies alphabetically arranged, with extracts from their works.

Neatly lithographed, Madras, 1843, 8vo. 476. There has been lithographed at Madras, 1851, 8vo. 256 pp. a selection of Persian and Rékhtah poetry from various authors made by Assistant Surgeon Ward. It has the title of گلدسته سخن

- (731) (P.) تذكرة الشعرا تصنیف محمد عارف

Notices of a few Persian poets in ninety Persian verses by Mohammad 'arif of Láhór.

Beginning نخستین رودکی زد زخمه سار

Mowlawy Mohammad Wajyih's collection.

- (732) (P.) نشر عشق

The Lancet of Love. This is the poetical title of a Tadzkirah of Persian poets, compiled by Hosayn Quly-Khán af Paṭna a son of Aqá Quly Khán of Dilly. His takhalluṣ was 'ishq, and he completed this work in 1230. He undertook it at the request of Mr. Elliot. Among

the authorities are the works described under Nos. 7, 16, 34, 25, 24, 23, 18, 21, 19, 13, 14, and the following: *Hayát alsho'ará*, and the *Mardume dydah*, or the pupil of the eye (see page 144 *suprà*), *Tadzkirah By-natzyr* by Myr 'abdal-Wahháb see pp. 144 and 213. He also used گل رعنا (see p. 145) by Lachmy Naráyan whose takhalluṣ was Shafyq. Under his takhalluṣ, we find the following account of Lachmy Naráyan, his father Mansá Rám was a Khatry, who derived his descent from the Panjáb, but his grandfather had settled at Awrangábád. Lachmy Naráyan was born in 1158 and was instructed in Persian literature by Ázád. He wrote Persian and Rékhtah verses and used first the takhalluṣ of Çāhib, subsequently he changed it at the request of Ázád into Shafyq. His *tadzkirah* contains an account of the poets of India and has considerable merit.

منتخب الطائف apparently a general *Tadzkirah* by Mawlawy Raḥim 'alyy Khán of Farrokhábád a son of Bahramand Khán. He had the takhalluṣ of Ymán and was a good Arabic and Persian scholar. He died at Farrokhábád on Wednesday the 16th Çafar, 1224.

خریطه جواهر اندوخته by Myrzá Jánjánán Matzhar who was born in 1110, see pp. 256 and 488.

Besides he professes to have used several historical works and dictionaries such as the Çubh Çádiq, *Firishtah*, *Áyyn Akbary*. A copy of the Çubh Çádiq, which is also mentioned by Ázád see p. 144 *suprà* is in the collection of Sir H. Elliot.

جميع مسامد مر محموند رائه نسخه جامع موجودات Beginning

Private collection, small folio, about 1200 pp. of 16 lines.



ERRATA AND ADDENDA.

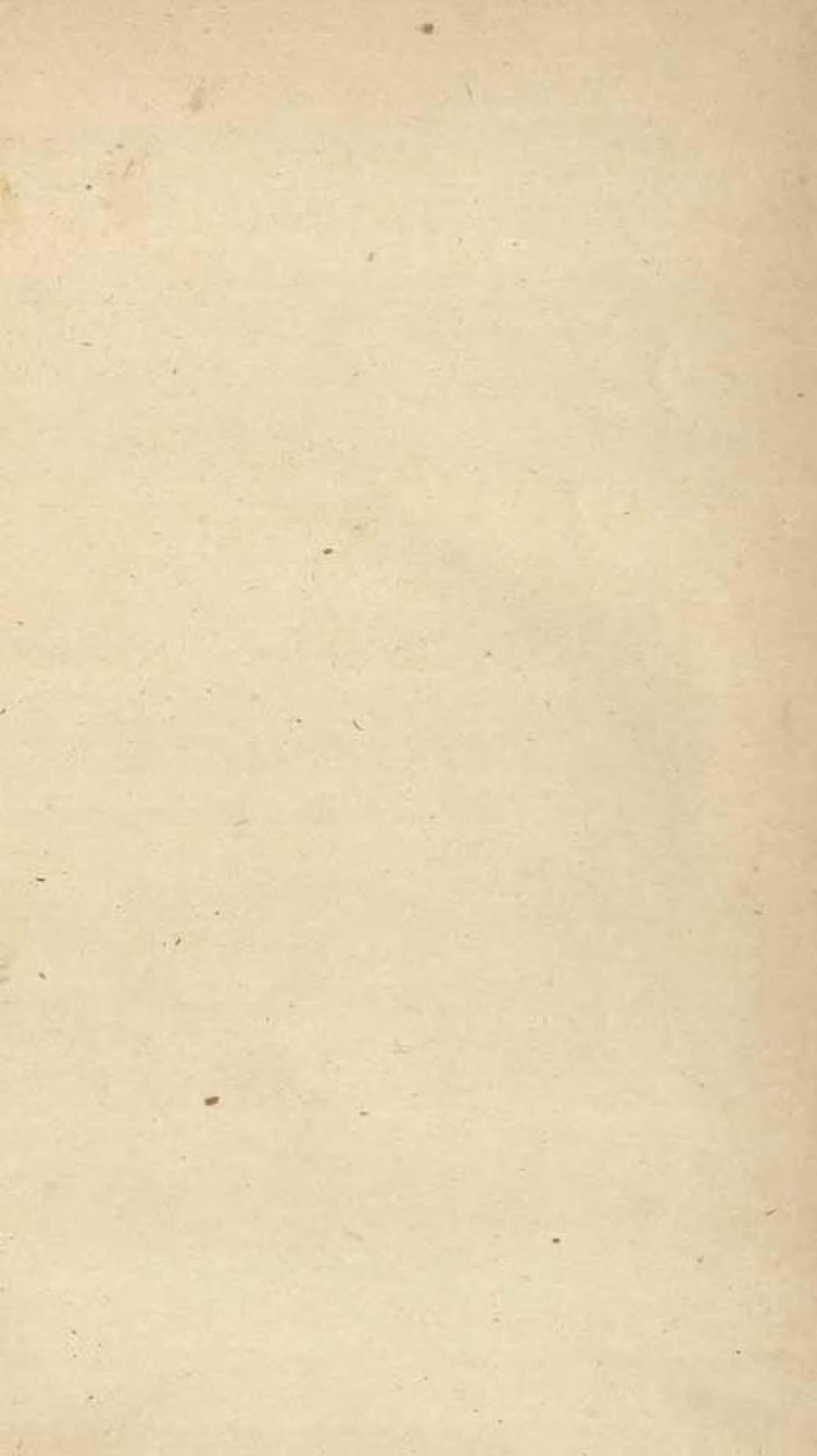
Page 3, line 11, *Rúdegy* read *Rúdaky* from *Rúdak* a village of Samargand, see Bland, Journ. Roy. As. Soc. Vol. IX. p. 121.

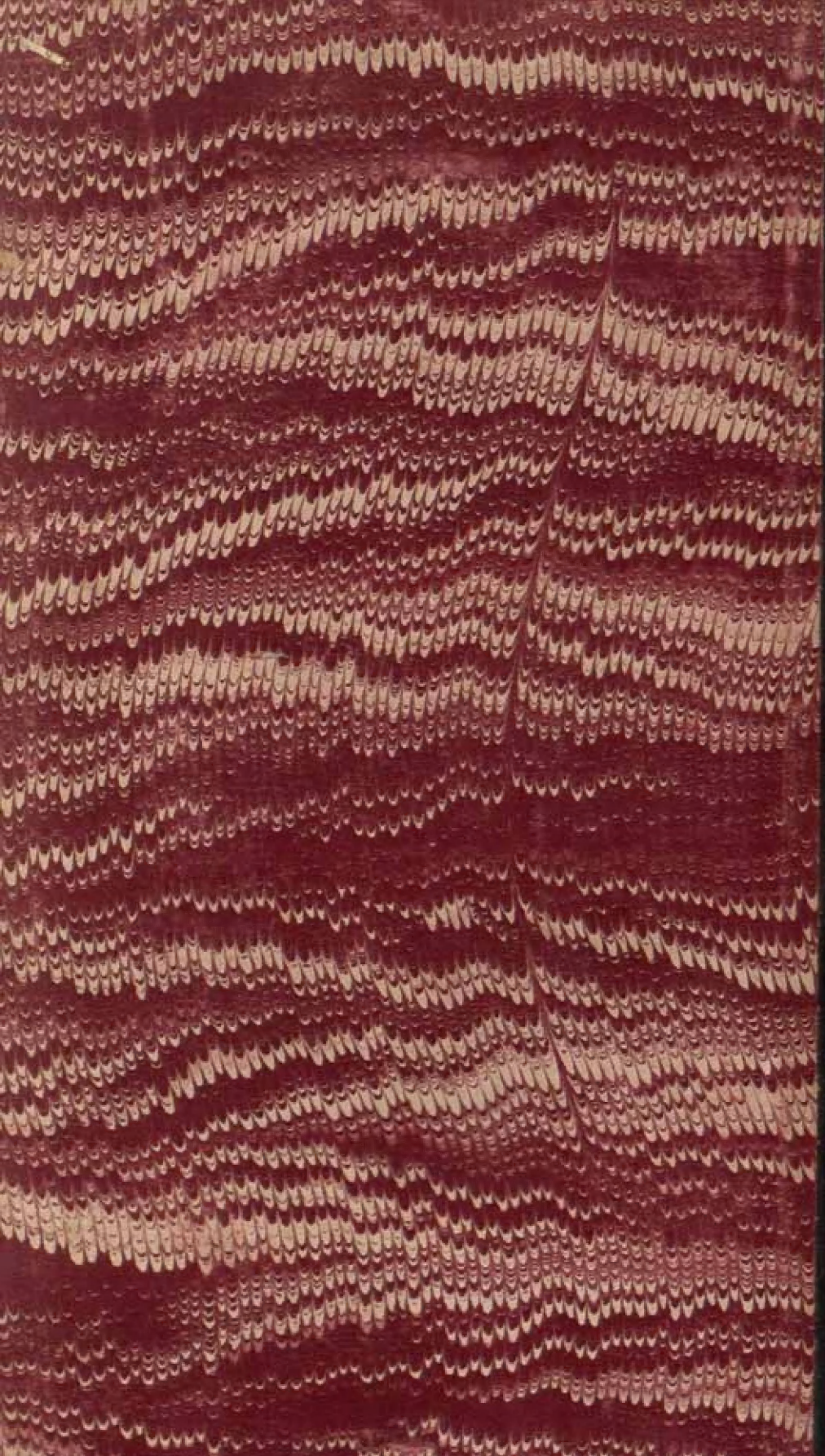
- „ 3, „ 34, *Bihrámy* read *Bahrámy*.
- „ 5, „ 26, read eleventh chapter.
- „ 17, „ last line, read 909 (*sic* for 709).
- „ 18, „ 12, read *Maḥmūd* b. 'alyy *Khawājá*.
- „ 19, „ read *Halláj* Sabzáwá d. 830—*Salámy* d. 854—*Amýr Sháhý* d. 857
(these dates are from Dorn).
- „ 20, „ 1, read *Amýr Yadgár Bég Sayfý* d. 870.
- „ 20, „ 16, *Fatáyiy* read *Fanáyyiy*.
- „ 22, „ 1, read *Nargisý* d. 938.
- „ 23, „ 13, *Moḥtasham* read *Moḥtashim*.
- „ 28, „ 35, *Hály* was read *Hály* is.
- „ 32, „ 7, *Farúghy* read *Forúghiy*.
- „ 65, „ 3, *Nijáty* read *Najáty*.
- „ 68, „ 10, 11, 13, read *Abú-l-Fadhl* of *Mahnah*—*Abú Sa'yd* of *Mahnah*—*Abú-l-Naḡr* of *Mahnah*.
- „ 74, „ 35, *Kolúj* read *Kalúj*.
- „ 87, „ 22, read *Hátify* d. 927.
- * „ 96, „ 5, *Árány* read *Árány*.
- „ 109, „ 11, read in A. H. 1106.
- „ 127, „ 1, 'áily read 'áliy.
- „ 127, „ 10, *Ganjáh* read *Ganjáwah*.
- „ 127, „ 19, *Názawy* read *Nágawdy*.
- „ 137, „ 35, *alál* read *al'ál*.
- „ 144, „ 19, omit see p. 159, *infra*.
- „ 150, „ 4, *Barhampóc* read *Burhánpóc*.
- „ 150, „ 8, *Álaryn* read *Álaryn*.
- „ 150, „ 17, read *Amýr Khosraw* d. 725.
- „ 151, „ 12, read 'after d. 627.
- „ 152, „ 5, omit it may be by 'alyy *Ibráhyun Khán*, see No. 45 *infra*.
- „ 156, „ 6, *Radhyy* read *Rádhyy*.
- „ 156, „ 10, *Saty'* read *Sátýy*.
- „ 160, „ 1, *Zakyy* read *Taqyy* or *Naqyy*.
- „ 161, „ 15, add according to the *Toḥf. 'álam* of 'abd al-Latýf, p. 225, *Adzoz* died in 1195.
- „ 168, „ 17, *Rif'at* read *Raf'at*.
- „ 180, „ 12, 1008 read 1208.
- „ 181, „ 20, read informs us.

ERRATA.

- „ 182, „ 8, 'ishqy read 'ishq.
- „ 182, „ 18 and 19, read تمام شد تذکرہ میر غلام حسین شورش.
- „ 185, „ last line, 1219 read 1229 and add, he died in 1250.
- „ 186, „ 13, in Arabia read in Arabic.
- „ 187 „ 26 and 27, read اشعات (اشعة) العشق.
- „ 204. „ 28, 1121 read 1221.
- „ 278, „ 29, 1105 read 1205.
- „ 366, „ 12, 'orúdhý read 'arúdhý.
- „ 367, „ 18, Dywáns read poems.
- „ 430, „ last but one line, روح الارواح read الارواح.
- „ 474, „ 22, صب هب read صب.
- „ 584, „ last line, read It was composed in 1238, the chronogram is چراغ دل.

نسب (178)





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